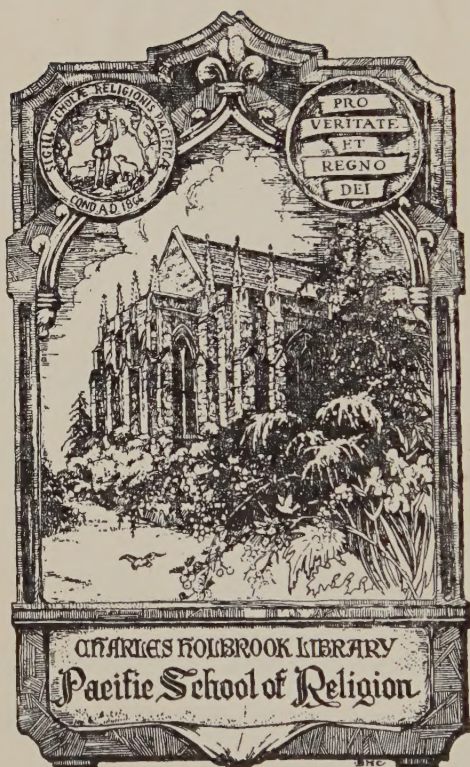
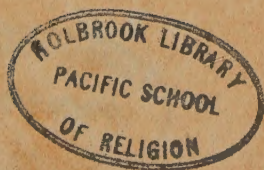


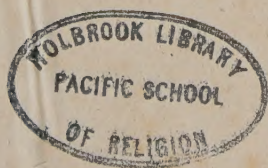




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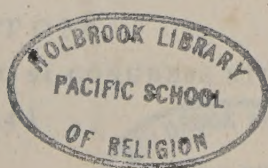
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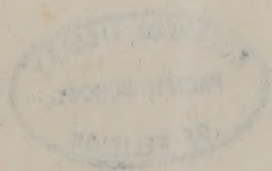
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ADVERTISEMENT.

THE thirteenth volume of the American Quarterly Register closes with the present number. Among the reasons for the continuance, and for the increased extension of the work, are the following :

1. The general subject of Statistics is occupying the attention of many minds both at home and abroad. The augmented interest, which is felt in this department of science, may be regarded as one of the fruits of an extending civilization, and of the general peace which has prevailed for many years. Men are wisely studying the methods by which they can best understand, develop, classify and use the resources of a country, instead of wasting them in unnatural wars. In our humble way, we wish to co-operate with such laborers.

2. Our efforts have, in many respects, a direct bearing on the great objects for which the American Education Society was founded. The facts which are preserved in the pages of this work constitute, in an important sense, a history of the Christian ministry. They describe its usages, the reasons of its success, the causes of its deficiencies, and the ways in which its good influence may be perpetuated and made universal. Many biographical incidents are recorded from which valuable lessons may be learned by every succeeding generation. Many striking and profitable inferences and reflections might be drawn from the numerous tabular views respecting the successive generations of ministers, which might, at first view, seem to be mere dry and uninteresting lists of names.

3. Whatever is done to illustrate the early ecclesiastical features of our country should be done quickly. Original documents are liable to a thousand accidents. Many inevitably disappear in the lapse of time. He does no unimportant service to the church who rescues them from decay, combines them into order, and presents them in a manner not unattractive.

4. Not a few of the topics which have come before us are yet but partially handled. We wish to finish, in as complete a manner as may be, what has been commenced. While our own country is peculiarly the field of our investigations, we shall take pains to collect, translate, or condense, as the case may be, whatever may appear valuable, and fitted to our object, in foreign countries. This is becoming more and more feasible by the increased facilities for intercommunication between the new and old worlds.

In addition to matters which are strictly statistical, we shall devote, as heretofore, prominent attention to discussions, essays, etc., pertaining to the ministry and ministerial and charitable education.

Boston, May 1, 1841.

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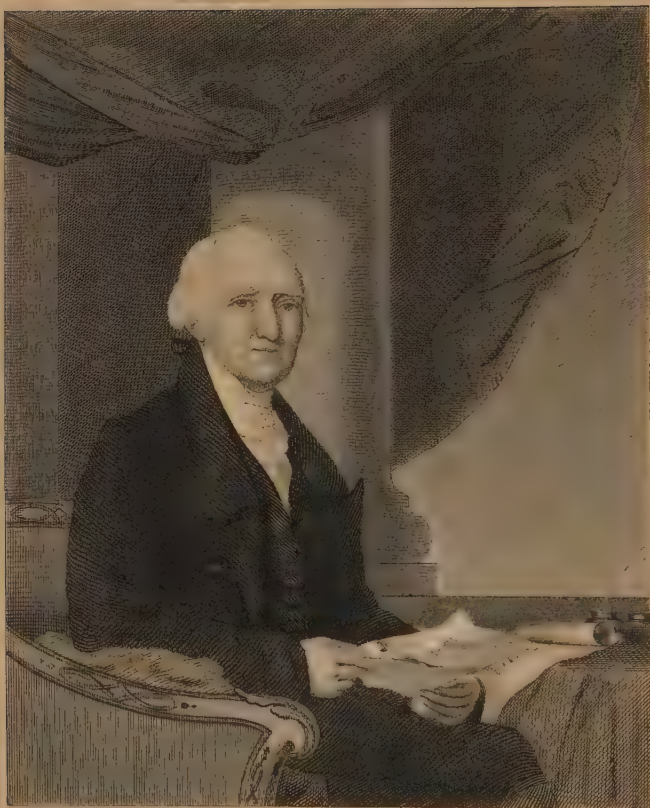
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MEMOIR OF THE HON. WILLIAM PHILLIPS,

LIEUTENANT GOVERNOR OF MASSACHUSETTS.

BEFORE we proceed to give some account of the life and of the beneficent deeds of the late Lieutenant Governor PHILLIPS, we shall present details somewhat minute, in relation to some of his distinguished ancestors. The family of Phillips has been among the most honorable and useful in the annals of New England from its first settlement. In the amount of property which various members of this family have bestowed in charity, it doubtless takes the highest rank.

The first minister of Watertown, Ms., was the Rev. GEORGE PHILLIPS. He was born at Raymond, in the County of Norfolk, England. Having given early indications of deep piety, uncommon talents and love of learning, his parents sent him to the University of Cambridge, where he distinguished himself by remarkable progress in his studies, especially in theology, to which he manifested an early partiality. He was settled in the ministry in Boxsted, in the County of Suffolk, about 60 miles N. N. E. from London. His strong attachment to the principles of the Non-Conformists soon occasioned him trouble. As the storm of persecution grew more threatening, he resolved to take his lot with the Puritans, who were about to depart for New England. He joined the company who arrived in 1630. On board the vessel, as Gov. Winthrop testifies, he "gave very good content to all the company, as he did in all his exercises, so as they had much cause to bless God for him." Soon after his arrival, he was afflicted by the loss of his wife; who though an only daughter, had left her parents, to share cheerfully and affectionately the sufferings of her husband. She died at Salem, and was buried by the side of the lady Arbella Johnson, "who," as Cotton Mather says, "also took New England in her way to Heaven."* The greater part of the emigrants who came with Winthrop, lived at Charlestown; "many of them," says Capt. Roger Clap, "in tents and wigwams, their meeting place being abroad under a tree, where I have heard Mr. Wilson and Mr. Phillips preach many a good sermon." Mr. Phillips was minister at Watertown about fourteen years. He died July 1, 1644, "much desired and lamented by his church at Watertown, who testified their affection to their deceased pastor by a special care to promote

* Mr. Phillips arrived in this country June 2, 1630. The date of the death of his wife does not appear. His eldest child by his second wife was born April 5, 1632. "It is said that Lady Arbella Johnson was buried near where the present church of England now stands."—*Judge Lynde, quoted in Felt's Annals of Salem*, p. 522.

and perfect the education of his eldest son, whereof all the country, but especially the town of Rowley, have since reaped the benefit." Mr Phillips is said to have been an able controversial writer. One of his hearers obtained from him a written copy of arguments, which he had used in conversation concerning the baptism of infants and church discipline, and sent it to England, where it was printed, accompanied with an answer. Mr. Phillips thought it necessary to take notice of this book, and he published a "Reply to a Confutation of some grounds of Infant Baptism; as also concerning the form of a church, put forth against me by one Thomas Lamb." A preface to this work was written by the Rev. Thomas Shepard of Cambridge. Mr. Phillips also engaged in a controversy, by letter, with his neighbor Mr. Shepard, on some points of church discipline. The discussion is said to have been characterized by candor and urbanity on both sides, but it was never published. This subject was one in which Mr. Phillips was peculiarly versed. He was the earliest advocate in Massachusetts for the Congregational order and discipline; and his views were for a time regarded as novel and extreme.* Mr. Phillips was evidently a man of firmness and independence, conscientious in forming, and fearless in maintaining his opinions. He was noted for his learning in the original languages of the Bible, which he is said to have read through six times every year, and to have remarked that he always found something new in them. It is recorded of him by Gov. Winthrop, that he was "a godly man, specially gifted, and very peaceful in his place, much lamented of his own people and others."† By his second wife, who died Jan. 27, 1681, he had children, Zorobabel, born April 5, 1632; Jonathan, born Nov. 16, 1633; Theophilus, born June 28, 1636; Awbett [?] who died 1638; and Obadiah, born 1642.‡ Mr. Phillips's children continued to reside in Watertown, except his eldest son, Samuel.

SAMUEL PHILLIPS was born in Boxsted, in England, in 1625, and accompanied his parents to this country, at the age of five years. He was educated at Harvard University,§ of which his father had been a benefactor and overseer. He graduated in 1650. He settled in the ministry in Rowley in 1651, as an assistant of the Rev. Ezekiel Rogers, who ranked among the most eminent ministers of New England. Forty-five years Mr. Phillips remained the minister of Rowley, and was highly esteemed for his piety and talents. In 1675, he preached before the Ancient and Honorable Artillery Company, and in 1678, before the General Court. Neither of these sermons, it is believed, was published. Mr. Phillips expired "greatly beloved and lamented," April 22, 1696. He married in 1651, Sarah, daughter of Samuel Appleton, a descendant from John Appleton, who died in Great Waldingfield, Suffolk, England, in 1436. She died July 15, 1714, aged 86. Their children were Sarah; Samuel; George, born 1664, graduated at Harvard 1686, was the minister of Brookhaven, Long Island; Elizabeth, born, 1665, who married Rev. Edward Payson, her father's successor, and died in 1724, aged 60; Dorcas, born 1667; Mary, born 1668; and John, born Oct. 1670.

SAMUEL PHILLIPS, the eldest son of the Rev. Samuel Phillips of Rowley, and grandson of the Rev. George Phillips of Watertown, was born March

* Francis's History of Watertown, pp. 34, 35.

† The tradition is, that Mr. Phillips lived in the house, (which is now, or was lately standing,) opposite the Old Watertown burying ground. On repairing the house, a few years since, the sills and timber were sound and good.—*Holmes's Annals*, I. 277.

‡ Farmer's Genealogical Register, p. 225.

§ Among his class-mates were President Urian Oakes, Rev. John Collins, a popular minister of London, Chief Justice and Lieutenant Governor William Stoughton, Leonard Hoar, M. D., President of Harvard College, and Rev. Messrs. Joshua and Jeremiah Hobart.

23, 1658, was a goldsmith, and resided in Salem. In 1687, he married Mary, daughter of the Rev. John Emerson of Gloucester, and granddaughter of deputy Governor Symonds of Ipswich. She died Oct. 4, 1703. They had six children, two of whom were sons, viz: Samuel and John.* Samuel Phillips, the goldsmith of Salem, died Oct. 13, 1722. His second wife was Sarah Mayfield, to whom he was married in 1704. He was highly respected as a man of sincere piety. †

SAMUEL PHILLIPS, the eldest son of Samuel Phillips of Salem, and the great grandson of the minister of Watertown, was born at Salem, Feb. 28, N. S., 1690. He "was prepared for college by the famous Master Emerson, nephew of the above named Mr. Emerson of Gloucester; and was admitted into Harvard College in July 1704, and took his first degree, in July 1708, aged 18. From Cambridge, he removed to Chebacco, and kept the school in that place one year; and from thence he removed in order to pursue his studies, to his father's house in Salem." He began to preach in Andover, South Parish, April 1710, but, on account of his youth, was not ordained till Oct. 11, 1711. Rev. Thomas Barnard, Andover, North Parish, Rev. Edward Payson, Rowley, Rev. Joseph Green, Salem Village, and Rev. Thomas Symmes, Bradford, officiated on the occasion. He died June 5, 1771, in the 82d year of his age, and the 62d of his ministry. He was endued with good powers of mind, and was a diligent, faithful and laborious minister. He early acquired habits of order, industry and economy. Though his salary was small, and he sacredly devoted a tenth part of his income to pious and charitable purposes, yet he educated his family liberally, and accumulated a large estate. In his religious opinions, he was strictly Calvinistic. His labors in the pulpit were protracted beyond what is usual at the present day. It was his practice to call at every house in his parish at least once in a year. The people, during his ministry, were remarkably united. He was highly respected by his brethren in the ministry, and was frequently invited to preach on public occasions. ‡ Mr Phillips married Miss Hannah White, a daughter of John White, Esq. of Haverhill, Jan. 12, 1712. She died Jan. 11, 1773, in the 82d year of her age. Their children were Mary, born Dec. 11, 1712, N. S., married to J. Appleton of Haverhill, died Dec. 5, 1737; Samuel; §

* John Phillips was born June 22, 1701, settled in Boston, was a colonel of the militia, representative in the General Court, and deacon of the church. He died April 19, 1763, having had by Mary his wife, who was a daughter of Nicholas Buttolph, three sons and three daughters. William, the youngest son, born Aug. 29, 1737, married Margaret daughter of Hon Jacob Wendell. They had two sons and two daughters. The eldest son, William, was born Dec. 28, 1766, and died June 10, 1783. The youngest son, John, who was the first Mayor of Boston, was born Nov. 26, 1770, and died May 29, 1823.

† See Felt's Annals of Salem, p. 338, American Quart Reg vol. viii. p. 340.

‡ A list of his publications, 19 in number, may be seen in Abbot's History of Andover, p. 107. Among them are the Election Sermon, 1750, the Artillery Election Sermon, 1741, and the Convention Sermon, 1753.

§ This was the Hon. Samuel Phillips of Andover, who was born Feb. 13, 1715, and graduated at Harvard in 1734. He was a member of the House of Representatives, and of the Council of the Commonwealth. Phillips Academy in Andover was founded in 1778 by him and his brother John. They bestowed on the institution several valuable tracts of land, and £1,614 in money. In the constitution of the academy, the founders declare that "the first and principal object of their institution is the promotion of true piety and virtue." Their well directed beneficence will deservedly perpetuate their memory for many generations. Hon Samuel Phillips was more than 40 years a deacon of the North Church, and was a firm supporter of religious order. He married, July 11, 1738, Elizabeth granddaughter of Rev Thomas Barnard, of Andover. All their children died young, except the Hon. Samuel Phillips, LL D., A. A. S., Lieutenant Governor of the State, who was born Feb. 16, 1752, and died Feb. 10, 1802, aged 50. His studies preparatory for college were pursued under the direction of Mr. Moody at Dummer Academy. He entered college with habits of application and order, with a love of learning, and with fixed religious principles. In 1775, in his 24th year, he was elected a member of the provincial Congress. He was employed on the most important committees during the revolutionary war. He was a member of the Convention in 1779, by which the Constitution of Massachusetts was formed, and of the Committee by which it was drawn up. After it was adopted, he was immediately chosen a member of the Senate, and, except one year, in which he was employed by the State on a public mission, continued a senator till 1801. Fifteen of these years, he was, with great unanimity, elected president of the Senate. In 1801, he was elected Lieutenant Governor of the State, and continued in that office till his death. He was the projector of the Academy in Andover, founded by his father and uncle, and also of the Academy in Exeter, founded by his uncle alone. He bequeathed \$5,000 to the trustees of Phillips Academy, five sixths of the income of which are devoted to various

Lydia, born June 21, 1717, married Dr. Parker Clark, died Nov. 15, 1749; John ;* and William.

WILLIAM PHILLIPS, the third son and youngest child of the Rev. Samuel Phillips of Andover, was born June 25, O. S., 1722. After receiving a good school education, he removed to Boston, and became an apprentice to Edward Bromfield, Esq. an eminent merchant of that town, son of the Hon. Edward Bromfield, for many years one of his Britannic Majesty's Council in the Province of Massachusetts Bay, and great-grandson of the Rev. John Wilson, the first minister of Boston. "His apprenticeship being finished, Mr. Phillips married, on the 13th June, O. S., his late master's eldest daughter, Miss Abigail Bromfield, a lady eminent for virtue and piety. By this marriage, the families of the Rev. George Phillips and the Rev. John Wilson, who came over from England together, and officiated as colleagues under a large tree in Charlestown, until the first removed to Watertown and the other to Boston, were united by the wedlock of the great-great-grandchild of each." Mr. Phillips was, at different times, a member of the House of Representatives and of the Senate of this Commonwealth, of the Convention which drafted the State Constitution, and of that which adopted the Constitution of the United States; and sustained almost thirty years the office of deacon in the Old South Church. He was greatly "prospered in his business as a merchant, was much esteemed by his fellow townsmen, and often reached forth his hand to the needy, and was given to hospitality." He took a decided and active part in the proceedings which hastened and attended the Revolution, was on many of the committees appointed by the town of Boston, in those trying times, and often contributed liberally of his money to carry forward the measures which resulted in the establishment of our independence. At his death, he bequeathed five thousand dollars to Phillips Academy, Andover. He had eight children, only four of whom survived the period of childhood, viz: Abigail, born April 14, 1745; William; and Hannah and Sarah, born Nov. 29, 1756. The first of these was married to that distinguished patriot, Josiah Quincy, Jun., whom she survived several years, and died March 25, 1798.†

Lieutenant Governor WILLIAM PHILLIPS, the only son of the preceding, and the subject of this memoir, was born in Boston, March 30, 1750. In childhood and youth, his health was extremely feeble. On this account, he did not receive a public education. His infirm health did not permit him fully to enjoy the advantages of the public schools of his native town. His character in early life was that of an affectionate, modest and dutiful son. In 1773, he visited Great Britain, Holland and France, and returned to Boston, in one of the tea-ships, in 1774. Soon afterwards, he was married to Miss Miriam Mason, daughter of the Hon. Jonathan Mason, then one of

charitable and most laudable objects. He was one of the original members of the American Academy of Arts and Sciences. Harvard College conferred on him in 1793 the degree of LL. D. In 1773 he married Phoebe, daughter of the Hon. Francis Foxcroft, of Cambridge, a lady of highly cultivated mind and of an excellent religious character. They had two children, John and Samuel. The latter died while a member of Phillips Academy. The other son, together with his mother, manifested a munificent liberality in founding the Theological Seminary in Andover.

* This was the Hon. John Phillips, LL. D., of Exeter, N. H., the sole founder of the Academy in that place. By industry, economy, and close attention to business, he accumulated a very large estate. He gave liberally to various public institutions. He founded a professorship of divinity in Dartmouth College. The College of New Jersey was aided by his munificence. Phillips Exeter Academy has always held rank among the first institutions of the kind in the country. He was a ruling elder in a church in Exeter. He was much esteemed as a man eminent for piety and virtue. He was twice married, but had no children.

† Her husband, Josiah Quincy, Jr., died on his return from a voyage to England, in sight of the New England shore, April 26, 1775, aged 31. His wife, with her child, (President Quincy of Harvard College,) and her parents, were at that time at their place of refuge at Norwich, Ct.

the deacons of the Old South Church, Boston.* She was a lady eminent for intelligence and discretion, piety and active benevolence, and died greatly lamented, May 7, 1823. They had seven children. Two only are now living, the Hon. Jonathan Phillips of Boston, and Mrs. Abigail Bromfield, wife of the Rev. Ebenezer Burgess, D. D. of Dedham. Miriam Phillips, wife of Samuel H. Walley, Esq., was born June 9, 1779, and died March 26, 1827.† Edward Phillips was born June 24, 1782, and died Nov. 3, 1826. His occupation was that of a merchant. He was greatly respected and beloved in all the relations of life.‡

During the occupancy of Boston by the British troops, after the commencement of the revolutionary war, Lieutenant Governor Phillips resided at Norwich, Ct. Previously to the revolution and subsequently, he was engaged in mercantile pursuits in connection with his father. On the death of his father, in January, 1804, he came into the possession of a large estate. To its management, and to the duties of his family, to the service of the public, and to a life of enlarged and Christian philanthropy, he was, thenceforth, mainly devoted.

Lt. Gov. Phillips, though very fond of retirement, and eminently happy in the society of his family and intimate friends, was yet willing to discharge the important public trusts to which he was repeatedly called. For many years, he performed the services of a representative in the State Legislature, to the entire satisfaction of his constituents. He was repeatedly chosen an elector at large of president of the United States. For several years, he filled the office of lieutenant governor of Massachusetts, with credit to himself and honor to the community, enjoying the sincere friendship and the entire confidence of governors Strong and Brooks. He was never a partizan or what is termed a politician. Yet he had fixed political opinions, which were the result, not of prejudice, but of careful examination. In his office, as the second magistrate of the State, he was an eminent example of Christian hospitality. From his earliest years, he was a decided friend to the liberties of his country. And in the most critical periods of our political history, his public course was characterized by firmness of purpose, and an undeviating boldness and perseverance in the course which his good sense and judgment had marked out.§

In all general improvements of his native city, and in the progressive advancement of society, he took a lively interest, being often among the foremost in promoting them, and never second to any in contributing of his wealth for their support.

In his habits, he was remarkably systematic. He was attentive and exact in the performance of all his duties. To render to every man his due; so to shape his life, as that there should be an entire consistency between the outward appearance and the real motives by which he was governed, and not to gain confidence or credit by false colors or pretences, were uniformly regarded by him as binding duties. He looked upon all management, chicanery and double-dealing, with abhorrence. A nice sense of justice and propriety actuated him in all the details of business.

* Mr. Mason was elected deacon Aug. 20, 1770, and died May 5, 1798. His second wife was a daughter of Mr. Hugh Vans, and was greatly distinguished for intelligent, consistent and devoted piety.—See Dr. Wisner's *History of the Old South Church, Boston*, p. 115.

† In the seventeenth year of her age, she gave satisfactory evidence of piety, and was admitted to membership in the Old South Church, May 1, 1796.

‡ His prominent traits of character were judiciousness, integrity, amiableness of temper, and unobtrusive, but decided and consistent piety. The religious sentiments which he embraced, and to which he continued firmly attached during life, were those of the fathers of New England. He was chosen deacon of the Old South Church, May 8, 1817.—See Dr. Wisner's *Funeral Sermon*, p. 47.

§ Dr. Wisner's *Funeral Sermon*, pp. 24, 25.

His natural disposition was generous, confiding and affectionate. Sometimes there was an appearance of severity, but it was oftener in appearance than in reality. He was the object of the warm affection of his relatives and friends, as well as of their esteem and reverence. The main feature in his intellectual character was a sound judgment. On important questions, he formed his opinion with much care and considerateness. Of course his judgment proved, in almost all cases, correct. It is reported that the late governor Brooks said, that in all their mutual inquiries and deliberations he had never known him to give an erroneous opinion. He was not accustomed to take any part in public debate, yet in private intercourse, his remarks showed much depth of reflection, as well as acute observation of men and things.

He had not, as before mentioned, a learned education, yet he was a diligent reader of history, biography, and theological works, especially those of a practical character.

His religious sentiments were thoroughly orthodox. These sentiments were not taken upon trust or by proxy. He firmly believed them after devout and long-continued personal reading of the Scriptures. He greatly lamented the prevalence of opposite opinions, particularly a denial of the atonement of Christ, which he conscientiously believed to be the only ground of hope for sinful men. All his religious opinions were practical and operative. While he believed in the entire moral depravity of all men, he had a deep and increasing sense of his own sinfulness, his entire destitution of any thing, independently of the special grace of the Holy Spirit, that could be acceptable to God. He believed that men are saved, not on account of works of righteousness which they have done, but solely on account of the sufferings and mediation of Christ. On the merits of an Almighty Saviour, he relied firmly and habitually, as the sole foundation of his hope of pardon and eternal life. Nothing, apparently, gave him sincerer joy than to see the Saviour of men honored. He was ever ready to say, "By the grace of God, I am what I am." To the grace of the Holy Spirit he constantly looked for the completion of the work of sanctification, which he hoped had been begun in his soul. His last will commences as follows, the terms having been dictated by himself. "First, My immortal Spirit, I commit into the hands of its Almighty Author, the God of my fathers, 'which hath fed me all my life long unto this day,' and hath surrounded me with mercies, and distinguished me by his favor; humbly hoping, and solely trusting, for future and eternal happiness, in the mercy of God, through the infinite merits and all-perfect righteousness of the Divine Redeemer, the Rock of ages." His last words to his pastor, the Rev. Dr. Wisner, spoken the day before his death, when he did not apprehend himself to be in a dangerous state, were these: "I want but one thing, to be washed in the blood of Christ, clothed with his righteousness, and sanctified by his Spirit; that is all." He had an habitual and strong desire of conformity to Christ. He loved to converse about Heaven as a holy place, whose inhabitants never sin. Often he said, "what will it be, how blessed will it be, to be like Christ, to be completely holy." He had a firm belief in the general and in the particular providence of God. For his numerous blessings he cherished a deep and sincere gratitude. In the severe afflictions, which he was called to experience, he was resigned, confiding in the wisdom and goodness of Him, who doeth his pleasure among the inhabitants of the earth, and who causeth all things, even the heaviest trials, to work together for the good of those who love him. A regard to the will and honor of God seemed ever to actuate him. How will my fellow-men look upon this

or that course of life, was not the inquiry which controlled him. Few men were more habitually actuated by the fear of God; few have aimed more uniformly to do all things to the glory of God. One of the best proofs of his sincere piety, was his conscientious observance of the Sabbath day. Known extensively as he was, remarkable for the most liberal hospitality, filling offices, especially the office of lieutenant governor, which necessarily exposed him to numerous calls, frequently from distinguished strangers, he was yet exact in his observance of the day of sacred rest, preferring to obey God, at the risque, if compelled, of displeasing men.

In the progress of vital religion he took a decided interest. To his own church and religious society, he was strongly attached. He gave much thought and time, and offered fervent prayers, for its enlargement and prosperity. For many years he sustained the office of deacon, with great dignity and usefulness. The encroachments of error and sin, he diligently and firmly withstood. He was a cordial friend to revivals of religion. No one took a more heartfelt interest in the extension of the Redeemer's kingdom in our own, and in other lands. He was particularly distinguished for his respect and affection for clergymen. He belonged himself to a clerical race. He saw with great clearness how vitally their reputation and efficiency were connected with the spread of the gospel and the happiness of mankind. He was in the habit of entertaining them liberally at his own dwelling. He also contributed frequently and largely to the relief and comfort of those who were in embarrassed pecuniary circumstances. Many instances of this kind will, doubtless, remain unknown till the day of the revelation of all things.

His charities were not, however, confined to one class of his fellow creatures. His beneficence was long continued, munificent, widely extended, and applied to every variety of suffering and want. His streams of charity flowed at home, around his own dwelling, and in his native city. They also watered the desert places of our own land, and carried joy and fertility to the most distant regions of the globe. The poor lived on his bounty, and he caused the widow's heart to sing for joy. Many were the widows and orphan children whom he rescued from suffering. Many are the souls that his beneficence was the means of enlightening and saving. "No man of wealth, I believe," says Dr. Wisner, who was, for many years, intimately acquainted with him, "has lived and died in this country, who has, in proportion to his ability, done so much for the cause of charity. It is to be remembered, also, that he was educated, and his habits formed, when, in this country, liberal benefactions were almost unknown. With him, it may almost be said, began that spirit of liberality, which has sprung up, and spread so rapidly in our community. It is also to be recollected, that most of the measures and associations now in operation for extending the blessings of education, of civilization, and of religion, were formed after he had passed the meridian of life; and that, from his habits of feeling and thinking, he was rather averse to new and untried expedients. Yet scarcely a measure was adopted, or an association formed in Boston and its vicinity, for the improvement of the physical, intellectual, moral and spiritual condition of men, which did not receive his coöperation and liberal support. Nor did this proceed from an ostentation of charity, or a blind impulse of generosity. No man was ever more averse from ostentation and parade in his charities. In reference to all new applications to his bounty, he always took time for deliberation, consultation and prayer."*

* Rev. Dr. Wisner's Sermon, pp. 31, 32.

At the time of his decease, lieutenant governor Phillips was president of the American Education Society, of the Massachusetts Bible Society, of the Society for Propagating the Gospel, of the Foreign Mission Society of Boston and vicinity, of the Congregational Charitable Society, of the General Hospital Corporation, of the Boston Dispensary, and of the Board of Trustees of Phillips Academy at Andover; and honorary vice-president of several other benevolent associations in Boston, and in other parts of the country.

Of the American Education Society, governor Phillips was a warm and efficient friend from its first establishment. He watched over its interests with paternal solicitude, and was ever ready to extend to it his munificent benefactions.* The Directors of the Society in the Report which was presented at the annual meeting that occurred in the week following his decease, remark: "The venerable man, whose benevolence has so long flowed in a thousand streams among the poor, in the seats of education, and through the wide-spreading valley of moral desolation in our own country, and in distant lands, has gone to his rest. He has ceased from his labors and his works do follow him. To this Society, over which he has presided from its first formation, and whose treasury he often replenished by his liberality, the loss is great, and is one which will long be felt. The name of Phillips will ever have a distinguished place among the friends and benefactors of the Society, and will always be cherished with deep and tender emotion. The monuments of his beneficence are many; but none are more durable, nor more honorable to his memory, than the *minds* which his benevolence has assisted to form for usefulness. Hundreds there are who might go to the place where he lies, and as they behold his pale form, exclaim, O my Father, my Father! These will remember him when the places which have known him, shall know him no more; and their zeal and efforts for the good of their fellow men will perpetuate his influence, when every other monument has crumbled into ruin."

The Executive Committee of the Foreign Mission Society of Boston and vicinity, in their Report of May 31, 1827, observe, "Lieutenant governor Phillips was one of the founders of our Society; and, for fifteen years, the whole time since its formation, he has presided over its interests. But he did not merely lend the influence of his respected name to commend the missionary enterprize to the confidence of his fellow citizens. Its prosperity was an object dear to his heart, and for its advancement he contributed liberally of the abundance wherewith God had blessed him." "He has left behind him a precious memorial; and while his name stands prominent among the public benefactors of the age, it is also deeply engraven on the hearts, and will be embalmed in the memory, of many a child of affliction from whose eye the tear of sorrow has been wiped away by his kindly charity."

The Managers of the Prison Discipline Society say: "Before this association was formed, when it was generally supposed that there could be no necessity for such a Society in this country, he was first to give his name and patronage, that an examination might be made. After it had been ascertained that great evils existed in Prisons, and that combined effort must be made to correct them, he was among the first to sanction the

* His donations to this Society, of which he was the first President, exclusive of his annual contributions, which probably amounted to more than one thousand dollars, were as follows:—

In the year 1818, a donation of	\$1,000
" " 1826, to constitute a scholarship, ...	1,000
" " 1827, a legacy, ...	5,000

existence of a Society, and to give his name and liberal patronage to aid in the prosecution of its object."

We may well look with wonder, and with gratitude to the great Giver of every blessing, at the variety and the amount of his charities. They were, for a *series* of years, from eight to eleven thousand dollars a year. His benefactions by his will to various public charities were as follows :

Phillips Academy, Andover, ...	\$15,000
Theological Seminary, Andover, ...	10,000
American Education Society, ...	5,000
Society for Propagating the Gospel, ...	5,000
Massachusetts Bible Society, ...	5,000
American Board of Commissioners, ...	5,000
Massachusetts Congregational Charitable Society, ...	5,000
Boston Medical Dispensary, ...	3,000
Massachusetts General Hospital, ...	5,000
Boston Female Asylum, ...	2,000
Asylum for Indigent Boys, ...	2,000
Total, ...	\$62,000

Of most of these institutions, as well as of others of a similar character, he had for many years, been a liberal and efficient member. To the Massachusetts Bible Society, to the Society for Propagating the Gospel, and to the Congregational Charitable Society, he contributed to each annually, for a series of years, \$500. To several other societies, he gave \$100 annually, besides liberal donations whenever they were specially needed. During the last three weeks of his life, he gave to different charitable objects above \$5,000; an amount which would have been, doubtless, nearly doubled had he lived a few days longer, and been permitted to attend the religious anniversaries held on the week of the General Election in Massachusetts.

Thus useful and honored he descended to the grave, on the 26th of May, 1827, in the 78th year of his age. Truly he went to his grave in a full age, like as a shock of corn cometh in his season. His days were filled up with deeds of usefulness. As a benefactor of his race, he illustrated the already thrice honored name of PHILLIPS. By his instrumentality, having turned many to righteousness, he will, doubtless, shine as the brightness of the firmament and as the stars forever and ever.*

ORIGIN OF MECHANICS' INSTITUTIONS.

By B. B. THATCHER, Esq.

THESE institutions are essentially a characteristic of the present age, as distinguished from any which has preceded it. They belong, as we shall have occasion to show, to the generation on the stage. For the most part, indeed,

* Those who have read the excellent sermon of the Rev. Dr. Wisner, preached the Sabbath following the funeral of Lt. Gov. Phillips, will perceive that we are largely indebted to it, in our compilation of the preceding sketch, both in respect to the language, and the sentiments and facts. Our other authorities in this article, are, Mather's *Magnalia*, Farmer's *Genealogical Register*, Francis's *History of Watertown*, Abbot's *History of Andover*, Baldwin's and Tappan's *Sermons at the funeral of Lt. Gov. Samuel Phillips*, Pearson's *Sermon at the funeral of Madame Phoebe Phillips*, Felt's *Annals of Salem*, Allen's *Biographical Dictionary*, etc.

they have sprung up within about fifteen years. And yet,—it is not a little remarkable,—circumstances would seem to render it peculiarly incumbent upon us who live within memory of their beginning, to commence already the work of gathering up their history—the “fragments” of their history, we are compelled to say—as well as we now can, “that nothing be lost” to those who shall follow us. On this subject much has been said and written by various parties, chiefly abroad. We have endeavored to collect and compare all these statements, and to extract the truth out of them, rejecting the errors by which almost all of them are marked. And moreover, with the view of contributing something for the settlement of the question while there was yet time, we have availed ourselves of what we considered some fortunate opportunities during the last year or two of going to the living fountain-heads of correct information. Our object in these researches was truth merely, and “honor to whom honor is due.”

As to the question, then, who originated “Mechanics’ Institutions,” we do not understand it need be shown that this precise *name* was used in the first instance. The inquiry is about things, not names. We wish to know who began the *movement*—the modern system of diffusing useful knowledge among the class in question; or who did *most* towards starting or sustaining it; in other words, who may be called on the whole, if *any* one man may, the *father* of that system?

The writer believes it may be made to appear, that this distinction belongs to Dr. George Birkbeck, the present President of the London Mechanics’ Institution, to which we shall have occasion hereafter to refer. We are aware that some writers have slurred over the credit due this distinguished individual, and that others have sought to distribute that honor, in fragments not worth owning by any body, among persons whom the public knows or cares little or nothing about. Nor are these writers to be too much blamed. They want information. Take, for example, an account in the first volume of the publications of the Central Society of Education, the production of an eminent friend of popular education, who could have no motive to injure any party. The “early history,” as he calls it, begins thus:

“The earliest indication which has come to our knowledge of the desire of those engaged in mechanical employments to receive instruction, and the first attempt known to us to gratify that desire, was at Birmingham, previous to the year 1790. A society was there established called ‘The Sunday Society.’ This society arose into being soon after the establishment of Sunday-schools: its object was to watch over the mental and moral improvement of youth, to give them useful instruction, to exercise their minds and feelings, and to impart consistency and permanence to their moral character. A society for mutual improvement had existed some years previous to this, in which lectures were delivered by its members on several branches of natural philosophy; and many of them being actively engaged in the ingenious trades of Birmingham, had constructed apparatus to illustrate the principles of mechanics, hydrostatics, pneumatics, optics, electricity, and astronomy.

“The lectures were not always confined to themselves; they were made gratuitously accessible to young persons employed in the manufactories of the town. Both these societies were in 1796 merged in ‘The Brotherly Society;’ the operations were more satisfactorily and systematically carried on than before. Lectures were delivered at certain intervals, classes were formed for drawing, geography, and for the pursuit of those scientific inquiries, in the application of which many of the members were constantly engaged.

“In 1797, a library for the use of the working classes was established, and called the ‘Artisans’ Library,’ by which all persons who chose to avail themselves of its advantages were supplied with useful reading at the expense of a penny a week. With very few exceptions, the individuals who took the lead in these varied plans for the amelioration of the class of mechanics, were themselves employed in trades, and chiefly dependent on their personal exertions for a livelihood; they had but little leisure for purposes thus beneficent in their tendency, their means were circumscribed, yet they labored for many years, and witnessed the good effects which followed their exertions. Many of them, including the instructors and those who have reaped benefit from their instruc-

tions, have risen to eminence in wealth, and honor, and in intellectual acquirements. Some of the more active of those unostentatious patriots are still living, and residing within the sphere of their early exertions; we might name them, but they would shrink from such publicity: they have lived to witness the ameliorating results of their early labors; they have contributed to the wealth, the honor, and the morality of the town; and their "children arise up and call them blessed."

The writer then adds:—"The exertions of Dr. Birkbeck, while engaged as Professor in the Anderson College, at Glasgow, are very generally known to those familiar with the early history of Mechanics' Institutions. Similar efforts, but on a very limited scale, had been used by Professor Anderson previous to 1796. The more extended views of Dr. Birkbeck were carried into operation at the commencement of the present century, and he had the satisfaction of frequently lecturing to an audience of seven hundred persons anxious to receive his instructions. The plan was still further developed by Dr. Ure, the successor of Dr. Birkbeck, who added a library to the original design," &c.

Now this writer, as we have hinted, could mean nothing but justice, and yet the impression he leaves is hardly calculated to do justice to Dr. Birkbeck. In the first place, while so much space is devoted to other efforts highly meritorious, but limited and transient, and by no means followed up, it would seem, in such a sense as to have established *a system for general use*, or even to have suggested the notion of such a thing, "the more extended views" of the learned Doctor are passed over in this "history" with the bare remark that they are "generally known." Surely, it would have been well, were it possible, to state the case somewhat more fully in a history of Mechanics' Institutions; and we should like to have seen the question we have referred to above, fairly grappled with, and decided. As it has not been so treated, however, let us see as well as we can what the facts are. Taking for *proved* those which are stated concerning Birmingham—for it is immaterial to the argument in hand whether they be proved or not—we come to the Andersonian Institute at Glasgow. In 1799, Dr. Garnett, Professor of Natural Philosophy in that institution, having resigned his office, Dr. Birkbeck was elected his successor. The Institution had been a few years in existence, and owed its origin to the benevolent gentleman whose name it bore, and who, dying in 1796 in the situation of Professor of Natural Philosophy in the University of Glasgow, had by his will bequeathed a valuable library, and some imperfect apparatus* towards the foundation of the establishment in question; having in view, in his own words, "the good of mankind, and the improvement of science."

In November Dr. Birkbeck began lecturing, and it was soon evident that he intended materially to deviate from the usual college routine. His province was natural and experimental philosophy, and the more interesting parts of chemistry. To follow out his views, which were without doubt the more extended already from the circumstance of his having early in life taken great interest in mechanical pursuits and studies, he found at once that apparatus was wanting, and strenuous exertions were made to supply this defect; but from the want of an efficient philosophical instrument-maker, the greater part was prepared under the superintendence of the lecturer, in the best-conducted workshops which he could discover.

Being thus introduced to a direct intercourse with the artisans of Glasgow, many of whom exhibited a degree of eager curiosity which they had no means of gratifying, and a vigor of intellect for the cultivation of which no provision had been made, Dr. Birkbeck very soon formed a plan for delivering a series of elementary philosophical lectures, adapted, as far as possible, to the untutored minds for which they were designed, and to be afforded to them free of all expense. The time which he selected for this purpose was a part of the evenings of Saturday, his idea being that it would at least be an admirable substitute for the ordinary mode in which that portion of their time was generally employed; and that if the attempt should not otherwise prove ultimately beneficial, the experi-

* The present institution in Birmingham was not formed till 1825, and many other towns were in the field before that time.

ment would at least be a safe one. Having matured this plan, Dr. Birkbeck, at their meeting in March, 1800, communicated his project to the Trustees, in whom the management had been vested by the will of Professor Anderson. This was a source, however, from which no encouragement was to be derived, and no assistance obtained. So far as the motive was concerned, the scheme procured commendation; but in other respects the clear tradition is, that, as might indeed have been expected—and so the Doctor probably *did* expect—it excited smiles, as the delusive vision of youthful enthusiasm; and in fact it was even derided, when considered in reference to the individuals for whose benefit it had been introduced. Of all these Trustees, many were intimately acquainted with the wants, the habits, and the capabilities of the artisans, yet not one was disposed to express even a favorable opinion of the proposition.

The session being concluded, Dr. Birkbeck returned to Yorkshire; and in a short prospectus, sent thence for publication, of the several courses to be delivered during the next session, he introduced a notice of the objects of his new scheme, which commences thus:

"In the prosecution of the design, I shall deliver a series of lectures upon the *Mechanical Affections of Solid and Fluid Bodies*, abounding with experiments, and conducted with the greatest simplicity of expression and familiarity of illustration, solely for persons engaged in the practical exercise of the mechanic arts; men, whose situation in early life has precluded even the possibility of acquiring the smallest portion of scientific knowledge, and whose subsequent pursuits, not always affording more than is necessary for their own support and that of their dependent connections, have not enabled them to *purchase* that information, which curiosity, too active for penury wholly to repress, or the prevailing bias of their natural genius, might prompt them to obtain." The notice closes with the following:—"Whatever the arrogance of learning may have advanced in condemnation of superficial knowledge, and however firmly I may be persuaded that the people cannot be profound, I have no hesitation in predicting, that vast benefit will accrue to the community by every successful endeavor to diffuse the substance of great works, which cannot be perused by the people at large: thereby making them reach the shop and the hamlet, and converting them from unproductive splendor, to useful, though unobserved activity."

The proper business of the institution having fully commenced, a printed invitation was sent to the various manufactories in Glasgow, for lists of the most sober and intelligent workmen which each contained, with an offer of tickets, admitting them to the mechanics' class. In consequence of these notices, a few lists were sent in, and tickets having been delivered to the individuals mentioned, the course opened with seventy-five pupils. The impression made upon their minds may, in some measure, be estimated from the next lecture being attended by two hundred. At the third, upwards of three hundred were present; and at the fourth, the number amounted to five hundred. These the theatre could with difficulty contain, and many others had been refused tickets, exclusively on this account. Nothing, it is said, could exceed the attention and interest with which these lectures were received, and no audience ever assembled, on any occasion, could exceed in propriety of behavior this body of artisans and mechanics. This circumstance *then* took many persons by surprise. The reputation of the mechanics was by no means exalted above either ridicule or suspicion.

Still matters went regularly on. During the progress of these lectures, various letters were received from the hearers; one contained a new plan for an air-pump; another for a steam-engine; and one even for determining the sun's distance by a new method, from an individual who, previous to his hearing the few lectures on astronomy—which made a part of the first, as well as the succeeding courses—had never thought upon such a subject. The strong attachment of the hearers to these lectures, was further evinced by the very handsome present of a silver cup, with an appropriate inscription and devices, which was, on the termination of the course, delivered to the lecturer, on the part of the subscribers, by Mr. Robertson, an eminent mechanic.

The lectures were continued by Dr. Birkbeck for two sessions more, accompanied with similar manifestations of the approbation of his hearers, from their commencement to their termination. These testimonials of respect and interest embraced his extensive mathematical and chemical course, as well as that which was popular and experimental. In this situation he continued until the summer of 1804, when he finally relinquished the professorship in the Andersonian Institution, and was succeeded by Dr. Ure, who continued his labors till 1829.

The preceding account is gathered substantially from a memoir in Dr. Tilloch's 'Mechanics' Oracle.' We have taken it for convenience' sake, knowing no error in it, if we except the statement that the Doctor's lectures were "continued for *two* sessions more," which we understand, from good authority, should have been *three*. We may here remark, that one of the tokens of respect spoken of as given him, was presented by Robert Thom, since so much distinguished by his inventions in the waterworks at Rothesay; and also that one of the persons by whom the "notices" were principally distributed, is a well-known gentleman of Glasgow, author of valuable statistical works, and at this time president of the Clydesdale Statistical Society—we mean Dr. Cleland, who mentions with great satisfaction, in his large work, the part he took in the beginning of the movement we speak of.

As almost any of the particulars connected with such a subject must have some interest, we should not forget that one of the articles required to illustrate the lectures at the commencement of the Doctor's career, was a model of the *centrifugal pump*. As this was to be mostly composed of tin plate, he employed a Mr. Drew to make the article. *It was in this shop*, as we have been told, *that the idea of presenting a course of scientific instruction to the workmen of Glasgow, occurred to Dr. Birkbeck. Drew's shop was the birth-place of Mechanics' Institutions.*

In order to show clearly our meaning, details and diagrams should be here introduced, but these we think must be dispensed with. The sum of it is, difficulty was experienced in getting the model of the centrifugal pump to act properly. This excited the curiosity of the men, and several trials and alterations were made from time to time, before the object was effected. *

All at length was completed. When finally the machine was about to be put in motion, the men collected about the Doctor to witness the operation, and he was able to read a lesson in their countenances which sank deep into his heart. He determined at this moment to do something, which never yet had been done, towards instructing them and their fellow-workmen in the principles of science.

In this connection it may not be considered too trifling to mention—as showing at least how much in earnest the Doctor was—that he printed his own tickets spoken of above, the press used on this occasion being a sufficiently rude and simple machine, according to all accounts, though it *answered the purpose*. We should observe that the institution was then without funds; and the expense of providing apparatus had been necessarily great.

Such we believe to be a fair account of what we consider substantially the origin of Mechanics' Institutions; for, be it observed, all parties acknowledge that Dr. Birkbeck originated this Mechanics' Class in the Andersonian Institution; that it has been continued ever since, as every one must be aware; and that from this example, as no one denies, have sprung the various institutions of like principle, under whatever name, which now exist in other parts of the world. If this is not strictly originating the system on the part of Dr. Birkbeck, it certainly comes very near to it. Our object has been, however, not to prove that he did a certain thing, but to show *just what he did*, leaving our readers to judge of its importance for themselves.

For ourselves, it is evident, we think, that he was the leading mover of the system; that he started it first into full and fair operation, and placed its operation before the eyes of the world. Other men did something of the same sort here and there, no doubt. We do not deny them the credit of what they did. In his address, delivered thirteen years since, at the foundation of the Spitalfields Mechanics' Institution, Dr. Birkbeck himself says, "I may also add, for

the scientific credit of this district, that it has contained for more than a century a Mathematical Society, the only one in the kingdom, which has generally flourished; and which has, by its annual courses of experimental lectures, conveyed to the surrounding inhabitants a great deal of useful information."

But this is nothing to the question. If it were, we should have to give up to old *Ramus*; for there is no doubt the idea, the conception, and, to a limited extent, (as at Birmingham,) the execution also of the plan we speak of, belonged to his age. The book we now quote from was printed at London in 1648, and is said to be among the very first in our "vulgar tongue" on the science of mechanics. It is by Bishop Wilkins, and entitled "Mathematical Magic; or, The Wonders that may be performed by Mechanical Geometry." In the address to his readers he says, "*Ramus hath observed, that the reason why Germany hath been so eminent for mechanical inventions is, because there have been public lectures of this kind instituted amongst them, and those not only in the learned languages, but also in the vulgar tongue, for the capacity of every unlettered, ingenious artificer.*"

Just so might it be said of *steam*. Who would think of taking from Fulton the honor of establishing steam navigation, in fact, because the subject had been experimentally and scientifically understood so well and so long as it had been before Fulton was born? Or who denies to the companies who have sent out the "*Sirius*" and the "*Great Western*" to the United States, and brought them back again, the credit of *establishing the steam navigation of the Atlantic as a matter of trade, and in a permanent sense?* The Atlantic had been crossed by American steamers twenty years ago; but that does not alter the case. We Americans ourselves do not pretend that it does. The question is not, who thought of a thing, or who showed it might be done, or who did a little; but who was chiefly instrumental in putting such principles into regular, permanent, notorious operation? And in this sense we call Dr. Birkbeck the father of Mechanics' Institutions.

Of course, we render to Professor Anderson the great credit he deserves. But what is that credit? What the precise ideas of that individual might have been, we cannot tell; and those who assert his claims do not give the clauses in his will touching this matter; but we can come at the point by making a comparison between the two classes taught by these gentlemen. Professor Anderson's "*Antitoga*," or gownless class, dwelt upon by the writer of the article on Mechanics' Institutions in the *Encyclopedia Britannica* lately published, was very different from the one proposed by Dr. Birkbeck; or else how are we to account for the conduct of the Trustees of the Andersonian Institution, when this new scheme, as it was called, was communicated to them?

There is one consideration, however, which may serve in some degree to extenuate their conduct in this matter; for, if we are rightly informed, although Professor Anderson had left his valuable library and apparatus in their charge, yet they had but little or no funds at their disposal at that time, notwithstanding the "ample fortune," mentioned in the article in the *Encyclopedia* before alluded to. The facts of the case are simply these:

Previous to this time they had a class at the Institution very similar to the *Antitoga* class. But the one Dr. Birkbeck proposed was essentially different. A guinea was paid by those who attended the former class, whereas the artisans were admitted to the latter place free of all expense. Moreover, the new class was intended for a different set of men altogether from those who had been in the habit of attending the old one; and it is somewhat remarkable that several of these attendants on Professor Anderson's *antitogal* class, were among those who spoke most strongly against the utility and practicability of the new attempt. Of these, the few practical men who attended were principally *masters*—persons who had some taste for the sciences, and to whom the expense was no object;—but the new class was composed of sober and intelligent workmen, those who labored with their hands, and whose tastes it was necessary to cultivate before they could feel they were devoting their time and money to the acquisitions of science. To be successful in this, it was necessary for the teacher, let us observe, to exhibit that kind of sympathy for them which is so natural with the benevolent individual we refer to, and which, by the

way,—to his and her praise be it said,—he attributes to the early teachings of a kind-hearted mother.

So little assistance did Dr. Birkbeck at this time receive from the Trustees, that the greatest economy on his part was, as we have hinted, necessary to carry his plans into execution.

But though we go thus far in asserting Dr. Birkbeck's claim, we do not lose sight of those favorable circumstances without which his exertions would not probably have been turned that way; or, after having been made, might have been lost to posterity, for want of a successor able and willing to carry forward so noble an undertaking. We cannot too highly value the benevolence of the founder of the Andersonian Institution, or the perseverance and energy displayed for so long a period by Dr. Birkbeck's successor, the talented Dr. Ure, who was the teacher of the mechanics' class so long, that, at one period, it was almost forgotten who formed it.

To finish the history of this somewhat celebrated class, it should be remarked, that for the several courses of Dr. Birkbeck no fee or charge of any kind was made; but after the first season, the members made an offer to pay one shilling on each ticket to assist in meeting the expenses. This was received by Mr. James Kissen, the operator, who issuing five hundred tickets received £25, of which, by the direction of Dr. Birkbeck, he retained £20,* and handed £5 to Mr. W. Anderson, a surgeon in Glasgow, and Treasurer to the Institution at that time, in payment for fuel, lights, &c. The payments of the members were afterwards increased, and amounted at length to ten shillings; a library and other facilities were added by degrees; but in process of time a number of the members got dissatisfied with the management, and finally left the class. These, with others, established the present Glasgow Mechanics' Institution in the spring of 1823.

The London Institution was formed in December of the same year; and many others rapidly followed. A notice of these does not belong to the present connection.

HISTORICAL SKETCH OF THE CONNECTICUT ACADEMY OF ARTS AND SCIENCES.

Prepared by EDWARD C. HERRICK, M. A., Recording Secretary of the Connecticut Academy.

As early as the year 1779, some movement was made towards the formation of a Scientific Society in the State of Connecticut. In the ninth volume of the "*Literary Diary*," left by the learned and reverend Dr. Ezra Stiles, President of Yale College; under date of November 1, 1779, occurs the following statement concerning this subject. "Mr. Guild,† Tutor of Harvard College, visited us this day. He has been to Philadelphia, and is planning an Academy of Sciences for Massachusetts. I had much conversation with him upon this, as well as upon an Academy of Sciences I am meditating for Connecticut." Numerous subsequent entries in this *Diary*, indicate that Dr. Stiles zealously endeavored, and not without success, to excite in various parts of the State, an interest in this enterprise. The following extract from a letter dated November 25, 1780, written to Dr. Stiles, by Rev. Nathan Strong of Hartford, shows in part the progress of the undertaking. "Mr. Prudden mentioned your desire that I would converse with the gentlemen of the Assembly upon establishing

* Dr Birkbeck arranged this for the benefit of the ingenious man Kissen, who had been taken by him from the workshop of Mr. Cleland, and was very inadequately paid by the institution.

† This was Mr. Benjamin Guild, who graduated at Harvard College in 1769. The *American Academy of Arts and Sciences*, (at Boston,) was incorporated by the Legislature of Massachusetts, May 4, 1780. The *American Philosophical Society* was formed January 2, 1769, at Philadelphia, (by the union of two societies previously existing there;) and was incorporated by the Legislature of Pennsylvania, March 5, 1780.

by law a Philosophical Society for the advancement of Arts and Sciences. I have been for a year past urging the design, and have conversed with many gentlemen, and hope soon to bring it forward. A question which hath been moved in several of these conversations, is, whether or not such a Society shall have a constitutional connection with College:—for my part, I could wish it might, but still apprehend as things are circumstanced at present, such a proposal would frustrate the design. Could a Society of this kind be established by law, though not constitutionally with College, I think it would naturally in the course of a few years produce a union between the civil and academic powers in the State, an event which I most sacredly wish.* As you, Sir, are unquestionably better acquainted with the nature, constitution and laws of the several Literary Societies in Europe and in this country, than any other gentleman in the State can be supposed to be; I pray you, Sir, to draw up a plan which I may communicate, and to make every observation upon the subject which your wisdom and learning will suggest. I am certain, Sir, that your opinion will have the greatest weight in the affair. The Assembly are coming together next Wednesday, and if your avocations permit, earnestly desire your observations upon the subject soon." In accordance with this request, a plan for the proposed Society was forwarded by Dr. Stiles; and with it, a copy of the Act of the Legislature of Massachusetts incorporating the American Academy. These efforts resulted in the passing, December 6, 1780, of the following resolve by both Houses of the Assembly of Connecticut:

"Resolved, by this Assembly, that Oliver Ellsworth, John Treadwell, and James Hillhouse, Esqrs., be and they are hereby appointed a Committee, to draw up a plan for forming and incorporating a Literary Society in this State, for the promotion of Arts and Sciences, and lay the same for consideration before this Assembly in May next."

It does not appear that any thing further in regard to this matter was done by the Legislature; and there is reason to believe, that for five or six years the prosecution of the undertaking was suspended.

In May, 1786, the General Assembly of the State being then in session at Hartford, the Society was formed and established by the name of THE CONNECTICUT SOCIETY OF ARTS AND SCIENCES; but I find no evidence that it was ever favored with a Charter of incorporation. The officers of the Society were, a President, a Vice-President, a Recording Secretary, and three Corresponding Secretaries. The number of residing members was not to exceed sixty, and they were to be inhabitants of the State of Connecticut. Honorary and corresponding members might be chosen from any other State or nation. Two stated meetings were to be held annually; one in May, at Hartford, and the other in October, at New Haven.† At the meeting of the Society in New Haven, October 25, 1786, it was voted, "that the Corresponding Secretaries be directed to publish in the several newspapers of this State, a summary abstract of the Constitution of this Society, and request from the public, communications relative to the objects of the institution." This vote was promptly obeyed; and from their address to the public, the following passages are quoted as indicative of the objects of the Society.—"To assist their design, the Society request the communication of the ingenious in every profession. Curious observations and discoveries in natural or astronomical Philosophy,—materials that will assist in forming a Natural History of the country,—Botanical descriptions and discoveries,—Medical and Chemical essays and experiments,—new Mechanical inventions,—the most direct means of introducing and perfecting Manufactures, will be proper matter for communication. As the advancement of Agricultural knowledge is a principal object with the Society; communications on this subject are earnestly requested. Experiments in the various courses of husbandry,

* In several parts of the State, a singular jealousy of the College existed for many years, but it was quieted, in 1792, by the admission of civilians as members of the Corporation. It may be presumed that in consequence of this state of feeling, it was considered impolitic at the organization of the Society, a few years after, to confer an elevated office on Dr. Stiles, notwithstanding he was so conspicuous for his labors in the promotion of literature, science and the mechanic arts.

† The Legislature of the State then assembled twice a year, at the times and places above-mentioned, and the meetings of the Society were, for the convenience of its members, arranged in accordance with the sessions of the Legislature.

and on the soil best adapted to particular plants and grasses:—The history and description of destructive insects, with the best means of preventing and destroying them, are subjects which deserve particular attention.”*

In May, 1787, the officers of the Society were as follows:—Hon. Lieut. Gov. Wolcott, *President*; Col. Jeremiah Wadsworth, *Vice President*; Chauncey Goodrich, Esq., *Recording Secretary*; Rev. Ezra Stiles, D. D., John Trumbull, Esq., Pierpont Edwards, Esq., *Corresponding Secretaries*. There were then forty resident, and four honorary members.†

Notwithstanding much inquiry, I have failed in my efforts to find the Records of the Society, and can therefore say but little of its doings. From the character of the men who were its chief supporters, it may, however, be fairly presumed, that the institution did much to diffuse throughout the State, a love of useful knowledge, and a generous regard for the pursuits of science. The only paper in the shape of *Transactions*, which, so far as I can learn, was ever published by the Society, is a communication made October 23, 1787, by Rev. JONATHAN EDWARDS, D. D. on the Language of the Muhhekanew or Mohegan Indians;—an essay which would do credit to the Memoirs of any learned society of the present time. The title in full is as follows:—“Observations on the Language of the Muhhekanew Indians; in which the extent of that Language in North America is shewn; its Genius is grammatically traced: some of its peculiarities, and some instances of Analogy between that and the Hebrew are pointed out.—Communicated to the Connecticut Society of Arts and Sciences, and published at the request of the Society.—By JONATHAN EDWARDS, D. D. Pastor of a Church in New-Haven, and Member of the Connecticut Society of Arts and Sciences.—New-Haven, Printed by Josiah Meigs, M,DCC,LXXXVIII.” 8vo. pp. 17. This paper was copied into Carey’s *American Museum*, (Philadelphia,) vol. v. (1789,) pp. 21–25, and 141–144. In 1823, it was republished with extensive and very valuable annotations, by John Pickering, Esq., in the tenth volume of the second series of the Collections of the Massachusetts Historical Society; and this republication was also issued as a separate pamphlet of 82 pages. By means of the edition last mentioned, and of the extracts from the original work given by VATER, in the third Division of the third Part of the *Mithridates* of ADELUNG, Dr. Edwards’s treatise has long been known and appreciated among philologists.‡ Its author was a man of uncommon discrimination; and his acquaintance with the language in question was probably more extensive than was ever possessed by any other Anglo-American. It will always be lamented that his treatise is so brief, and that so much important knowledge concerning our Indian languages, died with him.§

I have no materials for any further account of the Connecticut Society. In the absence of positive information, it is not unreasonable to presume, that after some years of prosperity, the Society gradually declined; and that it was at length decided to establish a new institution, rather than to attempt the revival of one which had at the time probably little more than a nominal existence.

* New Haven Gazette and Conn. Mag. vol. i. p. 354, Dec. 28, 1786; and also the other newspapers in the State.

† Stiles’s Literary Diary, MS., vol. xiii. p. 64.

‡ It would appear that Dr. Edwards’s Tract was also copied in whole or in part in the *Columbian Magazine* (of Philadelphia,) yet it is not to be found in the volume for 1787, to which VATER refers. The date, indeed, shows that the reference is erroneous. It is not contained in the subsequent volume (the 2d) of this Magazine, but may probably be comprised in some later one. A reprint of the Tract at New York in 1801, is registered in the Catalogue of the Library of the New York Historical Society, (1813, p. 41,) but I have not succeeded in finding a copy of this edition.

§ To show the advantages he had enjoyed for learning the language of the Muhhekanews, Dr. Edwards gives in his Preface, the following narration. “When I was but six years of age, my father removed with his family to *Stockbridge*, which at that time, was inhabited by Indians almost solely; as there were in the town but twelve families of whites or Anglo-Americans, and perhaps one hundred and fifty families of Indians. The Indians being the nearest neighbours, I constantly associated with them; their boys were my daily school-mates and play-fellows. Out of my father’s house, I seldom heard any language spoken, beside the Indian. By these means I acquired the knowledge of that language, and a great facility in speaking it. It became more familiar to me than my mother tongue. I knew the names of some things in Indian, which I did not know in English; even all my thoughts ran in Indian: and though the true pronunciation of the language is extremely difficult to all but themselves, they acknowledged, that I had acquired it perfectly. * * * This skill in their language I have in a good measure retained to this day.”

The Connecticut Academy of Arts and Sciences.

This Academy was formed at New Haven, on the 4th of March, 1799, by an association of twenty-two gentlemen. Its object was to concentrate the efforts of literary men in Connecticut in the promotion of useful knowledge. "At its commencement a scheme was drawn up, reported and approved, in which the attention of its members was invited to every method of improving the science, arts and happiness of their country, so far as the general state of its concerns, and their own leisure, would permit." According to the provisions of the Constitution and By-Laws still in force, the officers of the Academy are, a President, a Vice-President, five Councilors, a Recording Secretary, four Corresponding Secretaries, of whom the Recording Secretary must be one; a Committee of Publication; a Keeper of the Cabinet and Library, and a Treasurer. The number of members resident in the State is limited to 200: each is required to pay on admittance, two dollars, and afterward an annual tax of one dollar. The stated meetings are six in the year, in addition to which adjourned meetings are often held. The general meeting for the election of officers is held on the fourth Tuesday of October, in connection with which it was customary for one of the members, previously appointed, to deliver a public oration; but the practice has been obsolete for many years.

At the first meeting, Timothy Dwight, D. D., President of Yale College, was elected President of the Academy, and he was annually rechosen to this office until his death in 1817. Dr. Dwight took a very active part in the establishment of the institution, and was one of its most efficient members.

In October, 1799,* the Academy was incorporated by the Legislature of Connecticut. At this time the number of its members (voluntary and elected) was sixty-seven, residing in various parts of the State.

In addition to the ordinary business of receiving communications on scientific subjects, the Academy soon after its organization, engaged with great zeal in the enterprise of preparing a full statistical history of the cities, towns and parishes in the State of Connecticut. About the same time, (December, 1799,) they endeavored, with the concurrence of the American Academy, and the American Philosophical Society, to procure an enlargement of the objects, and a greater particularity in the details of the National Census of 1800. The attempt was unsuccessful. The Academy prepared, however, a form for the census of New Haven, and appointed eleven of its members to execute the work in accordance thereto. The census was thus taken, but it does not appear that it was ever published.

A circular letter on the subject of the Statistical History of Connecticut, indicating under thirty-two divisions, the various kinds of information desired, was printed and thoroughly distributed throughout the State. The letter was drawn up with much care, and if completely answered, would have resulted in a most comprehensive history of Connecticut. The efforts to obtain satisfactory returns to these inquiries were several times repeated, and with some success. In the course of several years, statistical accounts from more than thirty towns were received. In 1811, it was resolved to commence the publication of these accounts, and accordingly, during this year, the Academy issued the first number of the first volume of *A Statistical Account of the Towns and Parishes in the State of Connecticut*, 8vo. pp. 84. It consists of the account of the city of New Haven, by Rev. Timothy Dwight, and is prefaced with a brief history of the Academy, and a copy of the circular letter of January 1, 1800. This work contains a sketch of the mineralogy and geology of the vicinity of the town, by Prof. Silliman; and a catalogue, by Dr. Eli Ives, of the plants found in the neighborhood. In continuation of this, the Academy published, in 1815, *A Statistical Account of several Towns in the County of Litchfield, Ct.* This was prepared by James Morris, Esq. of Litchfield, and comprises 40 pages, 8vo.

These were, of course, but a small portion of the town histories which had

* In both editions of Holmes's *Annals of America*, (a work in general of great accuracy,) the date of this incorporation is erroneously stated to be 1801.

been received and arranged for the press. So little interest in the matter, was however at that period, manifested by the public, that the number of copies sold was very limited, and it was deemed necessary to suspend their further publication. Most of these histories are still preserved in manuscript in the archives of the Academy, and may prove useful to future explorers.

In April, 1819, was published, under the patronage of the Academy, *A Statistical Account of the County of Middlesex, in Connecticut*, by Rev. David D. Field, a member of the Academy. It was printed at Middletown, Ct. in 154 pages, 8vo. This, although considered as a continuation of the work above-mentioned, was paged separately.*

Several scientific papers having been, from time to time, communicated to the Academy, it was decided, in 1809, to publish a selection from them. Accordingly, in 1810, there appeared at New Haven, the first part of the first volume of the *Memoirs of the Connecticut Academy of Arts and Sciences*, 8vo. pp. 216. Part second followed in 1811, and part third, in 1813. In 1816, was published part fourth, which extends to the 412th page of the work. The volume thus constituted, contains twenty-five articles on various topics of science and literature, many of which are contributions of permanent value.

On the establishment of the American Journal of Science and Arts, by Professor Silliman, the Academy discontinued the further issue of their Memoirs in a separate form, and adopted this work as their medium of publication. This Journal, which, since April, 1838, has been under the editorship of Professor Silliman and Mr. B. Silliman, Jr., was commenced in July, 1818, and has been maintained through many difficulties, until it has reached its 38th volume, and may be considered as established on a permanent basis. In thus availing itself of this Journal, the Academy has lost the independent existence of its transactions, but it has gained much advantage, in the fact that the scientific contributions which it receives are now published more speedily and abundantly than they would be in the ordinary manner. It is to be regretted, that in numerous instances, due care has not been taken by the writers, to designate in this work, their communications to the Academy.

It is unnecessary to enumerate in this place the various papers read before the Academy, which are on the pages of the American Journal of Science. Many of them are well known and valued; among which may be named the elaborate *Essay on Musical Temperament*, by Prof. A. M. Fisher.† It may, however, be well to point out some of the papers there printed, which were either first communicated to the Academy, or were furnished by its members, and are not thus indicated. Among these may be included several of the papers on subjects of meteorology, and especially upon the *courses of our Atlantic gales*, written by Mr. W. C. Redfield, now of New York. The interest and value of Mr. Redfield's discoveries in this department, are widely known both among scientific and practical men. In this class may also be included many of the numerous papers on *Meteoric Showers*. The communications of Prof. Olmsted and of Mr. A. C. Twining, called forth by the magnificent display of the 13th of November, 1833, have attracted great attention among men of science and the public generally. The discussion of the subject by these gentlemen has resulted in the very important discovery of the periodicity of these meteoric appearances, and has thus opened a new era in this department of science. As belonging to this class ought also to be named the important paper by Prof. Elias Loomis, on the *Magnetic Variation and Dip in the United States*, with the accompanying magnetic chart.‡

In 1817, Pres. Jeremiah Day was chosen President of the Academy, and was annually reelected until 1836, when he declined a further continuance in the office. Prof. Silliman was elected to the vacant chair, and has ever since continued to preside over the institution.

It was at one period, a favorite object with the Academy, to cause to be made

* A Society wholly devoted to historical inquiry, now exists in this State. Its seat is at Hartford. It was incorporated in 1825, and was revived in 1839 under favorable auspices. It has already made collections of considerable value, and there is every reason to expect that it will become an active and useful institution.

† American Journal, vol. i. 1819.

‡ American Journal, vol. xxxiv.

a Geological Survey of the State of Connecticut. After some unavailing efforts to obtain the aid of others, they appropriated, in 1818, a sum of money for the purpose of commencing the work. The resources of the Academy, were, however, inadequate to the completion of so expensive an undertaking, and the project was at length given up. This important labor has been recently accomplished, at the cost of the State, by Dr. James G. Percival and Prof. Charles U. Shepard, both members of the Academy. It was commenced in 1835, at the recommendation of Gov. Henry W. Edwards, and has been executed at an expense of \$4,500, exclusive of the printing of the Reports.*

The Meteorological Register of the Academy commences in 1799, and comprises a series of nearly thirty successive years. No considerable part of this Register has been published, except what is contained in the papers below mentioned. In the Memoirs of the Academy, (pp. 125-127,) Prof. J. Day, who kept the Register for many years, published a paper containing *A statement of the quantity of Rain which falls on different days of the Moon*, deduced from his own observations during the years 1804-1807. In the American Journal of Science, (vol. xiv. pp. 176-182,) Prof. D. Olmsted communicated a report of the results of the observations, (made by himself,) during the year 1827. In vol. xvi. (pp. 70-78,) of the same work, Prof. Olmsted published a similar report for 1828.

On the 27th of December, 1836, the Academy passed a resolution that they would appoint one of their number to deliver, at some future meeting, a discourse in commemoration of the two hundredth anniversary (in 1838) of the settlement of the colony of New Haven. At the next meeting, Prof. James L. Kingsley was appointed to perform this duty. The Academy subsequently determined that, (allowing ten days only for difference of style,) the 25th day of April, 1838, would be the appropriate day for the proposed commemoration. At a meeting on the 27th of February, 1838, as it appeared desirable that there should be on this interesting anniversary, a general celebration by all the inhabitants of the place, a committee was appointed to confer on the subject with the authorities of the town and the city. They entered into the proposal with great spirit, and severally appointed committees to be united with the committee of the Academy in conducting the ceremonies. The joint committees decided that the celebration should be held on the 25th day of April, 1838. On the 20th of March following, they invited Prof. Kingsley to prepare and deliver, on the appointed day, before the inhabitants at large, a discourse commemorative of the occasion. The discourse delivered at that time, by Prof. Kingsley, was soon after published at New Haven, and constitutes, with copious illustrative notes, a work of 115 pages, 8vo. During the course of the same year, the Rev. Leonard Bacon, one of the committee of the Academy, delivered a series of historical discourses relating to the church and society of which he is pastor;—the origin of which may be considered as coeval with the colonial settlement. These discourses, with extensive notes and documents, were published at New Haven, in 1839, in a volume of 408 pages, 8vo. Concerning these two works, it is sufficient here to say, that they are important additions to the historical literature of the country. It may not be improper to add, as resulting from the interest excited here by the celebration, that in commemoration of this event, the committees above-mentioned caused to be struck, in bronze and in silver, a medal representing on one side, Quinpiac in 1638, and on the reverse, New Haven in 1838.†

The present number of members of the Academy is not far from 170, of whom about half reside in the city of New Haven.

The following is a Catalogue of the Officers for the year 1839-1840.

Prof. Benjamin Silliman, *President*.—Dr. Noah Webster, *Vice-President*.—Hon. Roger M. Sherman, Prof. William Tully, Prof. Denison Olmsted, Prof. Josiah W. Gibbs, Prof. Eleazar T. Fitch, *Council*.—Edward C. Herrick, *Recording Secretary*.—Prof. Jonathan Knight, Prof. Charles Hooker, Mr. Francis B. Winthrop, Edward C. Herrick, *Corresponding Secretaries*.—Doct. John H. Kain, Prof. Anthony D. Stanley, Mr. Aaron N. Skinner, *Publishing Committee*.—Rev. Wyllys Warner, *Treasurer*.

* The Report, by Prof. Shepard, on the Economical Geology, and the Mineralogy of the State, was published at New Haven, in 1837, 8vo. pp. 188. The Report by Dr. Percival has not yet been printed.

† A description of this medal may be found in the American Journal of Science, vol. xxxvii.

Towns and Churches.	Ministers.	Native Place.	Born.	Where Ed.	Grad.	Settlement.	Dismission.	Death.	Age.
Jamaica	John Stoddard	Westford, Ms.	1776	—	—	Nov. 1794	May 31, 1798	—	—
	Philip Spaulding†	Franklin, Ms.	—	Brown	1822	Sept. 1815	May 5, 1829	May 25, 1834	58
Londonderry	Samuel Kingsbury†	S. Hampton, Ms.	—	Middlebury	1818	May 19, 1831	March 5, 1833	—	—
	Philetus Clark†	Westfield, Ms.	—	—	—	Aug. 29, 1827	Feb. 12, 1833	—	—
Marlboro'	Linus Owen	Lebanon, Ct.	1799	Yale	1773	Nov. 21, 1838	—	—	—
	Gershon C. Lyman	Newfane, Vt.	1752	Middlebury	1810	Dec. 9, 1778	Dec. 26, 1832	April 13, 1813	61
	Ephraim H. Newton	Newport, R. I.	1787	—	—	March 14, 1814	Jan. 20, 1835	—	—
Newfane	Benjamin H. Pitman†	Grafton, Ms.	1748	Harvard	1770	March 13, 1833	—	Aug. 23, 1814	66
	Hezekiah Taylor	Wareham	—	—	—	Aug. 1774	Jan. 1820	—	—
	Jonathan Nye††	S. Hampton, Ms.	—	Brown	1801	Nov. 1811	—	—	—
	Chandler Bates	Greenfield, Ms.	—	Williams	1818	July 4, 1821	—	—	—
	John F. Griswold†	Salem, Ms.	1795	Yale	1821	April 10, 1834	July 31, 1839	—	—
	L. Sewall Coburn	Stratham, N. H.	1809	Dartmouth	1755	Oct. 2, 1839	—	—	—
Putney	Josiah Goodhue†	Southampton, Ct.	1729	Harvard	1794	Oct. 17, 1776	Feb. 15, 1803	Nov. 14, 1797	68
	Jairus Remington	Newport, R. I.	—	Yale	1803	Feb. 12, 1800	May 27, 1829	—	—
	Elisha D. Andrews	Salisbury, N. H.	1797	—	—	June 25, 1807	Nov. 1, 1832	—	—
	Benjamin H. Pitman†	Franklin, Ms.	1749	Dartmouth	1769	March 3, 1830	—	—	—
Rockingham	Amos Foster†	Barnardston, Ms.	—	Dartmouth	1791	Feb. 13, 1833	May 18, 1809	May 16, 1819	70
	Samuel Whiting	Cavendish, Vt.	—	—	—	Oct. 27, 1818	—	—	—
	Elijah Wollage†	Bridport, Vt.	1797	—	—	Jan. 5, 1837	Aug. 22, 1838	—	—
	Samuel Mason	St. Johnsbury, Vt.	1805	Middlebury	1831	Nov. 13, 1836	Sept. 11, 1839	—	—
2d ch. Saxton's Riv'r	Nelson Barbour	—	—	Middlebury	1836	Jan. 15, 1840	—	—	—
	Samuel A. Benton	—	—	—	—	—	—	—	—
Stratton	No Pastor	—	—	—	—	—	—	—	—
Townshend	Dudley	—	—	—	—	—	—	—	—
	Luke Whitcomb	Newfane, Vt.	—	Middlebury	1813	June 26, 1777	1780	—	—
	Philetus Clark	S. Hampton, Ms.	—	Middlebury	1818	Aug. 30, 1815	—	Jan. 2, 1821	—
	James Kimball	Bradford, Ms.	1797	Middlebury	1820	Nov. 21, 1821	July 6, 1824	—	—
	Horatio N. Graves	Sunderland, Ms.	1806	Yale	1826	Jan. 13, 1825	Oct. 6, 1830	—	—
Wardsboro'	James Tufts	New Braintree, Ms.	1764	Brown	1789	Feb. 3, 1833	—	—	—
	Ebenezer G. Bradford††	Francetown, N. H.	1801	Amherst	1827	Nov. 4, 1795	—	—	—
	Jesse Goodell	Sutton, Ms.	—	Yale	1761	Oct. 5, 1836	1769	—	—
Westminster, East	Joseph Bullen	Berlin, Ct.	—	Yale	1772	June 11, 1767	1785	—	—
	Sylvester Sage	Ashby, Ms.	1765	Yale	1787	July 6, 1774	1788	—	—
	Reuben Emerson	Guilford, Ct.	1771	Dartmouth	1798	Oct. 13, 1790	May 1, 1838	—	—
West	Timothy Field†	—	1775	Yale	1797	Feb. 18, 1800	March 29, 1804	—	—
	—	—	—	—	—	Jan. 20, 1807	April 1, 1835	—	—

Whitingham Wilmington	Preston Taylort	Ashfield, Ms.	1793	—	—	April 1, March 7,	1835	Nov. 6,	1836	33 37 32
	Jubilee Wellmant	Gill, Ms.	1793	Bangor	—	Sept.	1838	Aug.	1817	
	William Riddelt	Colerain, Ms.	1768	Dartmouth	1793	July 3,	1815			
	Winslow Packard	Bridgewater, Ms.	1751	Dartmouth	1777	March 7,	1781			
	James Hatch		1754	Yale	1777	Sept. 11,	1787	Jan. 3,	1800	
Windham	Eleazer Fairbanks†	Brimfield, Ms.		Brown	1775	Sept.	1793			
	Alvan Tobey	Berkley, Ms.	1778	Brown	1799	Sept.	1803	Oct. 19,	1814	
	William B. Stow	Marlboro', Ms.		Williams	1811	July,	1812	Jan. 2,	1834	
	Joel Wright†	Milford, N. H.		Dartmouth	1809	Oct. 28,	1829			
	George Butterfield	Westmoreland, N. H.	1810	E. Windsor		June 5,	1839			
	John Lawton	Hardwick, Ms.	1780	Middlebury	1805	Oct. 4,	1809	Oct.	1819	
	Selah R. Arms	Deerfield, Ms.	1789	Williams	1818	Jan. 5,	1825			

NOTES ON THE PRECEDING TABLES.

WINDHAM COUNTY, VERMONT.

This County lies in the northeast corner of the State, having Connecticut river and New Hampshire for its eastern boundary, and Massachusetts for its southern. It contains twenty-four incorporated townships. Several of these, however, being but small gores of land or mountainous districts, have but few inhabitants. In four of them, viz. Acton, Athens, Somerset, and Vernon, no Congregational churches have ever been organized. And in three others, viz. Brookline, Guilford, and Whitingham, churches of this denomination, once organized, have become extinct, or so nearly so as to have no visible existence.

The records of the churches are, in many instances, exceedingly defective, and it has been with much pains and difficulty that the preceding statistical table has been made out, and the following statements respecting the different churches and pastors is given.

BRATTLEBORO'.—The first church in this place was organized probably about 1770, though no record of it can now be found. Rev. Abner Reeve, the first minister, and father of the late Judge Tapping Reeve, of Litchfield, Conn., came here in advanced age, and performed such ministerial duties, without installation, as the infirmities of declining life would permit, about twenty years. Dr. Wells, the second minister, had been settled in Bronsgrove, Worcestershire, Eng., twenty years previously to his coming to this country. After preaching about twenty years to the first church in Brattleboro', without the formalities of installation, he withdrew and formed a new church in the East Village. In his religious principles he was an Arian. Mr. Burge had previously been settled at Guildhall, Vt. He was thoroughly Calvinistic; preached much on doctrinal subjects, probably the more so on account of the wide difference between his own views and those of his predecessor. Under his ministry the church was reorganized, and there was a considerable revival of religion. He died at Warsaw, N. Y. During Mr. Stark's ministry of eighteen years, the church had general prosperity and some seasons of especial revival, particularly in 1831 and 1833. He is now settled in Canajoharie, N. Y.—Mr. Kluder, who has recently been installed, was previously settled at Saxonville, (Framingham,) Ms. He received his theological education at Andover.

The church in the East Village was formed in 1816, and Dr. Wells continued his ministry with them about four years.—During the ministry of Mr. McGee, there was a large increase in the population of the village and in the number connected with the church. In the revival of 1831, 92 were added to the church, and in that of 1833, 90 were added. Mr. McGee is now settled at Nashua, N. H. He studied divinity at Andover.—Mr. Walker had previously been settled at Rutland, Vt. Since his settlement here there have been two seasons of revivals, one in 1836, the fruits of which were about 20 added to the church; and one in 1838, which added 47.

The Unitarian church was formed in 1826, by individuals who withdrew from the Orthodox church and society. Mr. Brown has been their only settled minister.

BROOKLINE.—This is a small township, and the church, always feeble and enjoying but very little ministerial labor, has now ceased to have any visible existence.

DOVER.—The church was formed in 1802. It has always been feeble. Their first pastor, Mr. Hitchcock, remained less than five years. Their second pastor, Mr. Cummings, died in a little more than three years from his settlement. During the long interval between the dismissal of their first pastor and the settlement of the second, and also since the death of the latter, they have had occasional supplies, generally by the assistance of the Vermont Domestic Missionary Society. But a large part of the time they have been wholly destitute.

DUMMERSTON.—Of Mr. Farrar very little information can now be obtained. He is remembered by a very few aged persons as a man of great eccentricities, deeply afflicted with hypochondria. His ministry was short in this place.—Mr. Crosby had been a very laborious missionary among the Indians about the head waters of the Susquehanna. He was interrupted in his labors among them by the war of the Revolution. While engaged in his missionary work he was patronized by a Society in Scotland. His ministry in Dummerston was useful.—During Mr. Beckley's ministry the church was much enlarged, particularly in the revival of 1831, when 43 were added, and in 1833, when 30 were added. Since his dismissal, the pulpit has been supplied by different ministers, and there is now a prospect of settling one as pastor.

GRAFTON.—The church was organized June 23, 1785. After the death of Mr. Hall, the first minister, and the dismissal of Mr. Goodell, the church, having for various reasons become weak, united with the neighboring church of Windham in settling Mr. Arms, and he divided his labors between the two places for about six years. Then, in the year 1831, they had an interesting revival of religion, which added 38 to the church, and gave them ability to sustain the institutions of religion by their own efforts, and Mr. Arms took a dismission from them and confined his labors to Windham.—Mr. Bradford, their present pastor, was settled soon after, and in 1834–5, they enjoyed another revival, the fruits of which were 116 added to the church. Of the whole number, 358, who have united with the church since its formation in the year 1785, 200 have united since 1831.

GUILFORD.—The history of this church is calamitous. There is, however, very little record of its troubles and decline. Their first minister, Mr. Gurley, concerning whom tradition gives a good account, died suddenly after a ministry of six years. Their second minister, Mr. Williams, by becoming identified with one of the political parties in the contest between New York and the inhabitants of the "New Hampshire grants," was obliged suddenly to abandon the place. The influence of the third minister, Mr. Wollage, was probably not useful at all. And their fourth pastor embraced the sentiments of Unitarianism, and resigned his charge on being appointed Professor of languages in the University of Vermont. Other men have preached in the place at different times, as supplies. But the tendency was downwards, till the church, as an organized body, has ceased to exist. A very few members still live in the place.

HALIFAX.—Church organized 1778. Mr. Goodall lived the last 30 years of his life at Littleton, N. H., and died there.—Mr. Edson's ministry was short but useful.—The present pastor, Mr. Wood, after a long season of active service, is now too infirm for public labors. A supply has been obtained for the pulpit. The years 1799, 1800, 1817, and 1831, were seasons of especial revivals. The church has suffered much by the emigration of its members, and is at present rather feeble.

JAMAICA.—Of the first pastor, Mr. Stoddard, little is known. He resided in the place but a short time. The church was destitute of a pastor for 17 years, but had occasional supplies of preaching.—Mr. Spaulding's ministry was useful. Since his dismission, in 1829, with the exception of the short pastoral relation of Mr. Kingsbury,

they have had no settled minister; but during most of the time have had their pulpit supplied. Rev. Justice Parsons, father of the Palestine missionary Parsons, has labored with them during the last four or five years. Seasons of revival were enjoyed in 1812 and 1831. The church is quite feeble, having lost much strength by emigration.

LONDONDERRY.—This feeble church has had *pastoral* services only six or seven years. It has at other times had occasional supplies of preaching.

MARLBORO'.—This church was organized in 1776. The ministry of Rev. Dr. Lyman was long and useful, and during his ministry and that of his successor, Mr. Newton, the church was regarded as one of the strongest and most prosperous in the County. Special seasons of revival were enjoyed in 1801, 2, and 3; in 1808 and 9, and also in 1815 and 1831. Since the dismissal of Mr. Newton, the church from various causes, principally, however, from emigration, has become weak. Though they have generally been supplied with preaching, yet it is five years since they had a pastor, and present appearances are discouraging. Mr. Pitman is now settled in the village of Esperance, Schoharie County, N. Y.

NEWFANE.—Church formed in 1774. There were then but six families in town. The church at its organization consisted of nine members, and Mr. Taylor was at the same time ordained as its pastor. Of the influence of his ministry and that of his successor we say little. Mr. Nye, after leaving Newfane, preached a while in Claremont, N. H. He then engaged in politics and is now post-master in that town. During the ministry of Mr. Bates, the County buildings, Court House, Jail, &c., were removed from the centre of the town to a village on the eastern border, called Fayetteville. The effect of this was to remove the place of worship and to scatter the church. For several years after commencing worship at Fayetteville the church was weak. Of late, however, it has gained strength, and is now prosperous. Mr. Griswold is now settled at Hartland, Vt. He and Mr. Coburn studied divinity at Andover.

PUTNEY.—Church organized in 1776. Mr. Goodhue's ministry of twenty years was useful. He had been previously settled at Dunstable, Ms.—In the year 1816, during Mr. Andrews's ministry, there was a remarkable revival of religion which added 150 to the church. In 1831, while Mr. Pitman was minister, there was another revival, the fruits were about 30 added to the church. Since the settlement of the present minister, Mr. Foster, two seasons of refreshing have been enjoyed in 1833 and 5. Mr. Foster had previously been settled in Canaan, N. H. He studied divinity with Dr. Tyler, at that time President of Dartmouth College, and Mr. Andrews with Dr. Lathrop of West Springfield, Ms.

ROCKINGHAM.—Church organized about 1770. Of the influence and results of Mr. Whiting's long ministry, it is perhaps sufficient to say, that at the close of it there was no visible church in the place! And when Mr. Wollage was installed, a new church was organized. The ministry of the latter was probably no more useful than it had previously been in Guilford. He remained only a short time. The church declined, and for a long time remained desolate. An attempt was made, with the aid of the Domestic Missionary Society, to raise it, and Mr. Mason was settled. But very little success attended the effort. They have now a temporary supply in the labors of an aged, worthy minister, Rev. Broughton White. But their situation is dreary, and their prospects dark.

SAXTON'S RIVER.—This is a village in the south part of Rockingham. A church was gathered here in 1836. Mr. Barber obtained his theological education at Andover. Mr. Benton, their present minister, studied divinity with Rev. Mr. Buckham of Chelsea, Vt.

STRATTON.—A feeble church in a mountain town, containing but few inhabitants. With only occasional supplies, at distant intervals, it has merely continued to exist.

TOWNSHEND.—Of Mr. Dudley's short ministry, there is almost no record; and in the long season which elapsed before another minister was settled, the church became extinct. The present church was organized in 1792. They were supplied with occasional preaching, but had no pastor till the settlement of Mr. Whitcomb, in 1815. He died at Savannah, Ga., whither he had gone for the benefit of his declining health.—Mr. Clark went from this place to Londonderry and is now settled in Windsor, Ms.—Mr. Kimball is now settled in Oakham, Ms. He received his theological education at Andover.—Mr. Graves studied divinity at New Haven. Several seasons of revival have been experienced, one especially of great extent in 1837–8.

WARDSBORO'.—Church organized in 1793, consisting of 12 members, 8 males and 4 females. The ministry of Mr. Tufts was long and useful. He discharged the duties of pastor 41 years, and though now retired in a great measure from active labors, he still holds the relation of pastor. A succession of revivals of religion have been enjoyed. In the revival of 1800, 82 were added to the church; in that of 1807, 24; in that of 1817, 20; in that of 1825, 42; in 1832, 59; in 1837, 30.—Mr. Bradford had previously been settled in Colebrook, N. H. He studied divinity with Rev. John M. Whiton, of Antrim, N. H.

WESTMINSTER EAST.—The organization of the church and the settlement of the first minister took place June 11, 1767. Mr. Goodell left his people abruptly in less than three years, without dismission or council.—Mr. Bullen's ministry was not long.—Mr. Sage continued his labors—with the exception of an absence of two years—for 48 years. He still lives in the place, too infirm for active service. During his ministry, though there was no very remarkable seasons of revival, there were added to the church 261 persons. Since his dismission, the church has been regularly supplied with preaching by Rev. S. S. Arnold. In the winter of 1838–9 there was an extensive revival of religion; and it is expected that they will soon again have a pastor.

WESTMINSTER WEST.—Church organized in 1799, being at that time separated from the East parish. Mr. Emerson went from here to Reading, Ms.—Mr. Field had previously been settled in Canandaigua, N. Y. He still resides in this place. During his ministry of 28 years, there were several revivals of religion.—There was also a revival in 1835 under the ministry of Mr. Taylor, who is now settled in Waitsfield, Vt.—Mr. Wellman had previously been settled in Warner, N. H. The people in this parish are mostly connected with the Congregational society, there being fewer, in proportion to their numbers, connected with other denominations than in any other place in the County.

WHITINGHAM.—Church extinct. Mr. Riddel had been settled in Bristol, Me. His settlement here was on experiment, to see if a church could be built up, but did not succeed.

WILMINGTON.—Church organized 1780. For many years it was prosperous, though three of its early ministers died young. There was an extensive revival of religion under Mr. Packard's ministry in which about 50 were added to the church.—During Mr. Tobey's ministry, who is spoken of as a very valuable man, there was another revival which brought 60 into the church.—After Mr. Stow's short ministry, a man by the name of Samson, who had been settled in Ashford, Conn., and who had been censured or deposed by the Council that dismissed him, came to this place, preached irregularly for several years, drew a large party after him, embraced the sentiments of Universalism, and almost ruined the church. For several years the church remained desolate. During this time, about 1820, Rev. Pliny Fisk, the Palestine missionary, preached here a while, and an extensive revival of religion was enjoyed. The church, however, is still weak and has had assistance from the Domestic Missionary Society in its supplies, and in the settlement of its last two pastors.—Mr. Wright is now settled in Sullivan, N. H.—Mr. Butterfield has recently been settled. He studied divinity at East Windsor, Conn.

WINDHAM.—This church is rather feeble. In the settlement of their present pastor, they united with the church in Grafton. At present, however, they have no aid from abroad in sustaining their religious institutions. Mr. Lawton after leaving this place settled in Hillsboro', N. H.—Mr. Adams studied divinity at Andover.

HISTORY OF BURR SEMINARY, VERMONT.

PROMINENT among those who in the final disposition of their property, have had remembrance of our leading benevolent institutions, stands the name of *Joseph Burr*. This gentleman was for many years a resident of Manchester, Vt. By patient industry, and an upright course of business, he became pos-

sessed of property estimated at the time of his death to amount to *one hundred and fifty thousand dollars*. A large portion of this he distributed by will to the American Bible Society, the American Board of Commissioners for Foreign Missions, the Home Missionary Society, and the American Education Society; besides appropriating an adequate sum for the endowment of a professorship in one college, and essentially aiding the same object in another.

Other bequests of the same general character were also made by him. Among these was one of \$10,000 to his executors, "in trust, the interest thereof annually to be appropriated and expended in educating, in the village of Manchester, needy and pious youth preparatory to their entering on theological studies." He further directed, that in case a Corporation should be established in said village for this purpose within five years from his decease, this sum should be paid over to them, "to be held as a *permanent fund*, the annual interest thereof to be appropriated as aforesaid."

To this grant, the following condition was appended: that within the period above specified, "suitable buildings should be erected, apparatus and other things provided for the furtherance and accomplishment of the object, the expense of which should be at least equal to the further sum of *ten thousand dollars*."

This bequest gave rise to the *Burr Seminary*. An Act of Incorporation for an institution of this name was passed by the State Legislature, October 28, 1829. The *fifteen* gentlemen named in the act, as constituting the Board of trust, held their first meeting December 16, 1829. Proceeding with energy and efficiency to carry out the benevolent intention of Mr. Burr, they obtained by subscription the requisite amount of funds. Land was purchased, a spacious and convenient edifice of stone erected, and all other necessary preparations made for the accommodation of students who might resort to the institution.

In the accomplishment of this object, the Trustees were doubtless aided by the fact, that *education for the ministry as a work of Christian Charity*, was an enterprise which had long been familiar to the churches in the neighborhood of the projected Seminary; the first Education Society established in this country having been organized among them as early as March, 1804. It was styled, "The Evangelical Society." Some account of its operations may be found in the American Quarterly Register, vol. ix., pages 225-6. Assistance was rendered to its beneficiaries in the form of *loans* on notes without interest for a certain period, or at the discretion of its directors; and, in the language of its Constitution, was restricted to "such as appear pious and Calvinistic in their religious sentiments, and are members of regular Congregational or Presbyterian churches."

This Society was well sustained; and before the American Education Society extended its fostering arms, was instrumental in bringing forward to the ministry several who have shone as lights in the churches. The contributions received into its treasury, though gathered principally in the region where it originated, were derived in part from abroad. In the summer of 1806, during the second year of its existence, its first and only president, Rev. William Jackson, D. D., of Dorset, obtained by personal solicitation from friends of religion in the vicinity of Boston about *fifteen hundred dollars*. On the original subscription, still in the possession of this venerable father in the ministry, we recognize the autographs of such men as William Phillips, John Norris, Isaac Thorndike, William Gray, Jeremiah Evarts, Jedediah Morse, (each of whom gave from fifty to one hundred dollars,) with others familiar in the records of benevolence, and among the originators or earliest benefactors of the American Education Society.

When, in consequence of the more matured and systematic action of this truly national institution, and the establishment of the Northwestern Branch, comprehending the State of Vermont, it was thought expedient to dissolve the Evangelical Society, a vote was unanimously passed, directing its Treasurer to pay over the notes and funds in his hands, toward the subscription for the *Burr Seminary*. Although from peculiar circumstances the object of this resolution has never yet been attained, yet its adoption shows what views were entertained with respect to the character which this institution was to assume, and its relation to the work of the preparation of young men for the ministry.

As it was the evident and appropriate design of its founder, to aid pious and

indigent youth having this object in view, the Trustees considered themselves under sacred obligations to regard that design as paramount, in every thing relating to its organization and management. Yet wisely judging, that with their limited means any thing like an attempt to engraft upon their system a course of biblical literature and theology, would be fatal to its usefulness, they steadfastly rejected such suggestions from their counsels, and aimed strictly at making it a *preparatory school*, yet a school of a high order, possessing advantages for the first instruction, and the most accurate course of preparation for our colleges and theological seminaries.

The necessary accommodations having been provided, the school was opened May 15, 1833, with public exercises in the Chapel of the institution. Addresses were delivered by Rev. John Proudfit, D. D., (then of Salem, N. Y.,) President of the Board of Trustees, and by Rev. Lyman Coleman, who had been appointed *Principal*. With him was associated John Aiken, Esq., whose indefatigable efforts had contributed greatly to the completion of the enterprise.

Under the conduct of these gentlemen, whose experience and ability inspired the fullest confidence, the Burr Seminary assumed at once, a high place among the literary institutions of New England. The number of students the first term amounted to *one hundred and forty-six*; of whom a large proportion were pious, and commencing a course of study with a view to the ministry. To those of this description, whose circumstances required it, the charge for *tuition* was remitted, by virtue of the provision in the will of Mr. Burr. The number entitled to the benefit of this provision at *one time* was at first forty, but has since been limited to *thirty*.

At the time the institution went into operation, an effort was made to establish a *manual labor department*. The *self-supporting system* was then in vogue; and both the state of public sentiment on this subject and the professed design of the seminary, as a place of instruction for those in *needy circumstances* having the ministry in view, imposed upon the Trustees an obligation to incorporate with their plan some provision for manual labor. In addition, therefore, to a small farm of about *thirty* acres connected with the seminary, water-privileges were secured, workshops erected, and tools and other implements provided for profitable mechanical labor. But it was very soon found, that however promising in theory, the prosecution of operations of this sort must eventually prove disastrous to the interests of the institution. The only *profitable* result was the wisdom of *experience*, and the conviction in the minds of every member of the Board of Trustees, that this part of the system should be abandoned. It accordingly speedily went into disuse, except as conducted by individuals themselves. And for this, at least the ordinary advantages enjoyed in other places, are possessed by young men of resolution and energy, disposed or necessitated to make their *personal labor* available in part to their support. Several of this description are now in a course of study in different colleges and theological seminaries, whose thorough preparatory discipline was acquired at this institution, at little cost, either to their friends or the charities of the benevolent, by reason of their own industry, and the habits of economy and self-denial fostered by the arrangement of the seminary.

Hitherto the influence of the *pious* portion of the students has been decidedly predominant. A much larger proportion, it is believed, are of this character, than is common in the higher academies and preparatory schools; and for this obvious reason, that the institution was reared with special reference to young men commencing a course of study preparatory to the ministry. Of those who occupy rooms in the seminary building, a majority are usually professors of religion; and most of them having in view a preparation for the sacred office, their *mutual* influence in reference to this object is perceptibly happy. From this, results the peculiar claim of the *Burr Seminary* to the prayerful regard of those who feel the importance of commencing early and under the most favorable auspices, the training of young men destined to fill the pulpits at home, or to bear the message of salvation to the benighted and destitute abroad.

The present instructors of the Seminary are, Rev. Joseph D. Wickham, *Principal*, Mr. S. J. M. Merwin, Classical Assistant, and Mr. William A. Burnham, Principal of the English Department. Board is furnished by the steward *at cost*,

varying of course with the price of provisions. It may be stated at an average of \$1.50 per week. The charge for tuition to those who are not beneficiaries is from *three to five* dollars a quarter. In a retired and healthful situation among the Green Mountains, and in the midst of a virtuous community, where are almost no temptations to extravagance and vice, it is to be hoped that the Burr Seminary, with the literary and religious advantages which it possesses, will continue to exert a salutary influence, and bear her part in the speedy renovation of a ruined world.

APPENDIX

TO

BRIEF SURVEY OF THE CONGREGATIONAL CHURCHES AND MINISTERS

IN THE

COUNTY OF MIDDLESEX, AND IN CHELSEA, COUNTY OF SUFFOLK, MS.,

PUBLISHED IN THE ELEVENTH VOLUME:

CONTAINING ADDITIONAL NOTICES OF CHURCHES AND MINISTERS; FACTS
ILLUSTRATIVE OF ANCIENT ECCLESIASTICAL USAGES; WITH
COPIOUS REFERENCES TO AUTHORITIES.

[By SAMUEL SEWALL, M. A., Pastor of the Church in Burlington, Ms.]

[Continued.]

CHARLESTOWN.

9. (K)

Pastors and Teachers.

FOR many years, these two offices in the churches among us have been united in that of pastor. But our ancestors pleaded Scripture for making distinction between them (as Eph. iv. 11; Rom. xii. 7, 8, &c.); and for their being held by different men. The distinction which they asserted between Pastors and Teachers, is defined in the Platform, and more largely by Mr. Thomas Hooker in his "Survey of the Summe of Church Discipline," &c. According to the former authority, "The Pastor's special Work is, to attend to *Exhortation*, and therein to administer a word of *Wisdom*; the Teacher is to attend to *Doctrine*, and therein to administer a word of *Knowledge*," &c. &c.¹ And agreeably to this definition of the Platform, Hooker declares the scope of the Pastor's office to be, "to work upon the will and the affections;" that of the "Doctor" or Teacher, "to informe the judgment, and to help forward the work of illumination, in the minde and understanding, and thereby to make way for the truth, that it may be settled and fastned upon the heart." The main business of the Pastor, he maintains, is "to attend upon exhortation;" and thereby "to woove and win the soul to the love and liking, the approbation and practise of the doctrine which is according to godlinesse." Whereas that of the Teacher is, to dispense "a word of knowledge;" dwelling upon the interpreting of the text, so far as necessary to make it plain to all; stating and defending the fundamental points of the Christian faith; managing controversies, &c. And yet, as both these descriptions of officers were Teaching Elders in the Church, and dispensers of the Word and Sacraments, the Pastor, he allows, might occasionally explain Scripture "so farre as he may make way for the truth to work more kindly, and prevail more effectually with the affections;" and the Teacher might "administer a word of exhortation, as it were by the way."²

This distinction of church officers, our fathers had learnt in England. In a treatise published there about 1603, in the beginning of the reign of King James I., entitled, "*English Puritanism*," and setting forth the principles of the Puritans of the day, it was maintained, in the chapter "concerning the Ministers of the Word," after speaking of Pastors, their duty, &c. "That in every church there should also be a *doctor to instruct and catechise the ignorant* in the main principles of religion."³ This principle was carried into practice very extensively in the early churches of New England. The

churches of Salem, Roxbury, Dorchester, Newbury, Hartford, Ct., and many others, all had, at their foundation, a pastor and a teacher. In the First Church of Ipswich, gathered 1634, this distinction of ministers was continued 110 years;⁴ and in the First Church, Boston, till the death of Mr. Allen, its teacher,⁵ in 1710. And so important was it originally thought to be in the church last named, that although Mr. Wilson was ordained its teacher, 1630, yet ordination was repeated Nov. 22, 1632, at his being chosen its pastor.⁶ In some of the ancient churches of Massachusetts, however, (as the Third, or Old South, Boston, gathered 1669,) this distinction of ministers was never observed; several, which chose a pastor and a teacher at first, did not repeat the choice; and for nearly a century past, it is presumed, that in every instance in which there have been two ministers at a time in any church in Massachusetts, they have both been colleague pastors.

In the County of Middlesex, the distinction of pastor and teacher never extensively obtained. The church of Watertown, gathered 1630, ordained Mr. Knowles in 1640; not however as a teacher, but as a colleague pastor with Mr. Phillips. And for this then anomalous proceeding, as also for not giving due notice of its choice and ordination to the magistrates and neighboring churches, it was deemed worthy of censure.⁷ The church first gathered at Cambridge, 1633, ordained Mr. Stone its pastor, and Mr. Hooker its teacher: but being removed to Hartford, Ct. the church which succeeded it in Cambridge, 1636, has never recognized any other distinction in its ministers, than that of pastor and colleague pastor in 1783. The like may be said of First Church, Concord. This had a pastor and teacher at its foundation; but never since. In the present First Church, Charlestown, Mr. James was ordained its pastor in 1632, and Mr. Symmes its teacher, 1634. After the dismissal of Mr. James, 1636, Mr. Symmes appears to have been chosen and ordained its pastor (as Mr. Wilson had been of Boston, First Church, of which he was originally the teacher); and in connection with him, Mr. Allen and Mr. Shepard were successively ordained its teachers, the former in 1640, and the latter in 1659. Since then, there has been in this church no ordination of a teacher, as distinguished from a pastor.

The long disuse of this distinction, once held sacred by a majority of our Puritan fathers, has sometimes been attributed to the difficulty of practically preserving it. This cause doubtless had its influence in dropping it. And yet it appears to have been successfully maintained in First Church, Boston, till the death of Mr. Wilson the pastor in 1667. Of this good man it is recorded, that "In his younger time, he had been used unto a more *methodical* way of preaching, and was therefore admired above many —: but after he became a *pastor*, joined with such illuminating *teachers*, he gave himself a liberty to preach more after the primitive manner; without any distinct *propositions*, but chiefly in *exhortations* and *admonitions*, and good wholesome *councils*, tending to excite good motions in the minds of his hearers; (but upon the same texts that were *doctrinally* handled by his colleague instantly before)" &c &c.⁸ But the discourses of Mr. Norton, one of the teachers of First Church, in connexion with Mr. Wilson, were of a very different cast. There are now in the hands of the author of this article, several manuscript volumes in 12mo., containing above two hundred sketches of sermons and Thursday lectures, delivered at First Church, Boston, between 1655 and 1661. The sketches are written partly in short hand, and partly at full length: and were drawn up by John Hull, Esq., then a member of that church, afterwards a principal founder of the Old South Church, Boston, and a magistrate of the colony. Both the sermons and the lectures which they briefly exhibit, were delivered almost all of them by Mr. Norton. Not one of them was by the pastor, Mr. Wilson. And they are all on continuous texts of Scripture, or successively on the same text; and were of a doctrinal or expository character; presenting with great uniformity 1 the occasion and meaning of the text; 2. "doctrine;" 3. "reasons;" 4. "instructions," or practical uses; and closing, generally, (as the teacher is allowed to do by Hooker,) with a brief exhortation.

As a further illustration not only of the pious diligence of the author of these Sketches, but also of the laborious constancy and devotedness of his teacher, and of the mode of sermonizing at that day, it may be remarked, that in two of these volumes are sketches of at least one, and in many instances of two sermons, delivered on the Sabbath, for every Sabbath but one, from April 1, 1655 to March 9, 1655-6 inclusively, viz. 49 Sabbaths. They are in all 70 in number; two of sermons by Rev. Mr. Wheelwright of Exeter; one of a sermon by Rev. Seaborn Cotton of Hampton, N. H., and the rest of sermons by Mr. Norton. Of Mr. Norton's sermons, 49 are a regular series of expository discourses upon a portion of St. John's Gospel, one for each of the Sabbaths above referred to: beginning with John iii. 29, taking a verse or more at a time for a text, and proceeding as far as John iv. 51, 52. The remaining 18 were delivered probably on particular occasions, in addition to the Exposition. Ten of them are from Canticles i. 4—14; and from their occurring almost uniformly once in four weeks, as well as from allusions to the Lord's Supper now and then in the sermons themselves, appear to have been preached on Communion days. In these two volumes, there are also sketches of 48 Thursday Lectures,

all of which but two (one by Mr. Seaborn Cotton, and the other by Mr. Thomas Mayhew) were expository and doctrinal discourses from Ephesians ii. 5, to iii. 15, by the teacher of First Church, Mr. Norton. In another of these volumes, there are sketches of 35 sermons on the Sabbath, one for every Sabbath from May 29, 1659 to January 22, 1659-1660; all of them by Mr. Norton, and all upon another portion of John's Gospel; (viz. from John viii. 23, 24, to John ix. 8, 9,) and of 28 Thursday Lectures, all of which, except one by Mr. Higginson of Salem, were delivered by Mr. Norton; viz. ten upon Isaiah liii. 10; and 17 from Heb. i. 1, to Heb. i. 13.

Once, it is certain, there were other volumes of these Sketches by the same hand, which are now lost. Were they all now in existence, it would probably appear from them, that from the commencement of his services in First Church, Boston, in 1653, as a candidate for settlement there till his death in 1663, Mr. Norton expounded the first thirteen chapters of John on the Sabbath; and all the Epistle to the Ephesians and the first seven chapters of that to the Hebrews, at the Thursday Lecture. According to Mather, his last discourse on the Sabbath was from John xiv. 3, and his last at the Thursday Lecture was from Heb. viii. 5, both which were published.⁸ The volumes of Sketches which remain, however, abundantly evince the successful care of the teacher not to encroach on the province of the pastor, Mr. Wilson: and render it highly probable,

1. That in churches furnished both with pastors and teachers, it was considered as the part of the teacher rather than of the pastor, to preach lectures in the week time.

2. That expounding the Scriptures in course, both on Sabbath days and at lectures, was formerly esteemed as an appropriate work of teachers, as distinguished from pastors. See further under Watertown, D. E. [¹*Platform*, VI. 5. ²*Hooker's Survey*, Pt. II. ch. I. ³*Neal's Hist. of Pur. Vol. II. p. 87.* ⁴*Felt's Hist. of Ipsw. p. 215.* ⁵*Emerson's Hist. of First Chh. p. 132, 153, 154, notes.* ⁶*Winthrop's Hist.* ⁷*Francis's Hist. p. 28.* ⁸*Mather's Magn. B. III.*]

The following copy of one of these Sketches, taken by Mr. Hull, may not be uninteresting. It is of a discourse of Mr. Norton from John iv. 13, 14. "Jesus answered and said unto her, Whosoever drinketh of this water shall thirst again. But whosoever drinketh of the water that I shall give him, shall never thirst: but the water that I shall give him shall be in him a well of water springing up into everlasting life."

"12 of 6th. 1655. MR. NORTON.

"4 John, 13, 14.

The lord Jesus goes one to relate the excellency of that water he was About to give, and commends it by two properties: first, he that drinks of it *shall never thirst*, but it shall be in him &c.; that is the second, *the permanency of it.* (6 Jo. 35.) By water Christ means spiritually, the grace of the gospell. It is Christ with the fruit of his obedience. He that believeth on *me* shall never thirst. It shall satisfy their thirst. Only it may be said, (5. Matt. 6.) Blessed are they that *hunger*, &c. (1 Pet. 2. 2.) *As new borne babes*, &c. (42 Psa. 1.) My soul *thirsteth* for God. How is it said

They shall never thirst? We are to distinguish betweene an *absolute want* of water, and a *desire* after water (it?) Now Christ doth not deny a desire after water, but a totall deficiency of water.—The hunger and thirst in a believer is such as there is a satisfaction in part by faith in the promise. There is an *evangelicall thirst* and a *hellish thirst*. The later of these shall not befall them.

(*Doct.*) The excellency of the water of life doth consist in this, that all other things being insufficient, that is altogether sufficient to satisfie a thirsty soull.

Hence were those figures concerning Christ: *the rock in the wilderness.* (17 Exo. 6.) Smite the Rock, &c: noe water to quench our thirst but comes frō Jesus Christ, as smitten of God. (21 Numb. 6.) The Lord sent *fiery serpents*. They did but bite and kill: there was noe Cure but by the *brazen serpent*, which was a type of Christ: this lets us know, Christ must heale. *The poole of Bethesda* pointed to Christ. Now that Christ is all sufficient to heale a thirsty soul, many scriptures testify. (40 Esa.) Comfort ye, Comfort ye my people &c. There is a full satisfaction tendred by Christ Jesus. This saing, ses (Bilney?) that 'Jesus Christ is come to save siners,' *that* did quench his thirst, and nothing but that. See the prodigall: In my father's hous is bread enough and to spare. Where sin abounds, grace &c. 7 Rev. The garments of beleivers are compared to robes, they are rich and larg garments. 13. Ro: 15.¹⁴ Put ye on the Lord Jesus Christ; to shew Jesus Christ is fitted for the soull. He is a fit Savior for all sinners, and as fit for one as the other. Why is the grace of the gospell thus all sufficient to quench thirst?

(1. *Reas.*) It is from the excellency of the fountaine which is Jesus Christ. He that beleives in me shall never thirst. My blood is drinke indeed. With thee is the fountaine of life, (36 Psa:) and in thy light &c. It is such a fountaine as gives both light and life.

(2. *Reas.*) From the triumph of grace. God will have grace to reigne 5. Rom. 21. Thirst did reigne; sin, Satan did reigne: but now grace shall reigne, and reigne forever unto eternall life.—*Mercy*, and soe *grace*, rejoyces over *justice*.

(3. *Reas.*) Taken frō the love of God. Those that God loves, they shall be thirsty, but they shall not dye for thirst. Blessed is the man whom thou choosdest &c: he shall be satisfied with the goodness of thy house.

(1. *Instruction.*) Every sinner first or last suffers a great thirst. If you speake of the Elect before they beleive, they are thirsty. Ho every one that thirsteth. Our thirst is an afflicting and prevailing passion of the Conscience: and *naturall* thirst is also (a) very afflicting thing. Samson, a mighty man; but, *Shall I dye for thirst?* (Exod. 17. 3.) Shall we all dye for thirst? Soe the Eregenerate have their thirst. Judas perished with that thirst: and they in hell are continually athirst. (16 Luk. 24.) Send Lazarous to dip &c. This thirst then we must all looke for first or last. Christ on the cross ses, I thirst: his soul is peirced with the wrath of God.

(2. *Instr.*) There is nothing but the grace of Jesus Christ, that is able to quench the thirst of a wounded and awakened Conscience. If you know what sin is, know there is noe pardon for sin but in Christ.

The Lord has more names than one. (37 Exod.) Proclaime my name, *gracious*, *mercifull*, &c. but he will by noe meanes cleare the guilty. The sinner cannot escape the wrath of God but by Christ. 41 Esa. 17. The poore and needy seek water, and their tongue faileth for thirst. Sin must become exceeding sinfull, we otherwise have excuses. But it must become exceeding sinfull without any excuse. The heathen, they gave their children to Molech, because the divell perswaded them, that would satisfy for sin, and nothing but the dearest of them. Shall we (I) give the first borne of my body? Nothing will quiet conscience indeed but the blood of Christ.

(3. *Instr.*) Jesus Christ he is a full satisfaction of the thirst to the soull that receives him. We being justified by faith, we have peace. 5 Rom. 1. Jesus Christ satisfies the soull. (8 Rom. 32, 33.) Who is he that condemns? it is Christ that dyed. Ther? he oposes Christ to all transgression. Who shall lay any thing to the charge of God's elect? This quenches the thirst: it is God that Justifies.

(4 *Instr.*) The application of this water of grace to the thirsty soull, it is a meer gift. The water that I will give, you must buy without mony. We must part with o' owne worth and all things in o' selves. Christ is not aplyed *without* such qualifications; but God gives Christ *for* none of these. In o' vocation, God proceeds as a lord; in o' salvation, he proceeds as a Judge; he will reward not *for* worke, but *acording* to workes. But o' regeneration is the meer gift of God, as in relation to us. A thirsty sinner lies at Christs meer good pleasure for water.

(*for exhortation.*) First to those that are sinners. Se your sin and guilt. You will never be thirsty till you are guilty. It is the heat of God's justice for sin that makes us thirsty. God will by noe meanes cleare the guilty. Our God is a consuming fire. (12 Heb.) The Lord hath sworne concerning every soul without Christ Jesus, he will never forget any of their sins. (8 Amos.) Let us know we are guilty: 'that all the world may become guilty.' (3 Rom.) 2^y Consider the water that is prepared for this thirst. Never such thirst and never such water. Joseph laid in before hand. There is water enough and to spare. (5 Cant. 16.) Speaking of Christ, his mouth is most sweet, he is altogether lovely. The curse is most bitter, but the promise is most sweet. He is altogether lovely, take him in point of Justification or sanctification &c. Then comfort ye, speake comfortably. 3^y Know all this is of gift. Be sure you come without mony. There is noe grace, if you have any mony. This is that we preach, to make you debtors, and to let you see you have nothing to pay.

(*lastly.*) Waite for this gift in the sanctuarie, for Christ and his grace. Ask of Christ his grace: in this way he doth give it.

In the above specimen, the spelling of the original has been preserved, but the punctuation has been altered, there being but little or no attention whatever paid to that in the original.

10. (L) Ruling Elders.

A large proportion at least, of the first settlers of New England regarded the office of Ruling Elders, as of Divine institution, and appealed to 1 Cor. xii 28, and 1 Tim. v. 17, as warranting this persuasion.¹ The title of these officers is descriptive of their rank and work in the church. They were *Elders*, in common with the Pastor and Teacher: and as it was their duty to assist the teaching officers or officer in *ruling* or conducting the spiritual affairs of the church, (in admitting, for instance, or excluding members, inspecting their lives and conversations, preventing or healing offences, visiting the sick, and administering occasionally a word of admonition or exhortation to the congregation) they obtained the name of *Ruling Elders*. Whereas Pastors and Teachers, by way of

distinction, were sometimes called *Teaching Elders*, because it was eminently their duty to *teach*, or minister the word.²

Ruling Elders were anciently ordained (See *Notes, Cambridge, First Chh. Gookin*); and were sometimes addressed by the appellation of *Reverend*. In a letter, for instance, of Rev. Solomon Stoddard, communicating his acceptance of the call of the church at Northampton to be their pastor, their ruling elder to whom it was addressed, was styled, "*Rev. John Strong*," &c.³ The place of the Ruling Elders in the congregation was an elevated seat between the Deacons' seat and the pulpit. They seem to have been more generally employed, and longer retained in the churches of New England, than Teachers were, as distinct from Pastors. The Old South Church, Boston, for example, had never a teacher, in the distinctive sense of the term; but at its foundation had its ruling elder, Mr. Rainsford, ordained at the same time with its first pastor, Mr. Thacher.⁴ In First Church, Boston, ruling elders were continued, at least till the death of Elder Copp in 1713;⁵ in York, Me., till the death of Elder Sewall in 1769,⁶ and perhaps longer; in First Church, Ipswich, till after 1727; and in the Second Church of that town, Chebacco Parish, now Essex, till the death of Elder Crafts in 1790.⁷ In Salem, the office was sustained for a great length of time; and can hardly be said to have yet become extinct. In the First Church in that city, which had ruling elders at its foundation in 1629, choice was made of one to fill that office in 1782. In the Third Church, there was an election to the same office, then recently vacated by death, in 1783. And in the North Church, which had had ruling elders from its beginning, the late venerable Dr. Holyoke was appointed one in 1783, and Hon. Jacob Ashton in 1826.⁸

In the County of Middlesex, eight churches appear to have had ruling elders; and of these eight, two afterwards removed beyond it. In the meeting-house in South Reading, built about 1754, there was an elders' seat, till removed in 1837: but it is not known to have been ever occupied by the appropriate officer. In August, 1630, the Church of Charlestown, now First Church, Boston, chose Mr. Increase Nowell as its ruling elder; but he resigned in 1632, after he had been elected Secretary of the Colony: it being decided incompatible to hold both offices at the same time.⁹ In the present First Church, Charlestown, there was, according to Johnson, one ruling elder at the time he wrote, 1651.¹⁰ This was doubtless elder Green, who kept the Church Records till his death, about 1658; and he seems to have had no successor in office. Elder Brown of Watertown Church, gathered 1630, and Elder Goodwin of the church gathered at Cambridge, 1633, and removed to Hartford, Ct., 1636, were both prominent characters in some of the theological questions and controversies of their day. The present First Church, Cambridge, gathered 1636, chose ruling elders at its beginning, and retained them above 60 years. The ruling elder of First Church, Concord, gathered 1636, is noted for "the unhappy discord" which he occasioned in that church, and the trouble which he caused the teacher, Mr. Bulkeley:¹¹ which may be the reason, why, after the elder's "abdication," no successor appears to have been appointed. In First Church, Newton, Thomas Wiswall (styled in Cambridge Town Records, Rev. Thomas Wiswall) was ordained a ruling elder in 1664, at the ordination of its first pastor.¹² And finally, in the church of Hopkinton, gathered 1724, two ruling elders were ordained in 1732.¹³ But in this church, it is believed, and in all the above churches in this County, the office has long been extinct. The following is a notice of the death of a ruling elder, who was probably the last to sustain the office in the church of Cambridge. "Lord's day, Jan^y 14, 1699-1700. Elder Jonas Clark of Cambridge dies; a good Man in a good old Age, and one of my first and best Cambridge friends. He quickly follows the great Patron of Ruling Elders, Tho. Danforth Esq."¹⁴

Proposals were made in 1727, but without success, to revive the office of Ruling Elders in the Old South Church, Boston. "1727, March 31.—Propos'd to the Chh. to take it into y^e Consideration whether the Scripture did not direct to the choice of Ruling Elders.—nam'd y^e text, 1 Tim. 5. 17. Ld. shew us y^e mind and will in y^e matter."¹⁵ A like attempt for the same purpose was made shortly after in the New Brick Church, now Second Church, Boston. "In 1735, after much debate, it was determined to have two Ruling Elders in the church; an office which had become almost obsolete, and which, after this attempt to revive it, sunk forever." "This matter of the Ruling Elders was debated at numerous church meetings from March 17, 1735, to November 11, 1736; at which time only one person (Dea. James Halsy) had been found to accept the office, and the church at last voted not to choose another."¹⁶ [¹*Hooker's Survey, Pt. II. ch. 1.* ²*Platform, VI. 4. and VII.* ³*Am. Quar. Reg., May, 1838. List of Min. Hampshire County.* ⁴*Mem. in Rec. First Chh. Roxbury.* ⁵*Sewall's Journal.* ⁶*Allen's Epitaphs, Vol. II. No. 335.* ⁷*Felt's Hist. of Ipsw. pp. 215, 267.* ⁸*Felt's Annals, pp. 518, 521.* ⁹*Emerson's Hist. p. 15.* ¹⁰*W. W. Prov. B. I. ch. 18.* ¹¹*Mather's Magn. B. III.* ¹²*Homer's Hist. p. 14.* ¹³*Howe's Cent. Sermon. p. 6.* ¹⁴*Rev. Dr. Sewall's Journ.* ¹⁵*Ware's Cent. Disc. p. 29 and note.]*

11. (M) *Ministers, Members of the Churches, over which they preside.*

It seems to have been formerly an acknowledged principle of Congregationalism, (though sometimes of late overlooked or disregarded,) that ministers should be members of the churches over which they are settled. This principle is implicitly recognized in the Platform, ch. x. 6: and confirmed by uniform practice in New England for many years. Trumbull, speaking of the ecclesiastical affairs of Connecticut from its settlement to the year 1665, observes, "None were ordained, or installed over any church, until after they had been admitted to its full communion and fellowship."¹ And the same was the custom during that period in Massachusetts, and continued to be so, it is believed, till since the commencement of the present century. At least no instances to the contrary are known. In First Church, Boston, for instance, all its teaching officers from its foundation in July, 1630, to the present day, have been enrolled among its members. Mr. Wilson, ordained in August, 1630, was one of its founders: and his fellow laborers and successors in "the teaching office," thirteen in number, and beside Rev. Messrs. Moody and Bailey, who preached in this church several years, as assistant ministers, but were not settled, all united with the church as members, before their induction into office. And this was done, on the part of one of them, Mr. Wadsworth, in compliance with a vote of the church, proposing it beforehand *as a matter of course*, in expectation of his becoming their pastor. Having previously invited him "to come to the town, and live among them," they voted at a meeting May 5, 1696—that their teacher, (Mr. Allen) in their name, "advise Mr. Wadsworth to take out his dismission from the church he belongs to, *and join with this church:*" which he accordingly did, June 21, sometime before they proceeded to their final call of him "to teaching office," and almost three months before his ordination as their pastor.² Of First Church, Charlestown, gathered 1632, Mr. James, the first pastor, was a member at its foundation. Nine ministers were subsequently inducted into office in this church, as pastors or teachers, prior to the year 1787. Of these, it appears from the ancient Book of Records, that Messrs Symmes, Allen and Shepard, sen. were received into the church as members. The names of the four next in order, Messrs. Shepard, Jr., Morton, Bradstreet and Stevens, are not on the List of Admissions. But the omission of Mr. Shepard's name (and perhaps of the other three) must have been accidental: for according to Mather,³ he united himself with the church in the interval of his father's death and his own ordination. Messrs. Abbot and Prentice, the only other pastors of this church who are noticed in the ancient Records, were both admitted as members before their induction into office.⁴ And the practice alleged, which prevailed in the two ancient churches just named, was continued in others of much later date. In the church of Lexington, for instance, gathered 1696, Mr. Estabrook, its first pastor, was among its founders. His three immediate successors in the pastoral office, Messrs. J. Hancock, E. Hancock and J. Clark, were all members of the church before ordination. The name of Mr. Williams, who succeeded Mr. Clark in 1807, is not on the List of Admissions in the Church Records. But his successor, Mr. Briggs, was admitted on the day of his ordination.⁵

When a church was to be embodied, and a pastor ordained over it, on the same day, it was formerly customary for the candidate for ordination to be first gathered with the other brethren into a church state, and to subscribe with them the church covenant. Then the church made choice of him for their pastor; and ordination followed. This was the order and method of proceeding for instance at the gathering of First Church, Portsmouth, N. H., and ordination of its first pastor, Rev. Joshua Moodey, in 1671;⁶ at the gathering of South Church, Andover, and ordination of its first pastor, Rev. Samuel Phillips, in 1711;⁷ and at the gathering of the South Church in Dedham, and ordination of its first pastor, the Rev. Thomas Balch, June, 1736; the names of the pastors ordained appearing affixed to the covenants of their respective churches in their Records. [¹*Trumbull's Hist. Vol. I. Ch. XIII. p. 313.* ²*Rec. of First Chh., Boston.* ³*Mather's Magn. B. IV.* ⁴*Records of First Chh. Charlestown, Vol. I* ⁵*Records of Chh. Lexington.* ⁶*Allen's Account of Rel. Societies, Portsmouth.* See also *Charlestown, E.* ⁷*Records of S. Chh. Andover.*]

MR. SYMMES.

12. (N) *Election, ancientsly followed immediately by Ordination.*

The time of Mr. Symmes's ordination was doubtless intended to be intimated in the following notice of his election. "1634 December 22. A fast was kept by the church of Charlton, and Mr. Symmes chosen their teacher."¹ Here there is nothing said of ordination. And yet, in view of sentiments then prevalent on this subject, (E. G.) we can hardly question, that the church of Charlestown felt itself in this instance entirely competent to *ordain* one whom it had chosen to office; or that it actually did ordain

Mr. Symmes on the spot (he being already one of its members (H) and probably present on this occasion), as soon as its choice was declared, and he had manifested his acceptance of the call it gave him. This was certainly the way of proceeding at two other instances of election to office in the church at that period; and there is scarce room to doubt that it was so in a third; although, in the accounts of these transactions, copied below, it will be observed, that nothing is said expressly of *ordination*, in the first and last. "1630 Friday 27 (August). We of the congregation" (Church of Charlestown, now of Boston) "kept a fast, and chose Mr. Wilson our teacher, and Mr. Nowell an elder, and Mr. Gager and Mr. Aspinwall, deacons. We used *imposition of hands*," &c. &c.¹—"1633 Oct. 10. A fast was kept at Boston,—and Mr. Cotton was then *chosen* teacher of the congregation at Boston, and *ordained* by imposition of the hands of the *presbytery*, in this manner: First he was chosen by all the congregation testifying their consent by erection of hands. Then Mr. Wilson, the pastor, demanded of him, if he did accept of that call. He paused, and then spake to this effect," &c. &c. signifying his acceptance. "Then the pastor and the two elders laid their hands upon his head, and the pastor prayed," &c. &c. "Then the neighboring ministers which were present, did (at the pastor's motion) give him the right hands of fellowship," &c. &c.¹—"Oct. 11, 1633," (the day after Mr. Cotton's ordination) "A fast at Newtown," (Cambridge) "where Mr. Hooker was *chosen* pastor, and Mr. Stone teacher, in such a manner as before at Boston."¹ [*Wintthrop's History*, by *Savage*.]

13. (O)

Date of Mr. Symmes's Death.

According to Mather, Mr. Symmes died "Feb. 4, 1670."¹ But here, as in some other instances, he is liable to be misunderstood by modern readers; dating the year, as commencing, according to the ancient method of computing it, from March 25th, without affording any means of discovering his intention. The true date of this occurrence was Feb. 4, 1671;² or as it may otherwise be expressed without danger of mistake, Feb. 4, 1670-1; or 12 mo: 4: 1670: or 1670: 4 of 12. (See Cambridge, A.) "1670-71. Feb. 4. Mr. Zachery Symes pastor of the Church at Charlestowne dyed."¹ [*Mather's Magn. B. III.* ²*Wm. Gibbs, Esq., from Hobart's Journal.*]

MR. HARVARD:

14. (P)

Additional notices of.

The following notices of this venerated man, gleaned from Charlestown Town Records, in addition to those given in the Notes, may not be uninteresting.

"1637. The 1st. day of the VI month." (August 1st.)

Mr. John Harvard is admitted A Townsman with promise of such accommodations as wee best can."¹

Agreeably to the above vote, in a list of persons to whom land was granted in the year 1637, there is set against the name of "John Harvard, 5½ acres."² And another grant was made to him the next year, as follows. "Lands Laid out by Lot on Mistick side and above the Ponds the three and twentieth day of y^e second month 1638.

	Acres.	Poles.
"No: 34. Mr. Jn ^o Harvard	60—120—0."	(60. 120 ?). ²

"1637. 27th. day of the 6th. month." "Mr. John Harvard is granted 3½ foot of ground for A Portall."³

"1638. The 26 of the II^d month" (April 26th). "Mr. Increase Nowell, Mr. Zacha^s Sims, Mr. Jno. Greene, Mr. Jno. Harvard, Leift. Ralph Sprague, and W^m Learned were desired to consid^r of some things tending towards a body of Lawes."⁴

The "portall," for which the necessary ground was granted, as above, was doubtless attached to a house built by Mr. Harvard, that was standing in 1697. As a friend to the memory of Harvard, and to the institution which bears his name, was lodging one night in this house, the thought of the builder led him to a pious meditation, that is happily illustrative of the thoroughness with which our ancestors received the doctrine of a Particular Providence. "Jan^y 26, 1696-7. I lodged at Charlestown at Mrs. Shepard's, who tells me Mr. Harvard built that house. I lay in y^e Chamber next y^e Street. As I lay awake past midnight, In my Meditation, I was affected to consider how long agoe God had made provision for my comfortable Lodging y^e night; seeing that was Mr. Harvard's house: And that led me to think of Heaven y^e House not made with hands, which God for many Thousands of years has been storing with y^e richest furniture (Saints y^t are from time to time placed there) and that I had some hopes of being entertained in this Magnificent Convenient Palace, every way fitted and furnished. These thoughts were very refreshing to me."⁵ [*Charlestown Town Records*, p. 16, according to old paging. ²p. 17, 19. ³p. 17. ⁴p. 20. ⁵*Sewall's Journ.*]

MR. ALLEN :

15. (Q)

Teacher ; when ordained, &c.

Mr. Allen, it has been stated, was settled at Charlestown in 1638.¹ But this is a year at least too soon, if, as is presumed, the following extracts from the Records of First Church, Charlestown, relate to him.—“1639: 10 mo: day 22. Thomas Allen, and Jane Smith were Admitted.” A copy of a sale of land by him Oct. 17, 1651, preserved in the Town Records,² shows that he did not quit Charlestown for England till about 1652. Rev. Dr. Eliot calls him the *pastor* of the church at Charlestown.³ But this was Mr. Symmes's office from about the time that Mr. James was dismissed. He was more properly its *teacher*. So he is called in the subjoined Booksellers' Advertisement of one of his publications. “The Call of Christ unto Thirsty Sinners,—as it was Preached by that Holy Man of God, and Faithful Servant of Christ, Mr. Thomas Allen, late Pastor of a Church in the City of Norwich, and sometimes *Teacher* of the Church of Christ in Charlestown, New England.”⁴ [¹*Allen's Biog.* ²*Vol. II. p. 123.* ³*Eliot's Biog.* ⁴*Clough's Almanac, 1706, Appendix.*]

MR. THOMAS SHEPARD, JR.

16. (R)

His Death, Burial, &c.

Mr. Shepard is called by Mather, an “only son,” &c.¹ He had a brother William, younger than he, baptized June 24, 1660,² who probably died before his father, and therefore Mr. Shepard is called an only son, there being no other living at the time. A sister, Anna, baptized Sept. 13, 1663,² was married Nov. 9, 1682, to Mr. Daniel Quincy,³ son of Edmund Quincy, Esq. of Braintree, by his first wife, and father of John Quincy, Esq., who was for many years Speaker of the House of Representatives of Massachusetts, and great grandfather of Hon. John Quincy Adams, late President of the United States. Mr. Shepard died suddenly, greatly lamented: and having been ex officio an Overseer of the College, his funeral was attended by the students. “1685. Monday June 8th. —Asaph Eliot comes in, and tells me a Rumor in the Town of y^e new Gov^r being come to New York: And y^e certain News, dolefull News of Mr. Shepard of Charlestown, his being dead; of whoes illness I heard nothing at all: Saw him very well y^e day Sen- night. Was much smitten wth y^e News. Was taken on Friday night; yet being to preach, and administer y^e Lord's Sup^r on Sabbath-day, forbore Physick, at least at first. —The Reverend Mr. Tho. Shepard was ordained May 5, 1680 by Mr. Sherman: Mr. Oakes giving y^e Right Hand of Fellowship. Mr. Sh. (Mr. Shepard's? See Cambridge, B) Text, Heb. 13. 20. *That great Shepherd of y^e Sheep.*

“On y^e Sabbath June 7th 85. Cous. Quinsey had his Daughter Anne baptized.

“Tuesday. June 9th The Rev. Mr. Tho^s. Shepard buried: Gov^r Dep^t Gov^r and Magistrates there. Mr. Bulkely din'd wth us and was there. Bearers Mr. Mather, Mr. Sim^s, Mr. Willard, Mr. Hubbard of Cambridge (Hobart of Newton) Mr. Nath^l Gookin, Mr. Cotton Mather: y^e 2 last preach'd at Charlestown y^e last Sabbath day. It seems *there were some verses; but none pin'd on y^e Herse.* Scholars went before y^e Herse.” &c. &c.⁴ [¹*Mather's Magn. B. IV.* ²*Charlestown First Ch. Rec.* ³*Sewall's Com. Place Book.* ⁴*Sewall's Journ.*]

MR. MORTON :

17. (S)

His Installation.

Mr. Morton's is one of the earliest instances of installation, it is believed, in New England. He calls it himself, an *Induction*. “The names of such as were Baptized in the Church of Christ at Charles Town, since the Induction of me Charles Morton, wh. was November 5th. 1686.”¹ From the following account of it by a spectator, it is evident, that the practice of installation was then but recently introduced; and though endured, was not agreeable to those, who had been brought up in the rigid Congregationalism of the first settlers. “1686 Friday, Nov. 5. Mr. Morton is *ordain'd* y^e Pastor of y^e Ch. at Charlestown; Propounded to y^e Chh and to all if any had to object; then the Church's Vote was had. Mr. Mather gave him his Charge, Mr. Allen, Moodye, Willard pray'd. Mr. Morton's Text was out of Rom. i. 16. Took occasion to speak of y^e 5th of Nov^r very pithily, and s^d y^e just contrary to that Epistle was taught and practis'd at Rome. Mr. Mather spoke in *praise of y^e Congregational way, and s^d were (he) as Mr. Morton, he would have Hands laid on him.* Mr. Moodye in 's prayer s^d *tho' that w^{ch} would have been gratefull to many,*” (viz. laying on of hands) “*was omitted, or to that purpose.* I din'd abt 3. or 4. o'clock at Mr. Russel's.”² See further, Watertown, H. [¹*Charlestown Chh. Rec. Vol. I. p. 251.* ²*Sewall's Journ.*]

MR. MORTON :

18. (T)

His Death and Burial.

Rev. Dr. Eliot assigns April, 1697, as the time of Mr. Morton's death.¹ This is a year too soon. "1698 Second-day Apr. 11. Mr. Willard and I having appointed it before, went to see Mr. Morton. He was in his Agonies, but Mr. Willard prayd with him, and he seemed to be sensible by y^e motion of his Eye. He died between two and three of y^e Clock." &c. &c.² By the author of the above, we have the following notice of his burial. "1698 Apr. 14. Go to y^e funeral of Mr. Morton. President, Mr. Allen, Willard, Brattle, Bradstreet, Wadsworth Bearers. Lt. Gov^r and abt 12 of y^e Council there. Had Gloves, and so had y^e Ministers. Scholars went before the Herse.² [¹Eliot's *Biog.* ²*Sewall's Journ.*]

MR. STEVENS :

19. (U)

His Ordination.

"Octobr 13. 1713. FERIA tertia. Last night was very Tempestuous with Lightening, Thunder, Rain. Morning Cloudy: A Council was warnd, which made us too late to Charlestown. Mr. Stephens was in his Sermon from Dan^l 12. 3. The *Seats* were so fill'd that I went into Col. Phillips's *Pue*, and Mr. Secretary followd, where had good Hearing and View. Mr. Bradstreet Prayd; and declar'd that Dr. Increase Mather was desired to Ordain, and be Moderator in y^e Affair: which he performd. He, Dr. Cotton Mather, Mr. Bradstreet, Mr. Brattle, Mr. Barnard of Andover laid on Hands. Dr. Incr. Mather prayd, ordaind, chargd, prayd; Declar'd Mr. Stephens to be a Minister of Christ, and a pastor of the Church in that place. Dr. Cotton Mather made an August Speech shewing that the Congregational Chs early *declar'd ag^t Independency*, that all y^e Reformation of y^e Continent of Europe *ordaind as N. E. did*; shewd y^e their Ordination had no other Foundation. Declar'd what was expected of the ordained person, what of the Ch. and then gave the Right Hand of Fellowship. 3 last Staves of the 32^d Ps. sung. Capt. Phips set the Tune, and read it. Col. Hutchinson and Townsend sat in the *Pue* next Col. Phillips. Capt. Belchar, and Mr. Bromfield in the Deacon's Seat. Gov^r came over afterward, He and Gen^l Nicholson went into y^e Fore Seat. Lt. Gov^r Taylor into the Fore Seat."¹ [¹*Sewall's Journ.*]

MR. STEVENS :

20. (V)

Obituary Notice of: Small Pox in 1721.

The following obituary notice of Mr. Stevens, written probably by his senior colleague, Rev. Mr. Bradstreet, is extracted from the Boston Weekly News-Letter, No. 929. from Monday Nov. 13. to Nov. 20. 1721.

"Charlestown, Nov. 18. On Thursday the 16th. in the Evening, Died here of the Small Pox, after 8 Days Eruption, and in the 39th. Year of his Age, the Revd. and Excellent Mr. *Joseph Stevens*, M. A. a Pastor of this Church, a Fellow of the Corporation, and sometimes a Tutor of *Harvard College in Cambridge*; and was Buried here this Evening, together with his only Daughter and Mrs *Eliza. Foye* his Wife's Sister, Deceased of the same Distemper, and laid in the same Tomb. It is a most Deplorable and Publick Loss; and especially to this Town, and at such a sorrowful and awful Conjunction. He was a Gentleman of very bright Abilities; acute and ready apprehension, easy Expression, Ingenious and Learned, Modest and Cheerful, Sincere and Free; of an excellent good Temper. He was ordained here October 13. 1713. In the Pulpit he was to us as a very lovely Song; and in his Life an amiable Example of the Doctrines he sweetly Recommended. He was universally and greatly Belov'd; and now he is as Dearly miss'd and lamented among us."

The small pox was a terrible scourge to Boston and its vicinity before the practice of inoculation was introduced about the time of Mr. Stevens's death. This distemper had bereaved Charlestown of one of its ministers before Mr. Stevens, viz. of Rev. Mr. Thomas Shepard sen. in 1677; when more than 800 in all are said to have fallen victims to its ravages. "1677 July 10. The Ship Infected with the Small Pox (whereof more than 800 died) came to Nantasket."¹ But in 1721, when Mr. Stevens died, the mortality by it was still greater; there being above 800 deaths of it in Boston alone; as appears by the following statement from the Boston Weekly News-Letter of Feb. 19-26, 1721-2.

"*Boston, Feb. 24, 1721-2.* By the Selectmen.

"The Number of Persons visited with the Small Pox, since its coming into Town in April last past, having been enquired into by Direction from the Select-men, amounts to five thousand eight hundred eighty nine; Eight hundred forty four of whom died; and

were buried," &c. &c. From a statement in the same newspaper, March 5-12, 1721-2, it appears that the whole number of burials in Boston during the year commencing with March 1, 1720-21, was 1,102, viz. 968 whites, and 134 Indians and blacks; a greater number than had been during any *two years* for twenty years previous. But after deducting from this sum total the 844 persons that had died of the small pox, the remainder, 258, that had died of all other diseases, was less by 71 than the sum total of deaths and burials in the year preceding. The whole number of inhabitants of Boston in 1721, was, it is believed, about 10,000. [¹*Extracts from Hobart's Journal, by Wm. Gibbs, Esq.*]

MR. ABBOT:

21. (W)

Ordination of.

"Febr. 5. 1723-4. Mr. Hull Abbot was ordain'd Pastor of the Chh in Charlestown. Mr. Broadstreet began with Pray^r. Mr. Abbot preach'd fr. Matt. 28.—*Lo, I am wth you.*—Yⁿ Mr. Thacher Pray'd. Dr. Mather" (Cotton²) gave the Charge: Mr. Wadsworth, Mr. Thacher and myself assisted in laying on of Hands. (Mr. Broadstreet declar'd y^t he doubted whether he shou'd be able to continue in y^e pulpit thro out that Exercise, and so came down, and I went up &c.) Ld. pour out y^r Spirit and Blessing upon y^r Serv^t and upon the whole Flock. Let the Presence of X be wth Pastors and People."¹ On this occasion, Mr. Wadsworth gave the Right Hand of Fellowship.² [¹*Rev. Dr. Sewall's Journ.* ²*Chh. Rec. Vol. I. p. 356.*]

MR. PRENTICE:

22. (X)

His Installation.

"1739 Oct^r 3. The Rev. Mr. T. Prentice (dismiss'd frō y^e Chh in Arundel) receiv'd the Charge of y^e Chh at Charlestown as a Colleg^e Pastor wth y^e Rev. Mr. Abbot. Mr. Abbot began wth Pray^r. Mr. Prentice preach'd fr. 2 Cor. 6. 1. I gave the Charge; (*Hands were not impos'd*). R^d Mr. Appleton the R. Hand of Fellowship. I *had a difficulty in my own mind about this affair*; however I engag'd in it. O Ld. govern it in mercy! Make y^r Servant a Blessing to this Flock."¹ [¹*Rev. Dr. Sewall's Journ.*]

23. (Y)

Burning of Charlestown by the British, 1775; Notices by Mr. Prentice, respecting.

The firing of Charlestown by the British in 1775, destroyed the meeting-house, dispersed the pastor (Mr. Prentice) and his flock, and caused the regular administration of the Word and Ordinances in the place to cease for several years. The following memoranda respecting this transaction, (from the hand of Mr. Prentice, it is presumed,) are preserved in the Church Records, Vol. II.

1775. "June 17th of this year Charlestown was burnt by the British troops, and the people were dispersed into the Country. At this time upwards of 380 dwelling houses and other buildings valued at £156,960:18:8. were consumed, and 2,000 persons reduced from affluence and mediocrity to the most aggravated exile."

"1778. The first Administration of the Lords Supper in Charlestown since the destruction by the cruellest British enemies, was Nov. 8. 1778, with great solemnity and fulness of Members beyond expectation."

DR. MORSE.

24. (Z)

Evangelists; but recently employed in New England; ordination of, at first, by Councils of Churches.

The office of an Evangelist, to which Rev. Dr. Morse was ordained nearly three years before he was permanently established at Charlestown, was almost if not wholly unknown in New England, for a century from the commencement of its settlement. Our fathers who first came here from England, regarded it as an office, which, like that of the Apostles, had expired with the primitive age of the church. "*The Apostles, Prophets and Evangelists*, as they were called extraordinarily by Christ, so *their office ended with themselves*. Whence it is that Paul directing Timothy how to carry along Church Administrations, giveth no direction about the choice or course of Apostles, Prophets or *Evangelists*, but only of Elders and Deacons," &c. &c.¹ Hence our early ancestors in this country ordained no Evangelists. They allowed ordained ministers to quit their people occasionally for a short season, and to do the work of Evangelists by preaching to the aborigines: as in the cases of Rev. Messrs. Eliot and Thomas Mayhew.² A person too that had not received ordination, might, with their approbation, preach to Indians or other infidels, gather his converts into a church, and then, being chosen by them, be ordained as their pastor; as in the instance of Rev. Richard Bourne.² But, it is believed, they neither approved nor practised ordaining preachers, as Evangelists, to

go among unconverted Indians; and much less to go among their own remote, destitute churches, without a call from them to the pastoral office, for the sake of empowering them to administer the ordinances of the Gospel, when occasion should offer; as the custom now is.

This course they were constrained to take, not only by their views of the office of an Evangelist, as one that had ceased in the church; but also by regard to consistency in other respects. They maintained, that before ordination, "Officers are to be called by such Churches whereunto they are to Minister:" and that "Church Officers are officers to one Church, even that particular over which the Holy Ghost hath made them Overseers."³ And while they remained in England, they had doubtless joined their Puritan brethren there in complaining of *pluralists, non-residents*, and "*ministers having no pastoral charge*;"⁴ and in manifesting dislike that any one should "take upon him an *uncertain and vague ministry*;" that is, a ministry without any particular flock to minister unto.⁵ And for assuming this ground, they had been argued against by their opponents there, the friends of the establishment. "And from hence," saith judicious R. Hooker: "And from hence hath grown their Errour, who, as oft as they read of the Duty which Ecclesiastical Persons are now to perform towards the Church, their manner is always to understand by that Church, some particular Congregation, or Parish Church. They suppose that there should now be no man of Ecclesiastical Order, which is not *tyed to some certain Parish*. Because the names of all Church Officers are words of relation; because a Shepherd must have his Flock, a Teacher his Scholars, a Minister his Company which he ministreth unto, therefore it seemeth a thing in their Eyes absurd and unreasonable, that any man should be ordained a Minister, otherwise than only for some *particular Congregation*. Perceive they not, how by this mean they make it unlawful for the Church to employ men at all, in *converting Nations*? For if so be the Church may not lawfully admit to an Ecclesiastical Function, unless it tie the party admitted unto some particular Parish, then surely a thankless labour it is, whereby men seek the Conversion of Infidels, which know not Christ, and therefore cannot be as yet divided into their special Congregations and Flocks.—Presbyters and Deacons are not by Ordination consecrated unto *Places*, but unto *Functions*," &c. &c. &c.⁶

In the above extract, it is objected to the Puritans, that their principles respecting ordinations of ministers at large (among whom Evangelists are to be reckoned) tended to prevent all efforts for the conversion of the heathen. This objection was felt by the descendants of those Puritans who first came to this country, to have weight. Accordingly, an Ecclesiastical Council assembled on the occasion, having given their consent and approbation, Mr. Stephen Parker, Mr. Ebenezer Hinsdell and Mr. Joseph Secombe were ordained as Evangelists at Boston, Dec. 12, 1733, "to carry the Gospel to the Aboriginal Natives on the Borders of New England."⁷ These gentlemen had been chosen for this purpose by "the Commissioners to the Honourable Society for Propagating Christian Knowledge, at Edinburgh;" and had been already "Ministring in the Places assigned them more than a Year."⁷ This is the first known instance of ordination of Evangelists in New England. Rev. Dr. Colman, in his Address to the audience on the occasion, before he proceeded to remind the Missionaries elect of their Instructions, to offer the Prayer of Consecration, and to give the Charge, calls it "*a rare and singular Occurrence in the Providence of God*."⁷ And Rev. Mr. Prince, who gave the Right Hand of Fellowship, observed previously to performing this duty, "Inasmuch as the Ordination of this kind of Officers has been *very rare*, and may therefore seem to be *new* among us; It may be requisite to prevent Objections, and convince you of the Warrantableness of these Proceedings, that I First lay before you the Scripture Grounds upon which we go."⁷ He then enters at some length into an examination of the Scriptures respecting the origin of Evangelists, the nature and design of their office, &c. &c.: from which he infers, "1. That 'tis therefore a great Mistake which the Generality of Learned Men have inadvertently fallen into, in supposing that Evangelists, or Ministers to Preach the Gospel and gather Churches among the Heathen, were an extraordinary sort of Officers, peculiar to the Primitive Ages. They were extraordinary Men indeed in those ancient Times, and had extraordinary Gifts: and so had the Deacons also, as those Times required. But as *meer Evangelists*, They were no otherwise extraordinary than the Occasions of their Office. That is, so long as there are *Heathens* to be Evangelized, to be Converted to the Christian Faith, to be Baptized and gathered into Churches; so long do both the Kingdom of Christ and Necessities of Man require the Office, as well as in the Primitive Times.—And the contrary narrow Conception, laying aside those Evangelical Officers, and confining the Christian Ministry to the Pastors or Elders of Particular Churches, has not only a plain natural Tendency to hinder; but has also doubtless been a principal Mean of hindering the Propagation of the Gospel thro' the World.—Nor can I imagine, that the Reformed and famous Churches either of France or Scotland ever intended to militate this sort of Officers thus described: For tho' They discountenance a *Vagous Ministry*; I presume they only mean in *those Parts of the World, where the People are Christianized and Churches gathered*."⁷

The principles here laid down by Mr. Prince respecting the ordination of Evangelists to preach the Gospel to the heathen, seem from this time to have become generally current. Agreeably to them, Rev. John Sergeant, who had gone, Oct. 1734, to Houssattonoc, an Indian village in the Western part of Massachusetts to preach to the Indians there, was ordained at Deerfield, Aug. 31, 1735, "that he might be enabled to administer to them the Christian ordinances."² Rev. Zechariah Mayhew likewise was ordained at Martha's Vineyard, Dec. 10, 1767, for the same service among the Indians of that island.² In process of time, the principle of ordaining Evangelists to the heathen was extended to gentlemen, who expected to settle over distant churches and congregations in our own land, or to labor among them constantly for an indefinite period of time. Thus the late Rev. Dr. Holmes of Cambridge was, at his own request, ordained at New Haven, Ct., Sept. 15, 1735, a minister of the Gospel at large, with a special view to his taking on him the pastoral care of the Congregational Church at Midway, Georgia, to which he had been invited, because there were no Congregational ministers in that neighborhood to ordain him.⁸ And in the following year, the late Rev. Dr. Morse of Charlestown was ordained an Evangelist at New Haven, to supply the place of Rev. Dr. Holmes in his absence from Midway on account of the failure of his health. (See Notes.) But it is believed, that till the commencement of the present century, ordinations of Evangelists and ministers without a particular charge were very rare in New England, except of such as were engaged to labor at some Missionary station, or in Christian congregations under such circumstances as that just named.

The ordination of Rev. Dr. Holmes as an Evangelist, was by a Council of *Ministers*.⁸ And this has been a very frequent practice of late on similar occasions. But the ordination of the three Evangelists at Boston, 1733, was by an Ecclesiastical Council, composed of the Elders and Messengers of several churches.⁷ And this latter mode seems most agreeable to the principles of Congregationalism; according to which the power of ordaining is properly vested in the church, and is exercised by ministers, only by delegation from the church. (E) [¹*Platform*, Ch. VI. 3. ²*Allen's Biog.* ³*Platform*, VIII. 5; IX. 6. ⁴*Neal's Hist. of Puritans*, Boston, 1817, Vol. I. pp. 258, 306. ⁵*Neal's Hist.* Vol. I. p. 351. ⁶*Hooker's Eccl. Polity*, B. V. sect. 80. ⁷*Ord. Sermon*, by J. Sewall, with *Consecr. Prayer, Charge, &c.* by Colman & Prince. ⁸*Hart's Ord. Sermon, &c.* &c.]

WATERTOWN.

MR. ANGIER'S CHURCH,

25. (A) *Now, First Church, Wallham. See Notes, Wallham, First Church, &c.*

MR. STURGEON;

26. (B) *Councils respecting, 1722: Notices of.*

This Mr. Robert Sturgeon, who was the occasion of so much trouble at Watertown in his day, was probably a foreigner; as his name does not occur on the List of Graduates in the New England Colleges.¹ Concerning the Councils which were called in his case, there are found the following notices.

"25. Febr. 1722. chose y^e 3 Deacons Messengers for Council at Watertown."²

"29 April 1722. Chose the Deacons for another Council at Watertown to depose Mr Robert Sturgeon."²

"May 1. 1722. A Council of about 14 Chhes] (of w^{ch} our's was one) met at Watertown. Condemn'd y^e Proceedings of Mr. Sturgeon and his Party. I got home safe about 3 a clock A. M. wth Col. Fitch. O Ld, give Peace wth truth and holiness to y^t divided Town! Let not thine Anger burn agst y^m forever. Incline all concern'd to Comply wth y^e Council given, as far as it is agreeable to y^r mind and will."³ [*Am. Quar. Reg. May, 1835.* ²*Lexington Chh. Records*, p. 52. ³*Rev. Dr. Sewall's Journ.*]

MR. PHILLIPS:

27. (C) *A seeming Inconsistency in, reconciled.*

Mr. Phillips was one of the subscribers to the celebrated "Humble Request of his Majesty's loyal subjects—to the rest of their brethren in and of the Church of England," dated "aboard the Arbella April 7. 1630."¹ And yet, upon his arrival here, he is said to have declared, that "if they would have him stand minister *by that calling*, which he received from the *prelates* in England, he would leave them."² This declaration may seem inconsistent with his previous profession of fellowship with the Church of England. But both are easily reconciled by adverting to the principles of the Puritans, of whom Mr. Phillips, when he left the mother country, was one. He had there

been ordained, at the mere *call of the prelates*; as the *public notice by the bishops* of certain set days (appointed by the Church) for conferring Holy Orders seems to have been termed. He had repaired, as others did, to the bishop of his diocese at the stated season of the Ember Weeks, and by the imposition of his hands had had the powers of a Christian minister granted him, without a *call* from any *church* in which to exercise them. But afterwards this was a matter of grief to him, when he adopted the favorite principle of the Puritans, that *election to office* should go before *ordination*. Without disputing the authority of the bishop to confer ordination (which appears to have been generally conceded by the Puritans); he blamed himself for applying to him, under such circumstances, for it. And hence he determined, upon coming to this country, that he would not take on himself the pastoral care of the people who accompanied him, on the ground of the ministry which he had received *by call of the prelates* in England, but solely in right of a previous *call* from the church to which he was to minister. See more on this subject under Concord, A. [¹*Hubbard's Hist. of N. E.* p. 126. ²*Francis's Hist. Watertown*, p. 35.]

MR. KNOWLES.

28. (D)

Lecturers.

Beside Mr. Knowles, many of the first ministers of New England had been Lecturers in the mother country: as Mr. Cotton, Mr. Symmes, Mr. Hooker, Mr. Stone, Mr. Shepard, &c. &c.¹

These Lecturers were, generally speaking, not beneficed clergymen, but preachers without cure of souls, chosen by their respective employers, and ordained and licensed to preach by the bishop of the diocese in which they were severally to serve. Some Lecturers however (as Mr. Cotton) were incumbents of churches, and preached lectures within their own cures.

Their office, if it did not originate during the latter half of the sixteenth century, seems to have owed its extensive use in England at that period, to the exigencies of the times.

At the accession of Queen Elizabeth to the throne in 1558, there was manifest among the people a very general and growing desire for instruction in the Scriptures; and especially for attending upon the preaching of the Word. And as many of the conforming parochial clergy were not competent to preach, numerous Lectures were gradually set up to supply the deficiency. Lectures too were doubtless multiplied during this and the two succeeding reigns, in consequence of the differences between the Conformists and the Nonconformists.

These Lectures were chiefly in the cities and market towns. Some of them were stationary; as Mr. Hooker's, at Chelmsford: while others were removed from place to place at certain intervals of time; and were hence called by the bishops, *Running Lectures*.² Many were held on Sabbath afternoons (at which time it was not usual to have sermons in the Parish Churches) either by the incumbents of churches themselves, or by others with their consent. In numerous instances, however, they were held on week days, and at different intervals of time; some weekly, some once a month, &c. Mr. Cotton, for example, had a stated Lecture in his parish church at Boston, Lincolnshire, on Thursday of each week:¹ and the associated conformist ministers at Northampton (referred to, Charlestown, A.) agreed to have Lectures every Tuesday and Thursday in their principal church.³

Lecturers were *readers*, as their name indicates. But they read *their own* compositions; whereas the *Readers*, distinctively so called, in the parish churches, read Homilies prepared *by others*. Moreover, as their office was apparently instituted for the promotion of Biblical knowledge, their Lectures were probably, according to their *original design* at least, if not in their *execution*, expository discourses, intended chiefly to explain and illustrate some portion of Holy Scripture, or some doctrine or duty implied in it, with inferences or "uses" annexed, by way of application; written with great care and regard to method, and gravely read in the delivery. Whereas, sermons were expected to be addressed to the *affections* as well as the understandings of the hearers, pronounced with much earnestness of voice and gesture, and, it might be, extempore or memoriter. Some such distinction as this between Lectures and Sermons was certainly maintained by the early Puritans. Saith the learned R. Hooker, in his defence of reading the Scriptures in Divine Service, as practised in the Church of England, against the unreasonable slight that was conceived to be thrown upon it by Cartwright and other Puritans: "— First therefore, because whatsoever is spoken concerning the efficacy or necessity of God's Word, the same they tie and restrain only unto Sermons, howbeit not Sermons *read* neither (for such they also abhor in the Church) but *Sermons without Book*, Sermons which *spend* their life in their *birth*, and may have public audience but once," &c. &c.⁴ "— Understand they, how or in what respect there is that force or virtue in Preaching? We have reason wherefore to make these Demands: for that, although their Pens run all upon Preaching and Sermons, yet when themselves do practise that

whereof they write, they change their Dialect—It is not their phrase to say, they *Preach*, or to give to their own instructions and exhortations the name of *Sermons*; the pain they take themselves in this kind is either *opening*, *Lecturing*, or *Reading*, or *Exercising*, but in no case *Preaching*.”—“Whereupon it must of necessity follow, that the vigour and vital efficacy of Sermons doth grow from certain accidents, which are not in them, but in their Maker: his *virtue*, his *gesture*, his *countenance*, his *zeal*, the *motion* of his body, and the inflexion of his *voice* who first uttereth them as his own, is that which giveth them the form, the nature, the very essence of instruments available to Eternal life.”⁴ Hooker wrote the above about 1596. How extensively the distinction which he here obviously suggests, as made in his day, between Lectures and Sermons, was regarded in practice, and how long it continued to be made in England, is not known. There is reason to believe, that at the commencement of the seventeenth century, it existed very generally only in theory; that most Puritans preached their Lectures, and wrote as well as preached their sermons. In this country it was attempted by the first settlers to preserve it between the Sermons of Pastors, and the Sermons and Lectures of Teachers, whose office nearly resembled that of beneficed Lecturers in the mother country. But in the Sketches or Abstracts (referred to under *Charlestown, K.*) of the Sermons and Thursday Lectures of Mr. Norton, Teacher of First Church, Boston, preached between 1655 and 1661, no difference in the style of their composition can be perceived. And although in the annual Bampton Lectures at Oxford, Eng. and Dudleian Lectures in our own University, the distinction originally contemplated between Lectures and Sermons, on the same subjects, is doubtless in some measure still kept up; yet the Lectures and Sermons delivered in our pulpits on ordinary occasions at the present day differ only in name.

Lecturers, except the few who were beneficed clergymen, derived their compensation from sources purely voluntary. Some depended on a free contribution of their hearers: as Mr. Higginson, after he was deprived for nonconformity.¹ Some were maintained by the generosity of pious individuals; and others received a fixed annual stipend from the founders of their Lectures, or from the Societies which employed them, as well as occasional gratuities from the towns or cities where their labors were bestowed. Thus Mr. Shepard was paid from the provision made by the founder of his Lecture:⁵ and we read, in the “History of the Puritans,” of “many private gentlemen in Suffolk, (who) maintained lecturers at their own expense;” and of Rev. Mr. John Workman, for fifteen years Lecturer of St. Stephen’s, Gloucester, to whom, in consideration of his long continued services and his numerous family, that city at length granted an annuity of £20 under their common seal.⁶

Lecturers, being in most instances clergymen without cure of souls, and whose only or main business was to preach, subscription, it seems, except to the doctrinal articles, was not at first so rigorously enforced upon them, as upon the parochial clergy. Hence Lectureships were coveted by the Puritans, rather than parochial cures; and were principally in their hands. Speaking of them, Neal observes, “These Lecturers were chiefly puritans, who not being satisfied with a full conformity, so as to take upon them a cure of souls, only preached in the afternoons, being chosen and maintained by the people. They were strict Calvinists, warm and affectionate preachers, and distinguished themselves by a religious observance of the Lord’s day, by a bold opposition to popery and the new ceremonies, and by an uncommon severity of life.”—“The lecturers had very popular talents, and drew great numbers of people after them. Bishop Laud would often say, They were the most dangerous enemies of the state, because by their prayers and sermons they awakened the people’s disaffection, and therefore must be suppressed.”⁷ They doubtless took occasion of their office to speak at times in public, in a manner derogatory to the ceremonies and other requirements of the establishment. And hence, years before Archbishop Laud came into power, they had excited the jealousy both of the ecclesiastical and civil authorities, and moved them to attempt restraining them and putting them down. In the Book of Canons, published 1603, it was ordained by the 36th and 37th, that no person should be ordained, or suffered to preach, or to catechize in any place, as a *lecturer*, or otherwise, unless he first subscribe, willingly and ex animo, to three articles, owning the king’s supremacy in matters ecclesiastical; acknowledging the lawfulness of the Book of Common Prayer, and agreeing to use it and no other; and confessing all and each of the Thirty-nine Articles of Religion to be agreeable to the Word of God.⁸ By these Canons, the liberty which Lecturers seem to have hitherto enjoyed in the matter of subscription, was taken away: and this measure was followed up by a succession of others in the reigns of James I. and Charles I. which proved effectual eventually to drive many of the Puritan Lecturers (Mr. Hooker among others) from their ministry, and to prevent without doubt the ordination of many more.⁹ [¹*Mather’s Magn. B. III.* ²*Neal’s Hist. of Puritans, Vol. II.* 275. ³*Neal’s Hist. I.* 290. ⁴*Ecc. Polity, B. V. sect. 21, 22.* ⁵*Shepard’s Autobiog. p. 28, 29.* ⁶*Neal’s Hist. II.* 311, 252. ⁷*Neal’s Hist. II. p. 226.* ⁸*Neal’s Hist. II.* 61, 153, 225, 227, 274, 275.]

WATERTOWN, (E.)

29

Lectures; Preparatory Lectures; Boston Thursday Lecture.

Rev. Dr. Francis conjectures, that the Lectures of Mr. Sherman, which the students at Cambridge walked to Watertown once a fortnight to hear, "were connected with the studies to which he was so partial, and in which he became so distinguished:" viz. of "the mathematical and astronomical sciences."¹ But it seems far more probable, that they were religious lectures; such as were then common in the vicinity, and which it was customary for people from abroad to attend. A lecture of this description it is certain there was at Watertown, in the days of Mr. Bailey, and Mr. Gibbs, Mr. Sherman's two immediate successors. "Friday June 1. 1688. Went to *Watertown Lecture* in company of Mr. Moodey & Capt. Townsend. Text, 1 Cor. 11. 31. *If we would judg.* Mr. Dudley, Blackwell, Mr. Danforth, Councillor Usher, Mr. Russel, Graves, and many more there," &c. &c.² "1705. Aug. 15. I carry Mrs. Willard to Watertown Lecture, and hear Mr. Gibbs preach excellently from John 9. 4. *While it is day.* Din'd at Mr. Gibbs's," &c. &c.³

As many of the first settlers of Massachusetts had been preachers or hearers of Lectures in England, they quickly introduced them upon their arrival in this country. In 1634, weekly lectures had been established in Boston, Roxbury, Dorchester and Newtown (Cambridge), each of which the inhabitants of those towns were then in the habit of attending.³ In 1639, they had so multiplied in the country, and so many were the inconveniences accruing from the zeal of the people to attend them, (especially to the poor who would resort to two or three in a week), and also from the lateness of the hour, to which some of them used to be prolonged; that the General Court requested the ministers to meet in divers places with the magistrates and deputies, "to consider about the *length and frequency* of church assemblies, and to make return to the court of their determinations."³

In the manuscript journals of Judge Sewall, extending from 1635 to 1730, the lectures in the five towns named above are recognized, as still in existence. He also speaks more or less frequently of lectures in other places, as Salem, Ipswich, Charlestown, Lynn, Dedham, Rowley, Newton, Milton, Weymouth; and in the Indian church at Natick (See Sherburne, A). The Salem Lecture had existed from the beginning of the town; and a fine had been imposed, 1649, for neglect to attend it.⁴ That at Ipswich had been established in 1641, was held weekly on Thursday, and continued till 1753, when it was superseded by a Monthly Lecture.⁵ The lectures both at Salem and Ipswich, the Judges of the Superior Court of the Province were formerly wont to attend, when in session in those towns at the time.⁶ The lecture at Cambridge, originally held weekly, was afterwards changed into a monthly lecture; at which "matchless Mitchell" "largely handled man's misery by sin, and salvation by Christ, and entered on the doctrine of obedience due thereupon; and vast assemblies of people from all the neighboring towns reckoned it highly worth their pains to repair unto that lecture."⁷ There were also lectures at Beverly and Reading (See Notes, South Reading, Pierpont) in 1700; and at Woburn in 1679:⁸ and at a town meeting in Woburn, March 4, 1717, an addition of £20 was voted to the stated salary of their minister, Rev. John Fox, provided he would hold a lecture once in six weeks. Whether Mr. Fox preached the proposed lecture, does not appear.⁸

These lectures, it is evident, were not the same as those, which it is still the custom of many churches to have, shortly before the administration of the Lord's Supper, and which are now almost exclusively understood by the name; but were designed for the more general purpose of instructing the people in the knowledge of the Bible, and in the leading articles of Christian faith and practice. Sacramental, or Preparatory Lectures, it is believed, are of much later date; and when first introduced into Boston, were held on a different day of the week, and at different intervals of time from its celebrated Thursday Lecture. The earliest notice that has been observed, of a Sacramental Lecture in Boston, is a vote of First Church, Feb. 14, 1719-20, to comply with an invitation of the Church in Brattle Street to hold such a lecture unitedly with them; the communion in each church being on the first Lord's day in each month. This lecture was to be on the Friday afternoon before the communion; and to be preached at the meeting-house in Brattle Street by the minister of each church alternately.⁹ About this time, or not long after, a Sacramental Lecture on Friday appears to have been set up at the New North Church. "1730 July 24. I preach'd the Friday Lecture for Mr. Thacher at the N. North, his Mother being buried in the Evening, fr. 1 John 1. 7." &c. &c.¹⁰ An Evening Lecture before the communion, was established in the New Brick Church March 15, 1741.¹¹ The Old South Church appears to have been destitute of a lecture of this description till about the same period. In the Journals of Judge Sewall, a member, and of Rev. Dr. Sewall, a pastor of this church, no mention is made that has been perceived, of

any such lecture in it previous to 1741: although the former gentleman speaks repeatedly of attending the Sacramental Lecture in Brattle Street Church on the Friday before communion in his own church; and although the latter frequently records his meeting in private with Rev. Mr. Prince his colleague a day or two before their communion, according to "*their custom*," for prayer. The earliest notice that has been seen of a Sacramental Lecture in the Old South Church is on the title page of a published sermon of Dr. Sewall's, from Rev. xxii. 17. "preached on the *Friday Evening Lecture* at the South Meeting House in Boston, March 5. 1741-2."

Of all the religious lectures planted by the first settlers of New England, and watered by their posterity for several generations, the Boston "Thursday," or "Fifth Day Lecture," has been the most noted. This lecture is spoken of by Gov. Winthrop in his History, March 4, 1633-4, as being then established. Originally, and for several years after other churches were gathered in the town, it was under the control and management of First Church alone; and among the ministers of this church, it seems to have been regarded as the province of the *teacher*, rather than of the *pastor*, to conduct its exercises. (See Charlestown, K.) During this time, Mr. Cotton, the teacher at its establishment, went through in course at this Lecture, "the whole first and second Epistles of John; the whole Book of Solomon's Song; the Parables of our Saviour to the seventeenth chapter of Matthew."¹² And Mr. Norton, his successor, lectured in like manner upon the whole of the Epistle to the Ephesians, and upon a large part of that to the Hebrews. (Charlestown, K.) But, Aug. 5, 1679, it was voted by First Church, "upon an *order and advice* of the magistrates, that *all* the elders of this town might jointly carry on the 5th. day lecture."⁹ Henceforth, in pursuance of this vote, all the Congregational ministers of Boston officiated at the Lecture in turn, and preaching from the Scriptures in course now ceased in it, if it had not before. From the instance just quoted, and from others that might be adduced, of the interference of the magistrates in the regulation of the Lecture, it is plain that they considered it as an institution of public concern. And great was the interest which the public took in it at that time, and for many years afterward. The inhabitants of Boston resorted to it in great numbers; and pious people seem to have made it a matter of conscience to attend it, when in their power. Magistrates, ministers and gentlemen in the vicinity were in the habit of repairing to it weekly; and some came to it not infrequently even from distant towns. And in one instance upon record, the governor went to it with great pomp and display, as it would now be considered on any common occasion. "1721 April 6. The Gov^r (Shute) goes to Lecture with *Halberts* before him. Mr. Colman preaches from Ephes. 6. 2. *Honour. Vast Assembly.*"² In consequence of the popularity of the Lecture, and the habit of public men from abroad as well as in town of attending it, it became common to make Thursday in Boston a day for the transaction of public business. If State affairs required the Council to be summoned, or if ministers were to be convened to debate any question of moment to the churches, numerous were the instances, in which the time appointed for their meeting was *immediately after Thursday Lecture*.² The Lecture furnished also an inviting opportunity for devotions and preaching adapted to special occasions, which was not often overlooked. If drought, or excessive wet, or any mortal sickness prevailed, the Thursday Lecture was many times happily improved, as a season of fasting and prayer to God for the removal of the calamity, and of ministering timely admonition to the people.² When persons of distinguished piety and usefulness in society, whether in town or country, were removed by death, their virtues were frequently commemorated, and their loss deplored in a funeral discourse at the Thursday Lecture.² And finally, if a convict was to be executed in Boston, the day appointed for the awful transaction was in many instances Thursday, that the criminal himself might be brought to the Lecture, and have opportunity of listening to the earnest seasonable prayers and exhortations of the preacher, before he left the world; and that a deeper salutary impression might be made on the minds of the community. "1713. 7: 24. Very vast assembly. Mr. Colman preaches excellently. Ps. 51. *Deliver me from blood guiltiness. Condemned Wallis present.*—About 3 or 4 p. m. Wallis is executed."² This venerated Lecture alone, of all its numerous kindred, yet survives; but in a languishing condition. Even while it continued outwardly to flourish and to be honored by the attendance of listening multitudes, there were causes at work (observed and lamented by many at the time) which were preying on its vitals. That ardent piety of the Puritan settlers which breathed life and vigor into their numerous public religious meetings, was on the decay; and as that gradually declined, it left this cherished institution to which it had given birth and distinction, to become but the shadow of what it once was. [¹*Francis's Hist.* p. 47, 48, note. ²*Sewall's Journ.* ³*Winthrop's Hist.* I. 144, 324. ⁴*Felt's Annals*, p. 180, 400. ⁵*Felt's Hist.* p. 212. ⁶*Felt's Hist.* Ipsw. p. 212, and *Sewall's Journ.* Nov. 17. 1697. ⁷*Mather's Magn.* Vol. II. B. IV. ⁸*Woburn T. Rec.* July 16, 1679, &c. &c. ⁹*Emerson's Hist.* ¹⁰*Rev. Dr. Sewall's Journ.* ¹¹*Ware's Hist. Disc.* p. 29. ¹²*Mather's Magn.* Vol. I. B. III.]

Subjoined is a Sketch, taken by Mr. Hull, of a Thursday Lecture by Mr. Norton, copied from the manuscript volumes referred to under Charlestown, K. A few sentences

which the author wrote in short hand, are necessarily omitted in the copy. The text was from the words, Eph. ii. 5. "By grace ye are saved."

"5 of 2^d (April 2) 1655. Mr. NORTON.

Eph. 2. 5.

———"We may enquire Who are the persons heere spoken of? 2^{ly} What he meanes by grace? 3^{ly} What to be saved? By the persons, he meanes the Ephesians, such as were dead in sins and trespasses. 2^{ly} By salvation, it meanes first that the person saved was under the curse, and therefore in a condition of perishing. It is the bringing of them from the evill of the curse to the good of the promise. The state under the curse was inexcusable, soe the state under the promise is undeserved; the state under the curse was unavoidable, and their state under the promise is unalterable; their state under the curse was intolerable, soe under the promise it is happy. Now by grace heere we are to understand the free favour of God, whereby, as of himselfe he *willed*, soe for the sake of Jesus Christ he doth effectually *aply*, all things that appertaine to life godlyness and blessedness upon the Elect. You may consider it under these 3 acts. 1st is an eternall act before all tyme. 11 Rom. 5. the election of grace, that is, his increated will concerning these Ephesians before they had any being. 2 Tim. 1. 9. according to his owne purpose and grace given us in Christ Jesus before the world began. It was provided for us before there was any sin. 2^{ly} it is an act in tyme, I meane the gift of Christ. 5 Rom. 17. the obedience of Christ is called the gift of grace: for notwithstanding all the good that God willed us, yet it doth not reach us unless Christ Jesus purchase it. The law was given by Moses, but grace came by Jesus Christ: he hath purchased the application of it. 3^{ly} it is to be considered in regard of the Application of this good to the elect. 1 Cor. 15. 10. by the grace of God I am what I am. Just soe much as God hath *willed*, hath Christ *purchased*; and just soe much as God hath willed and Christ purchased, is *applied*. Grace meaneth all good and all utterly undeserved by us. Thus you se what grace is: ye are saved by grace.

Doct. The application of life godlyness and blessedness, it is the effect of grace; or, salvation is the effect of grace; is a mater of high praise unto God and triumphing consolation to the saints. Faith excludes boasting in man Ro. it inableth to boast in God. Twice in this chap^t he tells them they who were dead &c. are quickend (viz. v.) 1. 5. and in 2. 8. by grace ye are saved. Soe 2 Tim. 1. 9. 2 Tit. 11. 3 Tit. 5. 7.

The Reasons why it is soe, that salvation floweth from grace.

1 *Reas.* First it is the pleasure of God. God's will was not that any should live by workes, but they should be saved and (by?) grace. God gave Adam a covenant of workes, but was that his purpose that he should live by it? Noe. Exod: I will be gracious. Why? because he will. It is the homage that every creature doth owe to God is to acknowledge the sufferanty of his will.

2 *Reas.* is from the mirit of Christ; grace comes by Christ.

3 *Reas.* From the instrument of salvation, and that is faith. It is of faith, that it might be by grace. If it be off faith, it is of something without us. What is faith, but the imbracing of Jesus Christ according to the promise. Looke at the love of God as the *principle cause*, the obedience of Jesus Christ as the *meritorious cause*, and looke at faith as the *instrument* (of our salvation, and it is evidently of grace).

1 *Instruction.* The state of all that are saved, it was a state acursed. The meaning is, there is noe child of grace, but he *was* a child of the curse. This was a strange methode, that they were made in a state of life; they fell from that to lye under the curse; and from thence (they were raised) to salvation. Ought not Christ to suffer, &c. and soe to enter into his glorie. Soe the elect, they doe lye under the curse, &c.

2 *Instr.* Our passage from the state of the curse unto this state of salvation, it is after the maner of a difficult escape. Grace saves easily, if you looke to the *author* of it, God; but it is difficult, if you looke to the *subject* of it. It is certaine that Israell went out of Egipt the very day He had apointed; but notwithstanding that, marke the method, with *singes* (signes) and *great difficulty*. Soe your conversion, it shall be in the very houre in which it is apointed, but yet you pass through great difficulty; it is as by escape. If the righteous scarcely be saved &c. They are saved effectually, but yet by way of escape. By terrible things in righteousness wilt thou answer us, O God of our salvation.

3 *Instr.* Grace is of eminent and alsufficient efficacy to the accomplishment of what it is apointed to. Paull is buffited, but, *my grace is sufficient for thee*; nothing else is sufficient. We are, say they, killed all the day long; but in God we make our boast all day long. How do these stand? They are killed in respect of sin; but boast in respect of grace.

4 *Instr.* The doctrine of grace is a great misterie. Grace doth establish the law, ses the Apostle. Yet some tyme he ses they are contrarie. The meaning is, in respect of salvation they are contrarie. The *law* saved by what we doe; the Gospell saved by the

righteousness of another. Adam had beene the subject of righteousness in the first Covenant, but Christ is the subject of righteousness in the Gospell.

It may be a word of Conviction to those as doe not acknowledge the doctrine of grace. Pelagions would say we are saved by grace; and soe would these at Roome; and soe the Arminians will say. How then? I do not deny, saith a Pelagion, that we are saved by grace, though by free will; for this free will is from God. Soe the Papist ses, I doe not denie we are saved by grace, though we doe merit; for that we do merit it, is from God. Good therefore it is, to be distinct in the knowledge of grace.

All (our salvation) therefore flowes from God, as his will; from Christ, as having merited the application of grace; and for the creature, as one dead in trespasses and sin. Whatever we have (we have nothing) without Jesus Christ.

Speake in respect of Christ, he merited it. How is that of grace? It is of grace to us; and there is a misterie, that the covenant of grace provides for the satisfaction of God's justice. You will say, by faith ye are saved. But it is not o^r faith that saves us, but Jesus Christ one whom it rests; and that we do believe, it is of grace. By grace, ses Paull, I am what I am. It is the effect of grace, whatever we are; and then it is the *way* to salvation, and not the *cause* of it. Now for

Exhortation, First to those (who) are dead in trespasses and sinns. You are to atend upon the ordenances, and to looke for grace. But what grace? It is Jesus Christ, it is the grace, the effect of Election, who shall give this grace unto you. As unable as you are to merit this grace, soe unable are you to convert and quicken your owne soules. What a power is it that must quicken a dead soull? I speak it to this end, that we may not have confidence in any thing that we have. 2^y Owne the method of God in the dispensation of grace. What is that? It is after the maner of a difficult escape. 3^y Owne our need of this grace. Are you convinced that you are dead in trespasses and sins? Can you goe to heaven and fetch water there (thence)? From a higher place comes that grace by which you are converted. Jesus Christ must purchase that grace by which you must live. Were you soe hungry or soe naked as nothing else will satisfy or cover you, (you cannot have it?) without Jesus Christ dye to purchase it: and soe may be saied concerning any grace that we want. 4^y be cleare and distinkt as that we are dead in trespasses and sinns all of us; and cleare in the doctrine of grace. Doe not say it is of grace, because it is from God; nor only, from God by Christ. For office and gifts may be from God by Christ; and yet not as your Redeemer nor from Election. The manifestation of grace is the great name of God. I will be gracious. I will have this name proclaimed. The right understanding of grace is the great busyness. The sanctified understanding of it blasts all that is of flesh at once. Take learning or comon grace &c. it blasts it all. It is a transcending prerogative in the Evangelicall crowne of God. It keeps man low, it makes God high. It is not reason nor learning that will dispute us to conversion: nor fasting and praier: thogh God makes use of these, but they will not doe it. It comes only from God's will. I will have mercy upon whom I will &c. The Spirit blowes where it listeth. Lastly, waite we in the meanes of grace upon the God of grace. I meane, waite for God to dispenche grace to you according to his will. Have no confidence in relations nor education.

II. 2^y To those who are made partakers of grace: See whence it is. From grace, men of good pleasure you are: vessels of mercy. Thy name is called, sought out. 2^y Study grace: study more and more, that we are dead in trespases and sinns till vocation; and that we are saved by grace. Know your strength. Thy mercy shall prevent us, thy mercy shall follow us. We are dead; but heere is quickning grace. Noe more can God cease to be, then the beleiver can cease to be according to the power and efficacy of grace. God hath made a covenant ordered and sure. Though my house &c. Labor to live upon this grace from day to day. We need watering every moment; continuall suply and succour. 3^y labor to give God the praise of all. You can se noe reason why God tooke you, and not another; Jacob, and not Esau. Why then, let him have the praise.

WATERTOWN, (F.)

30. *Convention: Convention Sermon.*

The custom of an annual sermon before the Convention of Congregational ministers in Massachusetts commenced in 1720. From the settlement of this State as a Colony, its General Court frequently consulted its ministers in the framing of laws, and in affairs of great public importance;¹ and continued to do so, even till since the granting of the Province Charter in 1692. "1685 Friday July 10th—Mr Stoughton visits me, and tells of the Court's Adjournm^t till next Tuesday Señight, and then *y^e Elders to meet them and advise*—(July 11th?) Orders go out to Towns *y^t* have not sent, to send a Deputy or Dep^a at *y^t* peril against *y^e* 21st. Inst. and *y^e Elder* (Elders?) warn'd also to appear: I read the pap^r to Watertown: The Deputies *y^t* were present on Friday, are

to warn y^r respective *Elders*.—Tuesday July 21.—This day about 31 Ministers meet. Mr. Higginson Prayes excellently. Gov^r gives y^e Question. Dine all together at Monk's. After Diⁿer abt 3 or 4 aclock, they give their Answers; i. e. Mr Hubbard Speakes in behalf of y^e rest, that y^r Opinion was, the Govern^{mt} ought not to give way to another till y^e Gen^l Court had seen and judged of y^e Comission; so should be call'd, if not sitting at y^e Arrival of a Comissioned Gov^r. But several Express'd some Dissent" &c. &c.² "1695 Friday, June 14. The Bill against Incest was pass'd wth y^e Deputies, four and twenty Nos, and seven and twenty Yeas. *The Ministers* gave in y^r Arguments yesterday in Writing; *else it had hardly gon*" &c. &c.² This intimate connection of the clergy with the government of the Colony naturally gave rise to a customary annual meeting of the former at Boston, at the time of the General Election. Accordingly, Mather bears testimony in 1698 to "a general appearance of all the ministers in each colony, once a year, at the town, and the time of the General Court for elections of magistrates in the colonies."³ But he says nothing here of a Convention Sermon at "this general appearance" of ministers. Judge Sewall likewise repeatedly notices this meeting of the ministers of Massachusetts at the General Election; but makes no allusion to any sermon on the occasion. "Wednesday May 27. 1685. Election day—Mr William Adams preaches from Isa. 66. 2—Friday May 29th—Mr Eliot was ill, and not at this Election, w^{ch} knew nothing of, till Mr. Phillips told me y^e last night."² "May 30. 1705. Election—May 31. 1705. Gov^r, Major Brown, Sewall, Higginson dine at Mr Willard's with the Ministers."² "1711 May 30—Election as last year, save &c—May 31. Gov^r dines with Mr Wadsworth. And the Counsellours of y^e S. Ch. Dr Mather, Dr C. Mather, and many Ministers" &c. &c.² Rev. Mr. Sherman of Watertown, it seems, preached before the Convention in 1682. But according to the List of preachers on that occasion, given in the "Historical Sketch of the Convention," he was the only one till Dr. Cotton Mather in 1722.⁴ In 1720, it was determined by the ministers to have a sermon constantly at their annual Convention. "1720 May 25. (Election Day) The Rev. Mr Stone Preach'd fr. Rom. 13. 3. *For Rulers &c*—The Ministers met at my House. 26. They met again this Morning. Voted that a Sermon should be preach'd annually to the Ministers on the Day following the Electⁿ. Dr Increase Mather was Chosen to that Service for y^e next Year. The Rev^d Mr Solomon Stoddard was also chosen in case the Doctor shou'd fail: And Dr C. Math^r to supply his place upon Supposition y^t he shou'd be Prevented by y^e Provid^{ce} of G. Dr C. Math^r Pray'd Yesterday; Mr John Williams to Day. It was propos'd, and I think generally agreed that Days of Fasting and Pray^t should be kept by our Churches successively to Ask y^e plentiful Effusion of the Spirit on the rising Generation."⁵ The vote respecting the Sermon was carried into effect in 1721. The Convention Sermon that year was preached at a private dwelling house; as was that in 1722: and this continued apparently to be the practice, till 1729. The custom of a collection at the Convention for religious charities commenced in 1731. "1721 May 31. (Election) Mr Moody of York preach'd—June 1. Dr Increase Mather preach'd a Sermon to y^e Ministers, in my House, fr. Rev. 1. 20." &c. &c.⁵ "1722 May 30. Gen^l Electⁿ. Mr. Hancock preach'd fr. Luk. 22. 25—31. Dr. C. Mather preach'd at my house fr. Rev. 2. 2." &c. &c.⁵ "1727 May 31. Gen^l Electⁿ. Mr Baxter preach'd well fr. 1 Tim. 2. 1, 2.—June 1. Mr President preach'd to the Ministers fr. Mal. 2. 7. *He is the Messenger of the Ld of hosts*. Gave Excell^t Instruct^{ns} and Exhort^{ns} &c. &c.⁵ "1729 May 28. Mr. Prince and I join'd in Pray^t for G's Pity and Blessing respectg the Affairs of this Day (the Electⁿ at Salem).—Several Ministers at my House. 29. Mr Colman Preach'd the Sermon to the Ministers in Publick from 2 Thess. 3. 1. *Brⁿ pray for us*.—A considerable number of Ministers met agⁿ after diⁿer." &c. &c.⁵ 1731 May 26. Gen^l Election—Mr Fisk preach'd—The Ministers met at my House. Chose Mr Colman Moderator. 27. Met again. Mr. Colman is chosen to receive what may be Collected for Provid^{ce} And I am to receive what may be Collected for Kingston. Ld help me to manage that Affair—O Let the Gospel be settled and prevail in y^{ore} Places! There was a Subscription for Provid^{ce} [Winthrop's Hist. by Savage, Vol. I. p. 154, 208, &c. ²Sewall's Journ. ³Mather's Magn. Vol. II. B. V. p. 232. ⁴Hist. Sketch of Conv. 1821. p. 30. ⁵Rev. Dr. Sewall's Journ.]

WATERTOWN, (G.)

31. Mr. John Bailey, sometime an Assistant at the Old South, Boston.

From the following passages in the Journal of Judge Sewall, Rev. John Bailey appears to have been an assistant minister to Mr. Willard at the Old South Church, Boston, before his settlement at Watertown. "Thorsday, March 12, 1684-5." (Probably the day of a General Fast.) "Mr Jn^o Bayly preach'd from Amos 4. 12, and Mr Willard from 2 Cor. 4. 16, 17, 18. Both Sermons and Prayers Excellent. In y^e Even 2 first Staves

of y^e 46th Ps. Snng." "1685—Sabbath-day Sept^r 20. Mr. Jn^o Bailly preaches *with us all day*; Mr Willard at Watertown." &c. &c. "Fast-day March 25. 1686. Mr Willard exerciseth *all day*, Mr Bayly being constrain'd to keep house by reason of y^e Gout." "Mr Jn^o Bayly preaches his *farewell* Sermon from 2 Cor. 13. 11. *goes to Watertown* this week. July 25. 1686." "July 28 A considerable Troop from Watertown come and fetch Mr Bayly: some of *ours* also accompany them." See also (J).

WATERTOWN, (H.)

32.

Installation.

The installation of Mr. John Bailey is briefly noticed by Judge Sewall thus: "1686. Wednesday, Oct^r 6. Mr. Bayly is ordain'd at Watertown, but *not as Congregational Men are.*"¹ What the deviation from established custom was, which is here alluded to, is explained in Mr. Bailey's own notice of this his induction into office, as copied from his Book of Records by Rev. Dr. Francis. "Upon the 6th. of October 1686 I was solemnly set apart for the pastoral work at Watertown, *without the imposition of hands.*" &c. &c.² The omission of this ceremony on this occasion is evidently referred to by Judge Sewall, as something new in transactions of this nature in the Congregational churches of New England. Imposition of hands had been used in the consecration of all its first ministers, though they had all been previously ordained in the mother country.³ It was agreeable to the principles laid down in the Platform, referring to such cases,⁴ and appears to have been practised with few or no exceptions down to the above date.³ Mr. Bailey's induction therefore into the pastoral office without it, and Mr. Morton's likewise a month after at Charlestown, were unquestionably the first, or at least, among the first instances of an installation, properly so called, in New England.

The installations of these two distinguished Nonconformist clergymen from England over churches in this country, Dr. Cotton Mather doubtless had in his mind, among some others perhaps about the same time and under similar circumstances, in the following paragraph: and he seems to speak of them there, as the leading instances of departure from ancient usage in this particular among us. "And so much respect have our churches had unto the interests of the presbytery (elders) in this point of ordination, that altho' upon the translation of pastors from one church unto another among us, *few of the pastors thus translated, have scrupled being reordained*; yet upon the arrival of *certain desirable pastors formerly ordained in England*, who scrupled at it, our destituted churches have gladly elected them, and embraced them, and solemnizing the transaction with fasting and prayer, have enjoyed them to all evangelical intents and purposes, without their being reordained at all."⁵

The "scruples" of Mr. Bailey and Mr. Morton, who had both been regularly ordained in the mother country, at being *reordained* according to custom in this, are easily accounted for, when it is considered, that the Presbyterian and Independent Nonconformists of their day in England differed much on this point from their predecessors the Puritans, by whom New England had been planted, and her ecclesiastical constitutions and usages were established. These differences of opinion had made their appearance in the long discussions of the Westminster Assembly in 1645, on the subject of ordination. "It was next debated, whether *ordination might precede election* to a particular cure or charge."⁶ Several eminent men of the Presbyterian party in the Assembly defended the affirmative of this question with much the same arguments, that Hooker, the champion of Episcopacy, had employed for the same purpose fifty years before against the Puritans.⁷ Two of their reasons were, "2. Because it is a different thing to *ordain* to an office, and to *appropriate the exercise* of that office to any particular place. 3. If *election must precede ordination*, then there must be a *new ordination* upon every new election."⁸ To these two reasons the leaders of the Independents replied, "that it appeared to them absurd to ordain an officer without a province to exercise the office in;—that they saw no great inconvenience in *reordinations*, though they did not admit the consequence, that a person regularly ordained to one church, must be *reordained* upon every removal."⁶

From both these leading parties of Nonconformists in England from 1643 to 1685, the Puritan settlers of New England, on this point of ordination, disagreed. With the Independents they held, "that *ordination* without *election* to a particular charge seemed to imply a conveyance of office power, which, in their opinion, was attended with all the difficulties of a lineal succession."⁶ Hence they contended against this custom in the mother country: and when they came to this, they showed in their *practice* a more thorough consistency with their principles, than the Independents seem to have manifested in the debates of the Westminster Assembly. Their immediate descendants generally retained both their principles and their usages on this head. And hence, when they saw a different practice being introduced in compliance with the scruples of such eminent men as Mr. Bailey and Mr. Morton were, many of them regarded the innova-

tion with a jealous eye. This was the case especially with some of the elderly ministers; as Increase Mather, Joshua Moodey, originally of Portsmouth, then of First Church, Boston, &c. (See S. Charlestown). They made no opposition, in view of the distinguished excellence of the men, in regard to whose scruples this innovation was begun. Still they could not help regarding it, as a *virtual*, though not an *allowed* dereliction of the *grounds* on which their ancestors maintained the principle of *election before ordination* against the friends of the hierarchy in England. And hence, though the new practice afterwards gained ground; yet several years had elapsed, before it became universal. In 1705, the ancient custom was revived at an ordination at Boston. Rev. Thomas Bridge, who had been a preacher at Jamaica and the Bermuda Isles,⁸ and in 1702, 1703 at Cohanzy, West Jersey,⁹ having accepted an invitation to settle at Boston, as colleague pastor with Rev. Benjamin Wadsworth, was inducted into office with imposition of hands. "Thursday, 10th. of May, 1705, the Rev. Mr. Thomas Bridge was *ordained* a pastor over the First Church of Christ in Boston. Mr. James Allen, teacher, gave him the charge, and *layed on hands* with elder Bridgham, and elder Cope, or Cobb" (Copp).¹⁰ And so late as the year 1715, *reordination by imposition of hands* was solemnized at Chelsea, at the induction of Mr. Thomas Cheever into the pastoral office, who had been *ordained* many years before at Malden;¹¹ although he himself, in noticing the transaction in his Church Records, calls it an *installation*.¹² [¹*Sewall's Journ.* ²*Francis's Hist.* p. 51, note. ³*G. Charlestown.* ⁴*Platform, Ch. IX.* ⁵*Mather's Magn. Vol. II. B. V.* p. 209. ⁶*Neal's Hist. Puritans, Vol. III.* p. 281-285. ⁷*Hoeker's Eccl. Polity, B. V. sect.* 78, 80. ⁸*Allen's Biog.* ⁹*Sewall's Letter Book.* ¹⁰*Copy of Rec^d. in Emerson's Hist^y* p. 154. ¹¹*Notes, Chelsea, 1st Chh. &c. &c.* ¹²*Rev. Mr. Alger.*]

BRIEF VIEW

OF THE BAPTIST INTEREST IN EACH OF THE UNITED STATES;

EMBRACING NOTICES OF THE ORIGIN, HISTORY, AND PRESENT STATE OF THE CHURCHES,
LITERARY AND THEOLOGICAL INSTITUTIONS, BIBLE, MISSIONARY, EDUCATION,
TRACT, AND SUNDAY SCHOOL SOCIETIES, AND RELIGIOUS
PERIODICALS, WITH STATISTICAL TABLES.

[By Rev. RUFUS BABCOCK, JR., D. D., of Poughkeepsie, N. Y.]

PRELIMINARY REMARKS. Of none of the larger denominations of Christians in our country is it so difficult to obtain definite and comprehensive information as of the Baptists. Their system of perfect independence, in church government, has been carried to such an extent, that Ecclesiastical union and combination is more rarely seen among them, than in most other denominations. As no higher judicatory is acknowledged by them as Scriptural, than is found in each church, they have not been, especially in their early history, brought together, to act in concert, or to know their own numbers or strength. This renders the attempt to secure accuracy in recording their early annals, unusually arduous, and sometimes unsatisfactory. The chief sources from which information has been derived for the following articles are: Backus's Church History,—Rippon's Annual Register,—Asplund's Register,—Occasional notices and facts gleaned from a Complete File of the American Baptist Magazine, from its commencement in 1803,—Benedict's History of the Baptists,—The Latter Day Luminary,—The Baptist Tract Magazine,—The Triennial Baptist Register for 1832-1835, and the Table of Associations for 1838. Some assistance of a more recent date has been derived from the Annual Reports of Societies, Associations and Conventions. It is proposed at the close of the four parts, embracing the great geographical divisions of the United States, to present a complete Table of Baptist Associations with the Statistical accounts of churches, ministers and members, brought down to the latest dates. They will of course vary somewhat from those approximations to accurate statements which are embodied in the

notes on the different States. These last are for the most part derived from returns made in 1838 or the early part of the following year.

PART I.—THE NEW ENGLAND STATES.

TABLE I.

Showing the names of the Baptist Churches, with the date of their Constitution, and the names of their Ministers, in 1784.

MAINE.

Berwick,	1768,	William Hooper.	Coxhall,	1782,	Simon Lock.
Gorham,	1768,	Vacant.	Lyman,	1782,	Vacant.
Sanford,	1772,	Vacant.	New Gloucester,	1782,	Vacant.
Wells,	1780,	Nathaniel Lord.	Bowdoinham,	1784,	Job Macomber.
Shapleigh,	1781,	Vacant.	Thomaston,	1784,	Isaac Case.

Total in Maine, 10 Churches, 5 Ministers. Five of these Churches then contained 218 members. Probable number in all, about 400.

NEW HAMPSHIRE.

Newton,	1755,	Vacant.	Rumney,	1780,	— Hains.
Richmond,	1770,	Matturean Ballou.	Holderness,	1780,	Vacant.
Lebanon,	1771,	Vacant.	Meredith,	1780,	Nicholas Folsom.
Westmoreland,	1771,	Ebenezer Bailly.	Chichester,	1780,	Vacant.
Brentwood,	1771,	Samuel Shepard.	Barrington,	1780,	Vacant.
Deerfield,	1771,	Elipheleth Smith.	Hubbardston,	1780,	Vacant.
Gilmanton,	1772,	Vacant.	New Hampton,	1782,	Jeremiah Ward.
Marlow,	1777,	Eleazer Beckwith.	Perryston,	1782,	Samuel Ambrose.
Croydon,	1778,	Vacant.	Temple,	1782,	Vacant.
Canterbury,	1779,	Vacant.	Savil,	1782,	Vacant.
Northwood,	1780,	Edmund Pillsbury.	Weare,	1783,	Vacant.
Salem,	1780,	Samuel Fletcher.	Canaan,	1783,	Thomas Baldwin.

Total in New Hampshire, 24 Churches and 12 Ministers; and in 9 Churches 476 members. Probably in all about 1,000.

VERMONT.

Guilford,	1780,	Richard Williams.	Pittsford,	1783,	Elisha Rich.
Wallingford,	1780,	Henry Green.	Athens,	1783,	— Wheat.
Ira,	1782,	Reuben Baker.	Dummerston,	1783,	Isaiah Stone.
Middleton,	1782,	Vacant.			Isaac Beal.
Woodstock,	1782,	William Grove.	Clarendon,	1784,	Sylvanus Haynes.
Corinth,	1783,	— West.			Abel Wood.

Total in Vermont, 10 Churches; and in 1790, 11 ministers and 492 members.

MASSACHUSETTS.

County of Suffolk.

1st. Boston,	1665,	Samuel Stillman.
2d. " "	1743,	Isaac Skillman.
Bellingham,	1750,	Noah Alden.
Wrentham,	1769,	William Williams.
Medfield,	1776,	Thomas Gair.
Needham,	1780,	Noah Baker.
Stoughton,	1780,	Vacant.

County of Bristol.

1st. Swanzev,	1663,	Charles Thompson.
2d. " "	1693,	Russel Mason.
1st. Rehoboth,	1753,	Nathan Peirce.
2d. " "	1762,	John Hicks.
3d. " "	1772,	Jacob Hicks.
4th. " "	1777,	James Sheldon.
Taunton,	1761,	William Nelson.
1st. Attleborough,	1769,	Job Seamans.
2d. " "	1781,	Elisha Carpenter.
Dighton,	1772,	Enoch Goff.
1st. Freetown,	1774,	Abner Lewis.
2d. " "	1781,	David Seamaus.
1st. Dartmouth,	1774,	Vacant.
2d. " "	1781,	Daniel Hicks.
Raynham,	1780,	Vacant.
Freetown,	1781,	Vacant.

County of Plymouth.

1st. Middleboro',	1756,	Isaac Backus.
2d. " "	1757,	Ebenezer Hinds.
3d. " "	1761,	Asa Hunt.

County of Essex.

Haverhill,	1765,	Hezekiah Smith.
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County of Middlesex.

Chelmsford,	1771,	Abishai Crossman.
Newton,	1780,	Caleb Blood.
Cambridge,	1781,	Thomas Green.

County of Dukes.

Chilmark,	—,	Silas Paul,
Tisbury,	1780,	Vacant.

County of Worcester.

Leicester,	1738,	Vacant.
Sturbridge,	1749,	Jordan Dodge.
Charlton,	1762,	Nathaniel Green.
Sutton,	1765,	Ebenezer Lamson.
Grafton,	1767,	Elkanah Ingalls.
Petersham,	1768,	Vacant.
Royalston,	1770,	Whitman Jacobs.
Douglass,	1774,	Vacant.
Dudley,	1775,	Vacant.
Harvard,	1776,	Isaiah Parker.
Ashburnham,	1779,	Vacant.
Northbridge,	1780,	Vacant.
Templeton,	1782,	John Seilon.

County of Hampshire.

South Brimfield, 1736,	Elisha Coddington.
West Springfield, 1740,	Edward Upham.
Ashfield, 1761,	Ebenezer Smith.
Granby, 1762,	James Smith.
Montague, 1765,	Vacant.
Wilbraham, 1768,	Seth Clark.
New Salem, 1772,	Samuel Bigelow.
Shutesbury, 1780,	William Ewing.
Colerain, 1780,	Vacant.
Bernardston, 1780,	Joseph Green.
Chesterfield, 1780,	Vacant.

County of Berkshire.

Adams, 1769,	Peter Werden.
Lanesborough, 1771,	Nathan Mason.
Pittsfield, 1772,	Valentine Rathbun.
Hancock, 1772,	Clark Rogers.
Washington, 1777,	Vacant.
Sandisfield, 1779,	Joshua Morse.
Alford, —,	Jacob Drake.
W. Stockbridge, 1781,	El Nathan Wilcox.

County of Barnstable.

1st. Harwich, 1757,	Vacant.
2d. " 1781,	Samuel Nickerson.
Barnstable, 1771,	Vacant.

Total in Massachusetts, 67 Churches, 50 Ministers, and in 49 of the Churches 3,887 members. In all probably 4,500.

CONNECTICUT.

County of Hartford.

Southington, 1739,	Vacant.
Colchester, 1743,	Vacant.
Stafford, 1755,	Vacant.
Enfield, 1760,	Vacant.
Suffield, 1775,	John Hastings.
Coventry, 1780,	Vacant.
Farmington, 1780,	John Davis.
Chatham, 1783,	Solomon Wheat.

2d. Groton, 1775,	Rufus Allen.
1st. Stonington, 1765,	Eleazer Brown.
2d. " 1775,	Simeon Brown.
Stonington Point, 1775,	Vacant.
New London, 1767,	Zadock Darrah.
Saybrook, 1760,	Elipheleth Lester.
Lyme, 1752,	Jason Lee.
Norwich, 1782,	Christopher Palmer.

County of Fairfield.

Stratfield, 1751,	Seth Higbie.
Stamford, 1773,	Elkanah Holmes.
Greenwich, 1773,	Vacant.

County of New London.

1st. Groton, 1705,	{ Timothy Wightman,
	{ Silas Burroughs.

<i>County of Windham.</i>		
1st. Killingly, 1750,	John Martyn.	
2d. " 1776,	Vacant.	
Woodstock, 1766,	Riel Ledoyt.	
Ashford, 1774,	Vacant.	
2d. " 1779,	John Rathbun.	
Pomfret, 1776,	Vacant.	
Willington, 1780,	David Lillebridge.	
Mansfield, 1780,	Vacant.	

Total in Connecticut, 28 Churches, 18 Ministers. In 3 only of these Churches, is the number of members ascertained, and they contained 220. The whole may be estimated at 1,500.

RHODE ISLAND.

County of Newport.

1st. Newport, 1644,*	Erasmus Kelly.
2d. " 1656,	Gardner Thurston.
3d. " 1671,	William Bliss.
Tiverton, 1685,	Peleg Burroughs.

Charlestown, —,	Samuel Niles.
South Kingstown, —,	Benjamin Wait.
North Kingstown, 1710,	{ Nathan Hill,
	{ Philip Jenckins,
	{ William Northup.
Exeter, 1750,	Solomon Sprague.
Richmond, 1772,	Thomas West.

County of Providence.

Providence, 1639,	James Manning.
Scituate, 1730,	Reuben Hopkins.
Smithfield, —,	John Winsor.
Cumberland, 1732,	Abner Ballou.
Gloucester, 1778,	Joseph Winsor.
North Providence, —,	Rufus Tift.
Foster, 1766,	Nathan Young.
Johnston, 1771,	Samuel Winsor.

County of Kent.

Warwick, 1725,	Abraham Lippett.
East Greenwich, 1743,	John Gorton.
Coventry, 1752,	{ Thomas Manchester,
	{ Caleb Nichols.
West Greenwich, —,	Elisha Greene.

County of Washington.

Hopkinton, 1708,	Joshua Clarke.
Westerly, 1750,	Josiah Wilcox.

County of Bristol.

Warren, 1764,	Vacant.
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Total in Rhode Island, 24 Churches, 26 Ministers. In 7 Churches there were 934 members; and in all probably 2,000.

The above Table is chiefly taken from Backus's History, though with numerous corrections and additions. The 2d is from Asplund's Register, and the 3d from Benedict's History. In these last, it has not been thought desirable to give the names and dates of churches, as all the earlier and more distinguished would only be repeated. The summary, therefore, is alone furnished. A *Comparative Table*, showing all the States, at the different periods named, will be given at the end of the Fourth Part.

* There is reason to doubt whether the date of the Constitution of this Church should not be three or four years earlier.

TABLE II.

Showing the number of Churches, Ministers and Members in the several New England States in 1792, or eight years later than the date of the first Table.

MAINE.

Total of Churches, 15. Ministers, ordained and licensed, 21. Members, 882.

NEW HAMPSHIRE.

Churches, 32. Ordained Ministers, 23. Licentiates, 17. Members, 1,732.

VERMONT.

Churches, 34. Ordained Ministers, 21. Licentiates, 15. Members, 1,610.

MASSACHUSETTS.

Churches, 92. Ministers, ordained and licensed, 105. Members, 6,234.

CONNECTICUT.

Churches, 55. Ordained Ministers, 44. Licentiates, 21. Members, 3,214.

RHODE ISLAND.

Churches, 38. Ordained Ministers, 37. Licentiates, 39. Members, 3,502.*

TABLE III.

Showing the number of Churches, Ministers and Members in the several New England States in 1812, or twenty-eight years later than the date of the first Table.

MAINE.

Churches, 103. Ministers, ordained and licensed, 83. Members, 5,294.

NEW HAMPSHIRE.

Churches, 69. Ministers, ordained and licensed, 48. Members, 4,940.

VERMONT.

Churches, 76. Ministers, ordained and licensed, 50. Members, 5,185.

MASSACHUSETTS.

Churches, 91. Ministers, ordained and licensed, 81. Members, 8,104.

CONNECTICUT.

Churches, 65. Ministers, ordained and licensed, 54. Members, 5,716.

RHODE ISLAND.

Churches, 26. Ministers, ordained and licensed, 31. Members, 3,033.

NOTES

on the several States embraced in the preceding Tables.

MAINE.

The State of Maine, in territorial extent, far exceeds either of the other New England States, and indeed nearly equals the aggregate of them all. A very large part of this territory is uninhabited, and probably will remain so for years. Even the settled portions are for the most part thinly peopled. These circumstances require to be known, in taking into consideration its religious state and prospects.

Early in the present century, Baptist Missionaries were employed in preaching the Gospel, and administering its ordinances among the scattered inhabitants. In the first

* Included in this estimate of Rhode Island are many *Seventh Day*, and *Six Principle Baptists*.

number of the Massachusetts Baptist Missionary Magazine, there is an extract of a letter from that venerable father in the ministry, ISAAC CASE, who describes his labors in some destitute places, during a missionary tour of several months. He closes the communication with the following words: "There were so many doors opened for preaching, that I hardly knew what course to steer, or what place stood most in need. If I had a dozen bodies and as many tongues, they might have been all employed among the poor and destitute who desire to hear, and thankfully attend on the preached word."

In the same extract, is a reference to his evangelical labors twenty years earlier, that is, in 1783, when he first preached the Gospel in that wilderness. Father Case still lives, and occasionally preaches, (or at least did a few months since;) and what a satisfaction it must be to him, to look around on what God has wrought within the last half century! In the best and highest sense, He has made the wilderness to become a fruitful field.

There are now in Maine, eleven Baptist Associations, containing 255 churches—184 ordained and 23 licensed ministers, and a total of 18,878 communicants. There were added to these churches by baptism the last year 2,196; a larger increase probably than they had received during any former year of their history. There is now a very cordial union among the ministers and churches throughout the State. By means of two religious papers, "Zion's Advocate," long and ably conducted by an esteemed brother in the ministry, Adam Wilson; and the "Eastern Baptist," a small but well filled sheet, evincing commendable zeal and talent, which have recently been united, and circulate very generally through all the churches; information is more thoroughly communicated than formerly; and as brethren know each other better, their prejudices are removed, and their views become more and more harmonious.

An increased interest in promoting ministerial education has been manifested for several years past. Formerly some misapprehension existed in the minds of a portion of the denomination in regard to the design and tendency of furnishing the minds of young ministers as richly as possible with knowledge, especially the critical knowledge of God's holy word. But these mistakes are, to a great extent, corrected. It is found that those young brethren who have enjoyed the best advantages of education are humble, patient, self-denying, and faithful servants of their Divine Master, and that they treat their aged and toil-worn seniors with the deference and respect due to their great personal worth and official fidelity and usefulness, notwithstanding their destitution of learning. There is thus no schism in the body; but every member ministereth unto the edifying of the whole in love. The establishment of the college at Waterville, at first as a theological school, a quarter of a century since, has furnished admirable facilities to educate the rising ministry, and many others, who become highly useful members of society in other professions and duties. We have thought that a larger proportion of the graduates of this college devote themselves to the important service of instructors of youth, than of any other within our knowledge. By the aid and influence of such young men, in a very great degree, flourishing academies have been multiplied in many of the more important towns and villages throughout the State. Several of these are under the direction of Baptists, principally or entirely, and they foster and extend a love of learning throughout the community. The college still needs the contributions and prayers of the churches. It was founded in prayerful and enlightened solicitude for their welfare, and that of the whole community around them; and it is to be hoped they will never become unmindful of its importance, or their interest and duty in sustaining it. It possesses a devoted and able faculty, and is in a retired, pleasant, and healthful location, and nothing seems wanting but a lively interest among those who are, or should be its friends, to make it a rich and extensive blessing to the State.

A Theological School has recently been commenced at Thomaston, under the care of two teachers, intended to supply the want of greater facilities to young men who are hastening to enter the ministry, without a thorough course of studies. It is located in a beautiful, maritime part of the State, and in the midst of large Baptist churches, abundantly able to sustain it.

The Foreign Mission has always been warmly and generously sustained by the churches in Maine. It might naturally be inferred, that a State which has given a Boardman to this service, would not withhold its silver or gold, nor be backward to cherish the spirit of missions. The domestic missionary operations of our brethren were entered upon with great spirit and enterprise a few years since, but seem latterly to have declined. The engagements and pecuniary liabilities of the Board for one or two years were greatly beyond their means, and the debt thus incurred has hung heavily upon them ever since. It is now nearly liquidated, and hopes are expressed that their future path may be unobstructed and prosperous. The Maine Branch of the Northern Education Society, which was very active and efficient three or four years ago, seems to have suffered from paralysis. It needs to be re-invigorated. There is a Sabbath School Union existing, which seems as yet to have accomplished but little; and we fear still less is done for the Tract Society.

On the whole, the progress and prospects of the Baptist cause in Maine may be regarded as full of hopeful promise. Should the same rich blessings from above visit these churches the present year, as gladdened them during the last, their numbers would nearly equal those in Massachusetts. They have to contend with the disadvantages of a wide dispersion, and the want of any ecclesiastical centre, as the convenient rallying point and radiant focus of influence. If they should strengthen their domestic mission, and their educational enterprises, by a vigorous effort in their behalf, they would find themselves amply repaid.

N. B. We ought to add that their "Minutes of the Fourteenth Anniversary" of their State Convention, are a model of neatness, comprehensiveness and economy.

NEW HAMPSHIRE.

This State presents some points of marked dissimilarity to Maine. Its territorial extent is small,—its churches can, with comparative ease, unite in counsels and efforts, and its various general organizations bear evidence that this facility is appreciated. There are, within its bounds, 6 Baptist Associations, 101 churches, 72 ordained ministers and 8 licensed, and the whole number of members is 8,146, of which 751 were received by baptism last year. In the same old file of the Massachusetts Baptist Missionary Magazine, above referred to, we find a reference to the *New Hampshire Association*, as having been visited by one of the Missionaries, who reported that he "found them sound in the faith, and united in love." This was in the year 1804. We presume there was then but one association in the State, and its name has probably been changed to the "Meredith," which is the only one of so early a date now existing. It was formed about fifty years since; and we presume there has been as great a gain in the last half century as from *one to six*, in the numbers and influence of our denomination.

The establishment of "New Hampton Literary and Theological Institution," fourteen or fifteen years since, and its constant increase from that time to the present, has produced most salutary and extensive results on the intelligence and increase of the denomination. It now embraces an interesting English and Classical Academy for males, and another for young ladies. There is also connected with it, a Theological Institution, with two able professors, and generally from twenty to thirty students, pursuing a systematic course of studies for three or four years. The churches are now appealed to for contributions, to endow one or both of these theological professorships; and since the instruction is afforded in this department gratuitously, such a measure is manifestly reasonable.

The New Hampshire Baptist Register, a well conducted religious paper, seems to be exerting a salutary influence among the churches. They patronize all the objects of evangelical benevolence with a steady and consistent zeal. Twenty beneficiaries have been sustained by their Education Society the past year. Their Bible Society, Auxiliary to the American and Foreign Bible Society at New York, raised more than \$800 the last year. The cause of Sabbath Schools is well attended to, and a small sum was paid the last year for Tracts. Their State Convention held its Thirteenth Anniversary in October last, and it appears to have raised, since its organization, for Foreign Missions, \$4,205, and for Domestic and Home Missions, \$10,219. This is comparatively well, but we presume it is not intended to be the measure of contributions for these important objects hereafter. The churches in New Hampshire are now able to do very much more for the cause of general benevolence than in former years. Most of them are now supplied with good meeting-houses, and will be able to turn their attention undividedly to the execution of the great commission, to "preach the Gospel to every creature." It is one of the favorable indications of future prosperity, that there are so many good and able pastors now discharging their important duties in the State. Fewer of this description seem to have removed from it of late, than from some other parts of the great field. We trust their valuable services may be duly appreciated, and that God will send down upon their flocks the revivings of his Spirit and grace.

The proceedings of their Convention, and other State Societies, at their late anniversaries, are all embraced in one pamphlet, which thus becomes a complete Ecclesiastical Register for the State. It is well arranged, and gives a lucid view of the progress and present state of the denomination.

VERMONT.

About the year 1780, and during a few succeeding years, several Baptist ministers from other States, and chiefly from Massachusetts and Rhode Island, removed and settled amidst the lofty forests of this, then uncultivated territory. They had been preceded by a few families of their brethren, and were accompanied in their removals by a number more; and multitudes shortly after followed them. These families were widely dispersed in almost every direction on both sides of the Green Mountains, throughout the lower

and middle regions of the State. In this way materials were furnished for the numerous churches which were constituted soon after this period. It has been remarked that but four of these ministers moved into the State with the expectation of immediately taking the pastoral care of churches; for at the time very few churches had been constituted. They listened to the imploring cry of the few scattered inhabitants, just commencing their settlements here, and who were desirous of having the Gospel preached among them. The door was soon opened for peculiar usefulness in their ministerial labors: showers of grace were sent down upon the infant settlements; the calls for Evangelical labors became more numerous and importunate, and the Lord inspired his servants with zeal and delight in his service, and crowned their labors with abundant success.

The oldest Baptist church in this State was organized in 1768 in the town of Shaftsbury, near the south west corner of the State. Here too the Shaftsbury Association was formed in 1780, of churches in this State and in the contiguous borders of New York and Massachusetts. A *second* Baptist church was formed here in 1780, and a *third* and *fourth* soon after.

The second church in the State was formed in Pownal in 1772, and another in the same town in 1790.

The second Association in the State was organized in Woodstock as early as 1783, of churches in Eastern Vermont and the western part of New Hampshire. The oldest of the Vermont churches belonging to this Association were those in Woodstock, Hartford, Bridgewater, Westminster, Dummerston, Royalton, Windsor, Putney, Chester, Rockingham and Reading.

The third Association, called the Vermont, was organized in Elder Joseph Cornell's barn in the town of Manchester, May, 1785. Though consisting at first of but five small churches embracing 231 members, in five years it had increased to 13 churches, and 740 members.

The Fairfield Association (called at first the Richmond) was formed in 1795.

Of the original settlers of Vermont, the far greater part were Congregationalists, from Massachusetts and Connecticut; and they naturally carried along with them a decided predilection for the Ecclesiastical government to which they had been accustomed. Laws were accordingly passed in Vermont as early as 1797, empowering parishes to levy a general tax on all residents within their limits, for building churches, and supporting ministers. The Baptists in some instances were oppressed by these taxes, though in the towns or parishes where they were a majority they never availed themselves of the law. In the year 1807, by the strenuous efforts of the Baptists principally, these laws were all repealed, and religious support has since been left entirely to "the voluntary principle." At this time there were about one hundred Congregational ministers settled in the State, and alarming apprehensions were expressed for the consequences of repealing these laws; but none of them have been realized; and all these ministers have been as well supported without compulsory laws as they had been with them.

The Vermont Baptist Convention has been in existence about 15 years, and has successfully—if not very extensively—promoted the cause of domestic missions.

The Vermont Branch of the Northern Baptist Education Society was formed in 1829, and has sometimes sustained as many as 25 beneficiaries at a time.

An institution called the "Vermont Literary and Scientific Institution," has been established by Baptists in this State, in the village of Brandon, Rutland County. Thirty acres of land on a site elevated, pleasant and healthful, have been given by the inhabitants of Brandon, on which, besides a substantial dwelling-house, there has been erected an edifice of brick, 100 feet by 40, three stories high.

Black River Academy, in Ludlow, is under the patronage of the Baptists, and has two departments, one for males and another for females.

The Leland English and Classical School is located at Townsend, and it is believed the advantages afforded by it, are as good as at similar institutions in the State.

The Vermont Telegraph, a weekly religious newspaper, was commenced in September, 1827, under the auspices of the denomination. It is now published at Brandon by Mr. O. S. Murray, editor and proprietor.

In the following year the Vermont Baptist Sabbath School Union was organized, and has aided essentially that important enterprise. The Foreign Missionary, and the American and Foreign Bible Society are both receiving substantial testimony of the approbation of the church in this State.

The following brief view of the Baptists in Vermont and of one of the principal causes which of late has hindered their prosperity, is from the pen of a highly esteemed and intelligent Baptist minister, a native of the State, and well acquainted with its history.

"The Vermont Telegraph gives the statistics of the Baptists in that State as follows: Associations, 9; Churches, 122; Ministers, 75. Baptized, 748; total number of members, 10,200. In 1832, the whole number of Baptist church members in Vermont, was

10,525. Loss in six years, 316! This numerical decrease of the Baptists in Vermont is doubtless owing to some cause. Will the editor of the *Telegraph* give us his views on the subject? While the Baptists in other States have been increasing in numbers and efficiency, why has the denomination in Vermont been losing ground? This is a humiliating fact, and deserves to be carefully and prayerfully examined. Within the period above named, the Baptists in New York have increased more than 10,000—in New Jersey about 5,000—in Pennsylvania about 6,000. During the three years previous to 1832, the Baptists in Vermont increased about 2,000. In 1829, ULTRAISM began to make its appearance among them, and since 1832, it has been generally prevalent in that State. It has uttered its denunciations from the pulpit and the press—divided associations and churches—alienated friends, and stopped the mouth of prayer or destroyed its vitality. This, we believe, is the principal cause of the spiritual death that has reigned so long and fearfully among the churches in Vermont.”

On the other hand, “The Editor of the *Telegraph*, while he admits the prevalence of ultraism in Vermont, denies that it has been productive of the evil consequences which we attributed to it. The division of one of the Associations in that State was made, he says, wholly independent of the ingredient which we supposed entered into it; and in regard to the other, he thinks the division was attributable at most, only in part, to the cause we assigned. In his opinion the churches, as a general thing, in which ultraism has been most prevalent, will not suffer by comparison with others either in regard to spirituality, or to success in winning souls to Christ. He attributes the comparative decrease to *emigration*, and the constant draining off of the rising ministry.”

Both these causes have undoubtedly operated, very extensively, to the disadvantage of our churches in this State.

MASSACHUSETTS.

The first Baptist church in this State was the North church in Swansea, in the south part of Bristol County and adjoining the State of Rhode Island. It was founded (or more properly transplanted from Swansea in Wales) in the year 1663, and after the vicissitudes incident to the passing away of six or eight generations, it is still in vigorous and healthy growth. Long and abundantly may this venerable stock flourish! The next oldest church, is the first in Boston, founded in 1664.—The early history of our denomination in Massachusetts, is by no means strewed with flowers. The fierce persecutions which at first extended to banishment and cruel scourging, were afterward mitigated to fines and imprisonment. In this milder form, they continued in some parts of the State till sometime after the commencement of the present century. While they are forgiven and forgotten so far as the guilty authors are concerned, let us not fail to cherish the memory, and emulate the virtue of the sufferers. God grant we may never prove ourselves unworthy of such predecessors. Since the revision of the constitution, nearly a score of years since, the opportunity to oppress has been taken away.

In 1824 there were 7 Baptist Associations in the State, containing 139 churches, 125 ministers, and 12,743 members. Now there are 11 Associations, containing at least 190 churches, 180 ministers, and 20,200 members; besides part of another Association and eight or nine unassociated churches, which together contain 2,300 members, thus showing a gain of about 90 per cent. in the last 14 years. We apprehend the increase of efficiency has been far greater and more obvious than the numerical enlargement. In no part of the United States do the churches of our denomination evince a degree of intelligence, union, and vigorous coöperation in every good work so entirely commendable as in the vicinity of Boston. Their work of faith, and labor of love, is manifested in some of their benevolent associations for evangelical purposes. A few of these are the following:

The Massachusetts Baptist Missionary Society was founded in 1802, with sole reference to the supply of preaching in destitute places in our own country and the adjacent British provinces. The three missionaries appointed by them the first year were CASE, TRIPP, and CORNELL; names quite familiar in early missionary labors. In their *tenth* Annual Report, they show *twenty* missionaries then in their employ, chiefly without the limits of their own Commonwealth. This Society went on prosperously, until the formation of our Home Mission Society, (which was originated by its efforts,) and now, in union with the State Convention, is a faithful auxiliary to the Home Mission, contributing generously to its treasury.

The Evangelical Tract Society, (one of the first, if not the very first in this country,) was formed by our brethren in 1811, and has done much good.

The Salem Bible Translation and Foreign Mission Society, was founded in 1812, and was the earliest combination among us for foreign operations. The list of receipts in the *Missionary Magazine*, shows that it still lives. For several years its contributions have averaged \$1,000 per annum, for that great and good cause.

The Education Society, (now the Northern Baptist Education Society,) was formed

in 1814. In eight years, before the last, it had assisted 279 young brethren to prosecute their studies, in order to promote their usefulness in the Christian Ministry, at an expense of \$43,800. Last year alone, it assisted 134 brethren who had been approved and recommended by the churches of which they were members. By this Society, principally, the Newton Theological Institution was founded about 13 years since.

In 1824, the Baptist State Convention was formed, chiefly for the purpose of rendering aid to feeble and destitute churches within the State. Its subsequent union with another kindred Society, has been above noticed.—The influence which it has already exerted has been most extensive and salutary; and the labors of its Secretary are obvious throughout the whole State.

The New England Sunday School Union, in its present enlarged sphere of operations was organized in 1835, and is now accomplishing an incalculable amount of good, by its various and excellent publications.

Several other Societies exist, such as a Massachusetts Ministerial Conference, a benevolent society to aid superannuated ministers, and another for the support of widows and children of deceased ministers. In the Bible Society, Peace Society, Prison Discipline Society, Temperance Society, and others, our brethren have actively coöperated.

If now, it is inquired, *by what means* this greater comparative efficiency has been secured, it will be easy to suggest several which have conduced to this result. In the first place religious intelligence has been more thoroughly and extensively communicated, than in other States. By the Baptist Magazine, commenced in 1803,—for a while published quarterly, then every alternate month for several years,—and since the beginning of 1825 every month, a rich variety of religious intelligence has been communicated. True, the circulation has not been limited to that State; but it has naturally been more general there than elsewhere. At one time its issues were very large, ten or twelve thousand we believe, and its profits paid into the Missionary Society in eight years were more than \$4,000. But there was a profit from its circulation, far more important than that reckoned by dollars and cents.

In 1819, the Christian Watchman opened its eyes and voice; the first weekly religious paper in our denomination, it has remained regularly upon the high post of observation, and the report which it has from time to time sent forth, has very generally been worthy of its name and station.

The Sabbath School Treasury, a small but useful and attractive publication has been published since 1832.

The Christian Review, an able quarterly, has been published, since 1836. The salutary influence of the intelligence communicated by these messengers, has been incalculable.

Another means of prosperity has been found in the character, and permanent settlement of some of the principal ministers; such as Drs. Smith, Stillman, and Baldwin, with many of their associates among the living as well as the dead. They were good and wise, and humble men, as well as truly great. They lived not for self, but for God; they labored not to earn, or to enjoy a great name, but to serve the common cause of their Master. Hence they were not pained and dishonored by petty rivalries, and consequent schism and alienation.—Nor were they so migratory in their habits as has frequently happened among our ministers. They lived and labored in the same sphere, throughout their generation, and by this permanency of their relations, secured a greater influence.

Then again, the result of this general intelligence, and the influence of these wise and leading minds, brought into use more facilities for general and ministerial education than have elsewhere been found. Besides the Newton Institution, which now stands deservedly in the first rank of Theological Seminaries in our land, excellent Academies have been brought into existence and sustained by our brethren, in South Reading, Shelburn Falls, Middleborough and Worcester. The Female Seminary in Charlestown is also in high and deserved reputation.

Other elements of prosperity might be enumerated, but our limits forbid.

RHODE ISLAND.

Two hundred years ago the last season, (in the Spring most probably, though the exact date is not known,) the first Baptist church in Providence was formed by ROGER WILLIAMS and his associates. This was the earliest of our churches on this continent, and having passed through many eventful transitions and changes, it is at present, perhaps, more flourishing than at almost any former period of its history. Long may it flourish, full of years, full of honors, and abounding in the work of the Lord.*

The origin of the first Baptist Church in Newport has usually been dated as early as

* In November last, this venerable Church, the mother of many, and the elder sister of all the rest, celebrated the completion of the second century of her history, with appropriate religious services, and a commemorative, historical discourse by her pastor, the Rev. WILLIAM HAGUE.

1644, which would prove it *the second* of the American Baptist Churches. But from some statements in Governor Winthrop's Journal, entitled "A History of New England from 1630 to 1649," it would seem that there was a Church there rejecting infant baptism as early as 1640. See Notes to a Historical Discourse on the Civil and Religious History of Rhode Island, by ARTHUR ROSS, pastor of the first Baptist Church, Newport. 1838.

It was very natural that Baptist principles and practice should more abound in this little State, than in her less tolerant neighbors, during all the earlier period of our history. The whole population of the State is less than one sixth of that of Massachusetts; but the number of regular Baptist churches is 36 or 38 we believe, containing about 30 ministers and more than 5,400 members. Besides these, there are of Free-will, Six principle and Seventh day Baptists, nearly as many more churches, containing an aggregate of more than 4,000 members; thus showing about 10,000 or one-tenth of the whole population, actual communicants of Baptist churches. This is probably a larger proportion than is found in any other State. The Baptist spirit, naturally and usually so vigorous and indomitable, seemed for many years to be largely tinged with a kind of Quaker quietism, throughout the State; but within the last few years, more active and efficient measures have been put forth, to sustain the feeble and supply the destitute. The Lord has blessed these efforts, and the State Convention is now in a healthy and prosperous condition, evincing a most commendable determination to employ suitable means for evangelizing all within her borders.

Brown University (formerly Rhode Island College,) was founded and has been efficiently sustained by Baptists almost exclusively; while with a liberality quite unparalleled in that age, and rarely equalled since, provision has been permanently made for securing a large representation of other denominations in its government. It was incorporated in 1764, and was removed to, and permanently located in Providence, 1770. It was for a long time the only literary institution in the country under the patronage of Baptists, and where they could enjoy equal privileges with others. It has ever been a highly respectable seminary; and fortunately, has been presided over by a succession of able and liberal minds, fully imbued with the spirit of its original founders, and its principal, munificent patron, whose name it now bears. The first two Presidents, MANNING and MAXCEY, were preëminent in their own day, and would have been distinguished at any period;—and it may satisfy a reasonable ambition to say of their successors, that they have proved themselves worthy of the high place to which they have been elevated. At no former period has Brown University been more flourishing than at present. With an able faculty, and nearly 200 students, a delightful location, and every desirable facility for thorough and extensive scholarship, its advantages are not, on the whole, anywhere exceeded in our country.

Foreign Missions, Education and Sabbath Schools, are properly appreciated and patronized; and a very little has been done for our Tract Society. We could wish that in the future Minutes of the State Convention, more pains might be taken to present the complete statistics of the denomination.

CONNECTICUT.

The early history of Baptists in this State, presents many points of similarity to that of their brethren in Massachusetts. If the persecutions were of a less violent kind, they were still marked with a vexatious and persevering character, which seemed to delight in throwing obstacles, intimidation and reproach upon its subjects. It was not till about the year 1818, and by a new constitution, then framed and adopted, that all denominations were put on an equal footing. Since that period they have lived together in peace; superciliousness on the one side, and the sense of injury and resentfulness on the other, have melted away, and the rich blessings of divine grace have been poured out more abundantly on all evangelical churches. The advancement of Baptists in this latter period has been fully equal to their numbers, and the means they have employed.

Our best sources of information lead us to suppose there are now in the State, 7 Associations, 103 churches and about 12,000 communicants.

The State Convention was formed in 1822, previously to which time, however, a domestic Missionary Society had existed, and some valuable fruit resulted from its labors. By a reorganization of the Convention two years since, its sphere of action is enlarged so as to embrace all the prominent objects of religious benevolence patronized by the churches. The minutes of the Convention, therefore, contain the account of what is accomplished for domestic and foreign Missions, for Sabbath Schools and Tracts. If these minutes could also contain the statistical views of our denomination in the State, they would be much more valuable.

There seems to be a good degree of zeal and efficiency in behalf of both Home and Foreign Missions, though the amount contributed for these objects is not as large, in proportion to the number, as in several other States. The Baptist Bible Society *just at*

present seems more prosperous than either of the other objects; perhaps because it is the newest. The Tract Operations in the mean time, appear to be almost forgotten. We hope to notice an improvement in their next annual reports, in regard to this important object. The Sabbath School enterprise is justly entitled to all the favor which it is now beginning to receive at their hands, and if perseveringly prosecuted will reward them an hundred fold

In Educational efforts, our friends in this State have been behind their neighbors. This may be attributed in no small degree to a prejudice which was naturally felt towards their opposers; and as these were thought to arrogate too much to the mere possession of learning, by an easy and natural fallacy our friends leaned to the contrary extreme. A happier state of things has now commenced, and the establishment by our denomination of the Connecticut Literary Institution at Suffield, about six years since, gives promise of extensive, permanent and benign results. It is beautifully located, near the Connecticut River, in the midst of one of the most charming New England villages, and under the superintendence of its present able Principal gives promise, if he is properly sustained, of securing a high rank among the seats of learning in that distinguished State. An elegant building, containing public rooms, and permanent accommodations for about 40 students, was some time since erected. We learn that they have recently secured an enlargement of their library and scientific apparatus.

As a means of intercommunication among themselves, the Christian Secretary was many years since established at Hartford and was continued with difficulty till two years since, when the experiment was made, of transferring its publication to New York, and uniting it with the Gospel Witness. This not having proved satisfactory, the Secretary was recommenced in Hartford one year since, and is now struggling for continued existence.

On the whole, the prospects of the denomination, if not *highly* are at least *decidedly* encouraging. Should a few more able ministers of the right stamp be *permanently* settled in the more important places, with the continued favor of Heaven, the next few years would witness great improvement in the general state of our affairs.

EMINENT SUCCESS IN AN EDUCATED MINISTRY DEPENDENT UPON EMINENT PIETY.

[By LEANDER SMITH HOBART.]

To those just entering the sacred office, the inquiry—by what means may its duties be performed most successfully—is one of surpassing interest. It is an inquiry more or less familiar to all the accredited ambassadors of God. They have read it on every page of inspiration; they have seen it inscribed in lines of light on the shameless brow of rampant sin; they have heard it in the solemn knell; it has met them amid the silent meditations of the study, and there, as the varied scenes that marked the departed years of ministerial service have passed in review before them, some to awaken emotions of joy, others to unseal the fountain of tears, it has not failed to receive from each conscience, in some form, this one, prompt, and full response—The only sure means of eminent success in the ministry, is a spirit of entire self-consecration to the sacred work—a heart glowing with love to Christ, and a holy zeal for man's salvation.

In exhibiting the correctness of this reply, I adduce first the superior adaptation of eminent holiness as a means to the end proposed.

The work of the ministry may be summarily said to consist in the business of instruction, of persuasion, and of administering the consolations of the Christian faith. Whether the minister will be greatly successful in this work, may be predicted with much certainty from a knowledge of the manner in which he makes preparation for it. Let him then, be one whose views of God and the divine government accord with reason and the revealed word—one whose soul glows with a holy ardor to guide the wandering and the lost, in the way of life, and in the first place his mind will be furnished with a specific aim. He will not only contemplate the exceeding guilt and danger of his fellow men generally, but he will consult the peculiar wants of those under his own immediate charge. He will think it not enough that he preach the gospel, but he

will endeavor "rightly to divide the word of truth," and with a wise discrimination, always to commend himself to every man's conscience.

Such a minister, of all others, will be the diligent, the constant student of the inspired volume. He hails it as the bright polar star of redemption; he reveres it as "the power of God and the wisdom of God unto salvation." That he may not mistake its heavenly teachings, he resorts to that divine interpreter of whom it is written, he is "the Spirit of truth—he shall teach you all things."

"Its story and precept, its promise and song,
Ever glow in his heart, and burn on his tongue."

In the light which it throws around him, he sees the difficulties, the greatness, and the grandeur of his work. In the brightness of its radiance, the chains of prejudice and of party cease to bind him; nay, they become transformed into cords of earth-encircling benevolence. He sees too, and most deeply feels, that for a mortal so frail and sinful as he, the garment that best becomes him is humility.

As the fearful responsibilities of his station magnify before him, he feels the need of divine assistance. Hence none will estimate more correctly than he the high importance of prayer; none will believe more confidently that "prayer ardent, opens heaven," that it is the key that unlocks the store-house of mercy, and none will more frequently test its sustaining efficacy. Such is the preparation which, under the influence of fervent piety, the minister makes for the duties of his office. How can he fail of an abundant blessing in their performance?

Let us next consider the superior adaptation of such piety to qualify the preacher for eminent success in his public ministrations. And first, he is seen to be a man of perfect sincerity. As he stands forth to plead with guilty man in God's behalf, the dread solemnities of eternity seem to gather thick around him and to invest the scene with awful interest. An ambassador from the eternal throne, he brings conditions of pardon to subjects in mad rebellion. While he pleads, he knows not but the brightest hour of their probation is passing; nay, it may be the very last. Mercy on hovering pinions lingers yet, but rejected now, will she woo again? They are his fellow men, endowed like himself with a susceptibility to pleasure and pain. Heaven—it is the world of joy. Shall they lose it? Hell—it is the foul abyss of malignant remorse. Shall its burning waves of sorrow dash and roll over their despairing souls forever? At such a moment, how obviously is self forgotten. The honor of an offended God, and the welfare of offending man, absorb every thought. An affectionate earnestness characterizes the whole man. Listen, as he conducts his hearers to the garden—to the tribunal of Pilate—to the cross on Calvary. Calvary! It is no longer a scene of ancient times. Its thronged summit is distinctly before them. They see the Saviour suffering for sins, not his own. They hear the grief-extorted exclamation, "My God, my God, why has thou forsaken me!" They feel the air around them gently agitated by the sighs of his expiring agony. Will any doubt, think you, whether such pleadings of love flow from a heart of perfect sincerity?

Again, eminent piety gives to the preacher great boldness. It leads him to "magnify his office." He feels that the station which he occupies is one of heaven-invested dignity. His commission bears the signet-stamp of the cross. He speaks in the name and by the authority of the King eternal. His heart is in love with the sublime, the glorious truths which he proclaims. A cordial faith has made him their devotee. He subordinates all things to the one grand purpose of advancing the kingdom of Christ. Whatever opposes this, must yield, or meet his unfaltering attack. His reputation—his life—he counts them not dear, only that he may "justify the ways of God to men." He must be bold. Where truth and duty point the way, he sees no danger. His "life is hid with Christ in God." He meets the daring transgressor in his pathway of sin. He throws upon the canvass of his mental vision, the burning mount. He enchains the thunders of the divine law. He discloses before him the consuming wrath of insulted justice, now impartially severe; of love—of bleeding

mercy outraged, trampled upon, provoked beyond the limit of Heaven's forbearance.

Again, the preacher who is characterized by such piety will undoubtedly be eloquent. His heart has been touched with fire from the altar. His eloquence, "it is the impassioned voice of deep emotion. Not the sudden bursts of animal feeling which sometimes flood the soul, carrying away the landmarks of thought and reason, and leaving the mind to the mercy of an irresistible tempest of passion. No; but the overflowings of those emotions which have been enkindled, and chastened, and disciplined under the light and energy of truth—of truth understood and believed." It is the eloquence of heaven-born fervor, of undoubted sincerity, of Christian boldness. It is that which arrests the wandering thought, claims the attention, and fastens conviction upon the mind. It is the eloquence of one whose intensest desire is for the glory of God in the salvation of those before him—of one who knows that if success attend his efforts, it is because "God giveth the increase"—of one who confidently expects, while he pours the truth in a burning tide upon the guilty soul, that the "Spirit of truth," by that influence which is peculiarly his own, will secure a willing obedience to its claims.

Having thus considered some of those essential qualifications for great success in the labors of the pulpit, which are supplied by eminent piety, let us glance now, for a moment, at the superior adaptation of this same means, to secure the highest success in the discharge of parochial duties. When is the pastor most beloved by his people? When do his words of encouragement, of exhortation, of counsel, and of warning, exert a controlling influence over their lives? When do they most revere him as the servant of God? Is it not when his own life is a bright exemplification of all that he urges upon them? Is it not when he converses with them of earth's pleasures as one who has found a fountain of purer joys? Is it not when he speaks of the glories of heaven, as one whose communications with that "better land" are full of blessedness? Is it not when he pictures to their minds this sin-cursed world—for the salvation of which the Master hath called him to labor, as one fast whirling onward to the judgment-seat of God? Is it not when he leads them to the cross, and with deep emotion tells them its affecting story?

Follow such an ambassador as he goes to reclaim a fallen brother. Observe how he speaks to him in the language of Christian affection; what kindness appears in his manner; with what earnestness he entreats. A sacred regard to the injured honor of his Master's cause, seems to swell his heart. You see it beam in his countenance. How it speaks in the falling tear; how it pleads in the faltering voice; how it beseeches in the quivering lip. Say—will he succeed? And that delinquent disciple—can he restrain the penitential tear? Will he grieve his Lord again?

Go with such a pastor to the hut of poverty and distress; attend him as he administers hope to the desponding; stand by him as he bends over the couch of affliction, or drops the tear of sympathy at the bed of death, and tell me now, for which of these scenes of solemn interest does not eminent holiness furnish him the most perfect preparation? Such is the argument from adaptation in favor of the position that eminent piety is essential to the highest degree of success in the work of the ministry.

Let us next attend briefly to a second argument in favor of the same conclusion—an argument derived from testimony. And upon this point, first, What is the testimony of our own observation? Let the inquiry be made, Who among the ministers that now occupy the field, appear to labor most successfully? Are they not those who are distinguished from their brethren chiefly by a more cordial devotion to the cause of Christ? those whose piety is characterized by deeper feeling, by stronger emotion? May it not be truly said, that they are those who, of all others, are most eminently pious?

Again, what is the testimony of history? What distinct and full record stands upon its page respecting those who were preëminent in "turning many to righteousness," but who now rest from their earthly labors? What, but this—that they were men of a fervent spirit, of ardent prayer, of unwavering faith? What are the names of Brainerd, and Edwards, and Whitfield, and Baxter, and

Luther, and Knox, but so many terms to denote the inseparable connection between great success and eminent holiness?

Again, what is the testimony of personal experience? It is brief, but decisive. I appeal to every minister of the gospel, and ask, Is it not the testimony of your experience that, during those periods of your life in which you have been conscious of the most sincere and lively interest in the holy cause, you have rejoiced in the surest evidences of real success?

The last argument which I shall adduce to establish my proposition, is an inference from known truth respecting God, and from the nature of eminent piety. It may be stated thus: the scriptures teach us that all success in labors to promote the kingdom of Christ, is from God, and that he will most abundantly honor those that most exalt him. Now from the very nature of elevated piety, it is obvious that he who is the subject of it, must exalt the divine character in a far higher degree than he possibly could, were he the subject of piety less elevated, or were he governed by any other principle. For the minister, therefore, to receive the highest approbation of God; that is, to be most eminently successful in his service, demands necessarily, a spirit of entire consecration to the sacred work.

How plain then is the pathway for him who would be instrumental in conducting a great multitude to the world of light and glory. How varied and how powerful are the motives which urge him to pursue its course with undeviating step. The wide world is the field, white already for the harvest. Listen, and you may hear a voice louder than the voice of many waters, saying, "Gather the harvest of the earth, for it is ripe." Never, until the ministry become completely absorbed in the work of their high vocation; until they offer themselves a living sacrifice to God, upon the altar of faith and a holy zeal, will it be known how much it is within their power to accomplish; for, not till then, will the whole man—every faculty and every energy of the soul, be most perfectly employed. When the ministry shall attain apostolic piety, then may they expect to witness something like apostolic success. Then, like Paul, may they exult in the prospect which awaits them beyond these scenes of earthly toil. And, when at length they are called of God to come up higher, with an overflowing fullness of joy, shall they stand like mirrors before the eternal throne, and throw back the glory of his perfections forever.

HISTORY OF BRADFORD ACADEMY.

[Prepared by the Rev. JOSEPH MERRILL.]

BRADFORD ACADEMY, at Bradford, Ms. was opened for the reception of pupils, male and female, in 1803. A house and accommodations were provided by the liberality and efforts of individuals residing in the place. Different instructors were successively employed in the male apartment, during the whole year; and in the female apartment, in the summer and autumn. The school became the resort of considerable numbers of young gentlemen, who were pursuing studies preparatory for college, and of others who proposed to qualify themselves for usefulness in various pursuits in life. The female apartment was also rather extensively patronized.

Immediately after the establishment of the institution, it was found necessary to have a fund to support it; and the following method was proposed and adopted to raise it, viz:—"That those persons who should subscribe for the fund should retain the respective sums so subscribed in their own hands, but give security to the proprietors of the institution, that the interest of the fund should be annually paid." Fifteen of the citizens of Bradford subscribed \$1,450 upon these conditions.

In 1808, another subscription was raised for the support of instructors. This

amounted to \$72 a year, and was paid by the principal part of the subscribers, for five years. The house was subsequently enlarged at an expense of \$435, the most of which sum was raised by subscription, as before.

In 1823, a small building was erected for a recitation room, the expense of which was partly defrayed by subscription.

In 1814, Benjamin Greenleaf, M. A. was engaged as teacher of the Academy, and became a permanent preceptor. About the same period, Miss Abigail C. Hasseltine was also engaged as principal of the female apartment, in which she still continues.

The school, it is believed, has been constantly rising, even from its first establishment. Such had been the public patronage, especially of the female apartment, that, about the year 1828, the trustees felt it incumbent upon them to make an effort to increase the facilities of female education in the Academy, and to make it, distinctly, a *Female Institution*. In accordance with this impression, with the funds in their possession they erected a boarding-house, which accommodates about thirty young ladies, besides a family to superintend the establishment.

In 1836, Mr. Greenleaf resigned his charge, and, after the close of his labors in the institution, the trustees discontinued the male apartment. They were led to this, from a consideration of the great importance of an elevated, thorough course of *female education*; and of having young ladies at all times, when pursuing their education, under the supervision of their instructors, and withdrawn from those influences which operate so unfavorably, as they do many times, in schools of a promiscuous character. They conceived, also, that a great advantage might be secured, by having the whole school divided into classes, during the year, and by the adoption of a regular course of study to be pursued. This would simplify the work of the teacher, and afford more ample opportunity to make illustrations, and to give thorough and extensive instruction.

In the year 1806, while the Academy was under the instruction of Rev. A. Burnham, now of Pembroke, N. H., a deeply interesting revival of religion was enjoyed in the institution, in which the religious society also where it is situated largely participated. It was during this gracious visitation, that Miss Harriet Atwood, afterwards Mrs. Newell, was led to consecrate herself to the Saviour. And here, in this revival, was awakened in her heart that piety, which led her subsequently to become a missionary, and which, through her lamented early death, seems to have given, in this country, so remarkable an impulse to the cause of missions. Then, too, was laid the foundation of that principle in the heart of Miss Ann Hasseltine, afterwards Mrs. Judson, which sustained her in perils by sea and land, and in perils indescribable among the heathen, and which incited her to all the self-denial of a missionary of the cross of Christ. It has been thought, that the fruits of this revival, of which Mrs. Newell and Mrs. Judson were subjects, had an earlier and more extensive influence on the cause of missions in this country, during the first ten years of the labors of the American Board, than any other revival, or any other means in our land, during the same time. In this revival, the work of the Holy Spirit was deep, pungent, and abiding; searching the whole heart, and convincing the sinner of his utter helplessness, and ruined state, and of his exceeding need of the provisions of the gospel. The revival continued, more or less, for two or three years.

The institution was again favored with the special visitation of God's mercy in 1812, 1816, 1817, 1818, 1825, 1828, 1831, and in 1837. In several of these years the revival was extended, and became general among the people of the neighborhood and parish in which the Academy is located.

The founders of the Academy obtained, in 1804, a *Charter*, by which the Trustees are authorized to fill their own vacancies. They thus have the means of sustaining and perpetuating the evangelical character of the institution. They early consecrated it to God; and in view of the many tokens he has given of his favor towards it, and of his acceptance of the offering, they feel encouraged to renew the dedication, and go forward in their efforts to promote and extend its influence. The cultivation of the moral principle has ever been

a primary object in the institution ; and such, so far as the efforts of the Trustees shall be successful, it will continue to be. They believe that the acquisition of knowledge, without moral principle to direct the application of it, is too frequently an evil instead of a benefit. It has long been the practice in the Academy, to use the Bible as a text-book, from which a moral recitation is required every Monday morning, which is interspersed by the Principal with appropriate familiar remarks and illustrations. In this, as in their other preparations for recitation, the pupils are desired to extend their researches as far as possible, and to investigate with independence the subject of the lesson. And such has been the force of divine truth, as it has been brought to the mind in these exercises, that numbers have exhibited its salutary influence by an entire change of their moral feelings and pursuits. This exercise is also well adapted to invigorate the principles of virtue and piety in the minds of those who possess them in an incipient state, as well as to improve and expand, in the happiest manner, the intellectual faculties.

The Trustees have ever deemed it important for young ladies, as well as young gentlemen, to lay the foundation of their education by obtaining a thorough acquaintance with important branches of the solid sciences. The length of time, therefore, which they have thought necessary, in order for the pupils to pass through what may be considered a complete course of study for young ladies duly prepared to enter upon it, is three years. The great object is for the pupils to acquire useful practical knowledge ; to develope and strengthen the powers of the mind ; to bring to view, and make familiar, principles, which may serve as a basis for future investigation, and to cherish and expand the moral principle.

As to the lighter accomplishments, though the Trustees would not undervalue them, but would regard with favor every embellishment that can add gracefulness and excellence to any individual ; yet they particularly commend the cultivation of true Christian politeness ; such as simplicity, modesty, frankness and truth, and a universally attentive, kind and obligingly delicate deportment. This is not only an agreeable accomplishment, but a substantial personal excellence, a domestic blessing of incomparable value in all the relations of life,—a blessing too, the increase of which in society depends mainly on the cultivation of females, and it is to be looked for only, as the standard of education for them shall be more and more elevated.

The Trustees have not been unobservant of the experiments made in the community to improve the mode of instruction, and thus to facilitate the acquisition of knowledge ; and, in general, such experiments as have been judged to be real improvements have been introduced, as well as what have been suggested by the experience of the instructors themselves, who have been employed in the Academy. Though inventions have been abundantly multiplied in the community, so that the need of labor in many departments of business is almost superseded ; yet it is certain there can no improvement be made in the mode of instruction, that shall render it possible to obtain a good education without intellect, and laborious, persevering application to study. The heights of the "hill of science" can never be gained by mechanical powers, nor its summit be reached by the inflated balloon ; the traveller must still ascend from cliff to cliff ; and, by dint of labor and perseverance, he must gain the lofty eminence.

Among the appropriate studies of the course adopted in the Academy, besides those which are to be attended to and made familiar before entering the institution, and many of which should there be kept up and perfected, may be mentioned that of language, including not only the study of the languages properly so called ; as that of the French, Latin or Greek, but also grammar and rhetoric, and in some sense composition and criticism. Though some have thought the study of any dead or foreign language unadvisable, especially for young ladies ; yet as a means of mental discipline, and of enabling one to understand better her own language, and of promoting the power of discrimination, it must be conceded that it is very improving ; and it is, undoubtedly, one of the most important studies, next to that of morals and religion.

Besides the study of language, other studies are included in the course, com-

prehending in general the whole compass of knowledge under two or three distinct classes; as first, those which relate primarily to the understanding; second, those which relate primarily to the moral powers; and, third, those which relate alike to the intellectual and moral powers together. And in classing different subjects according to this distinction, there are belonging to the first class, Arithmetic, Algebra, and Geometry, with any or all the higher branches of Mathematics, including Natural Philosophy, Astronomy, Chemistry, Geology and Mineralogy. Belonging to the second class may be reckoned Intellectual and Moral Philosophy, including Metaphysics and Theology, with the Practical Duties of Life. Belonging to the third class may be reckoned History—that of *human society and government*, and that of *animals or natural history*, including Anatomy, Physiology, and Botany; to this class also belongs Biography, including the Manners and Customs of Nations, and the History of Human Genius, as developed in the progress of the arts and sciences. These studies, it is true, are the labor of a life, or rather no single life is long enough to compass and perfect the knowledge of half of them in all their ramifications; much less were it to be expected, that they should all be crowded into an academic course of study for young ladies. Still the distinction is important, because it brings up the proper philosophical division of knowledge, and opens in this way to the principles, in view of which a course of study should be arranged.

Some things connected with the *arts* should also be included in a course of studies for young ladies. Those referred to more particularly, are Drawing, Painting, and the Construction of Maps. Attention to these should somewhere be provided for, not to the detriment of any thing more important, but yet as worthy, in a degree, in their proper place.

It may be suitable to add, that the Trustees in settling the course of study to be pursued, have had regard, as far as was practicable, not only to the time of the course and capacity of pupils, but also to the orderly relation and connection of the different studies. And the general object in the whole has been, to fix upon that course, which, considering its limits, may be expected to result in the greatest permanent advantage to the pupils who shall pursue it, supposing them to go through it entire. To carry out their plans the Trustees find it necessary to erect a new Academy Hall, for a School room, Recitation rooms, a Library, a Laboratory, &c.; and to make some addition and repairs to the Boarding House; to procure a Library of books of reference, and an addition to their Philosophical and Chemical Apparatus. They wish also to obtain funds to be applied to the support of promising indigent young ladies, who may wish to qualify themselves for teachers, but are destitute of the means; and also funds to be applied to support, in part, a competent number of teachers in the Academy.

For admission to the regular classes, every young lady must be well acquainted with Colburn's First Lessons, Modern Geography, written Arithmetic, Holbrook's Geometry, History of the United States, and the general principles of English Grammar. The following is the regular course of study at present adopted by the Trustees:

FIRST YEAR.

Written Arithmetic,	Greenleaf's.
Algebra commenced,	Colburn's.
English Grammar,	Murray's.
Modern and Ancient Geography,	{ Woodbridge's Universal Geography and Atlas, and Worcester's Ancient Atlas.
Government of the United States,	Sullivan's Political Class Book.
Modern and Ancient History,	{ Worcester's Elements of History, Grimshaw's France, and Goldsmith's England.
Botany commenced,	Phelps's.
Improvement of the mind,	Watts's.
Philosophy commenced,	Bakewell's.
Outline of Geology,	Mather's.

SECOND YEAR.

English Grammar continued,	Murray's.
Algebra concluded,	Colburn's.
Trigonometry,	Greenleaf's.
Rhetoric commenced,	Blair's and Newman's.
Human Physiology,	Comstock's.
Euclid's Geometry,	Simson's.
Botany, concluded,	Beck's.
Natural Philosophy, concluded,	Olmstead's.
Chemistry,	Jones's.
Astronomy,	{ Burritt's Geography of the Heavens,
Philosophy of Natural History,	{ and Vose's or Wilkins's.
Intellectual Philosophy,	Smellie's.
	Upham's and Abercrombie's.

THIRD YEAR.

Ecclesiastical History,	Marsh's.
Logic,	Whately's.
Natural Theology,	Paley's.
Moral Philosophy,	Wayland's.
Analogy of Natural and Revealed Religion to the constitution and course of Nature,	{ Butler's.
Evidences of Christianity,	Alexander's.

Attention through the whole course will be given to Reading, Composition, and Vocal Music, which is made a permanent branch of instruction in the institution.

The whole number who have been members of the Academy, as nearly as can be ascertained, is about 3,200. Of these, 1,239 were males, and 1,963 were females. Among the number hopefully converted, while enjoying the privileges of the school, may be reckoned as many as eighty young ladies who have become the wives of ministers, and more than twenty who have become missionaries.

The Trustees of the institution are,—

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AN ACCOUNT OF THE MASSACHUSETTS MEDICAL SOCIETY, WITH BIOGRAPHICAL NOTICES OF THE FOUNDERS, &c.

[By EBENEZER ALDEN, M. D., Fellow of the Society.]

Continued from Vol. xii. page 370.

In the preceding communication, a brief sketch was presented of the origin and progress of the Massachusetts Medical Society, and of its success in accomplishing the objects contemplated in its organization; also, lists of the Fellows alphabetically arranged by counties, of honorary members, and of fellows who have removed from the Commonwealth.

As the influence of the various pursuits of men on health and longevity forms an interesting subject of inquiry, and is at the present time attracting much attention in this and other countries, it was thought desirable to add the ages of deceased members at the time of their death, as far as they could be ascertained. This was found to be a work of some difficulty; and the writer returns his grateful acknowledgments to those gentlemen, who, by correspondence and otherwise, have aided him in performing it.

Notwithstanding the care taken to secure accuracy, a few errors have been discovered and probably others exist. Such as are deemed important will be noticed at the close of this article.

The whole number of members who have been admitted to the fellowship of the Society since its organization, exclusive of those belonging to the State of Maine before its separation from this Commonwealth, appears to be 1,139. Of these, 940 are now or were at the time of their death, residents in this Commonwealth; 105 have removed; 94 have been elected honorary members; 817 are supposed to be living; and 322 dead.

The following table exhibits at one view the number of members, and of deaths, and the average age of those whose ages at the time of death have been ascertained in the counties respectively; also, the proportion of deaths among the honorary members, and fellows who have removed from the Commonwealth.

<i>Counties.</i>	<i>Whole No.</i>	<i>No. living.</i>	<i>No. dead.</i>	<i>No. ages known.</i>	<i>Average age.</i>
Barnstable,	21	16	5	4	78 25
Berkshire,	56	36	20	10	53 60
Bristol,	42	35	7	4	66 25
Dukes,	3	2	1		
Essex,	128	86	42	35	62 03
Franklin,	28	19	9	4	60 25
Hampden,	30	17	13	9	60 77
Hampshire,	39	25	14	10	66 50
Middlesex,	170	127	43	30	57 73
Nantucket,	4	3	1	1	68
Norfolk,	63	50	13	12	63 92
Plymouth,	53	34	19	15	61 66
Suffolk,	189	136	53	42	53 59
Worcester,	114	78	36	18	61 39
Total in the Commonwealth,	940	664	276	194	60 23
Removed,	105	94	11	6	43 5
Honor'y Members,	94	58	36	29	65 1

It appears from the foregoing table that the average age of the deceased members of the Society, who have resided in this Commonwealth, as far as ascertained, is 60 23 years; that the average age of 42 physicians who resided in the city of Boston was at the time of death, 53 59 years, and of 152 deceased physicians who resided in other parts of the Commonwealth, 64 04 years.

By referring to a catalogue of 840 deceased ministers, graduates of Harvard University (American Quarterly Register, Volume x. page 39) it will be seen that their average age at the time of death was about 63½ years.

The following additional table may be interesting to such persons as are desirous of investigating the influence of different employments on longevity. Of a list of about 900 deceased physicians in Massachusetts in my possession, the ages of 490 have been ascertained; and they died at the following periods.

TABLE.

Showing the Ages at the time of Death of 490 deceased Physicians of Massachusetts.

<i>Ages.</i>	<i>No.</i>	<i>Ages.</i>	<i>No.</i>	<i>Ages.</i>	<i>No.</i>	<i>Ages.</i>	<i>No.</i>
21	3	40	7	59	17	78	12
22	1	41	4	60	9	79	9
23	3	42	4	61	3	80	11
24	10	43	4	62	3	81	7
25	4	44	5	63	9	82	4
26	2	45	11	64	5	83	8
27	3	46	14	65	6	84	10
28	10	47	4	66	3	85	7
29	4	48	10	67	5	86	7
30	9	49	5	68	5	87	9
31	6	50	5	69	7	88	3
32	8	51	4	70	9	89	0
33	9	52	9	71	4	90	2
34	6	53	4	72	13	91	1
35	14	54	10	73	6	92	1
36	9	55	4	74	9	93	1
37	9	56	7	75	12	100	2
38	9	57	7	76	15	101	1
39	3	58	7	77	7	103	1

Summary.

<i>Ages.</i>	<i>No.</i>	<i>Years.</i>	<i>Average age.</i>
21 to 30	40	1,023	25 57
30 to 40	82	2,819	34 38
40 to 50	68	3,056	44 94
50 to 60	74	4,094	55 32
60 to 70	55	3,542	64 04
70 to 80	96	7,180	74 79
80 to 90	66	5,523	83 68
90 to 100	5	461	92 2
Over 100	4	404	101
Total,	490	28,102	57 35

The names of those who have reached the age of 100 years or upwards are David Bennet, who died at Rowley, Feb. 4, 1719. He was born in England, Dec. 1, 1615. He never lost a tooth and retained his senses to the last. Hezekiah Meriam, of Ward, died in 1803, said to have been 100. He lived with his wife 73 years, and she survived him. John Crocker of Richmond died May 1, 1815, and was reported in the newspapers of the day to be 100. There is some reason to doubt the correctness of this statement, as his age is set down in the History of Berkshire at only 95. Edward Augustus Holyoke, died at Salem, March 31, 1829, aged 100 years and 7 months.

BIOGRAPHICAL NOTICES.

DR. NATHANIEL WALKER APPLETON

was a grandson of the venerable Nathaniel Appleton, D. D. of Cambridge, who died Feb. 9, 1784, in the 91st year of his age. He was born at Boston in 1755, and graduated at Harvard College in 1773; studied medicine at Salem under the direction of Dr. Holyoke, and commenced business, as a physician, at Boston, about the year 1776, or 1777. He was one of the original members of the Massachusetts Medical Society and of the American Academy of Arts and Sciences.

As a physician he was highly esteemed. He was the first Secretary of the Medical Society, was active in promoting its prosperity, and enriched its publications with several valuable communications. In the year 1794 he resigned his fellowship, with a view of removing from the Commonwealth, at the same time presenting the Society a portion of his library and anatomical cabinet as a token of regard. After a residence of a few years in Marietta, Ohio, he returned to Boston, where he died, it is supposed in 1798, aged 43.

WILLIAM BAYLIES, M. D.

was born at Uxbridge in the County of Worcester, on the fifth day of December, 1743. He was the son of Nicholas Baylies, a native of Colebrook Dale, Shropshire, England; who, early in life, came with his father, Thomas Baylies, to this country and settled at Uxbridge; where he resided many years, but subsequently removed to Taunton. He represented the town of Taunton several years in the General Court, was much engaged in the transactions of the Revolutionary period, and was chairman of the County Committee of Correspondence.

William Baylies was graduated at Harvard College in 1760. He studied medicine with Dr. Elisha Tobey of New Bedford; then Dartmouth, a physician in more extensive business than any other physician in the County. Having completed his medical studies, he married a daughter of the Hon. Samuel White of Taunton, Speaker of the House of Representatives in 1759, 1764 and 1765. He was also a member of the Council.

After residing a short time at Taunton, Dr. Baylies established himself at Dighton, where he continued till his death, excepting a few years, near the close of the Revolutionary war, which he passed at Taunton. He soon acquired an extensive practice. He also zealously engaged in the political controversies of the times. He was a representative from the town of Dighton, and a member of the three Provincial Congresses of Massachusetts, serving on several important committees. He was a member of the State Convention that adopted the Federal Constitution. For several years he was a Judge of the Court of Common Pleas for the County of Bristol, and for a long time Register of Probate for that County. In 1800, he was one of the Electors of President and Vice President of the United States.

His principal pursuit however was his profession, the practice of which he never abandoned till a short time previous to his death. As a physician he enjoyed an extensive and permanent popularity, arising from the confidence reposed in his skill and integrity. He was much employed in consultation, for his professional brethren throughout the wide circle of his practice placed great reliance on his judgment and discretion. He disdained all that parade and artifice, under which the impostors of the profession endeavor to hide their ignorance and deceive the people; and to which even physicians otherwise of fair reputation are sometimes, in their desire to gain practice and popularity, too ready to yield themselves. Applying his strong sense, aided by reading and observation, to the investigation of disease, he was seldom mistaken in his *prognosis*. He was a prudent and cautious, but not a timid practitioner. He pondered much on his cases, and when his deliberations had convinced his judgment he laid down his course of practice, from which he seldom found it necessary to deviate. When danger was imminent, he acted with promptitude, decision and energy. He was well acquainted with the sciences which have an immediate relation to that of medicine. He read much and reflected much on what he read; but he acknowledged no master. His discriminating mind enabled him to detect the sophistries of plausible theories, and to separate them from the sound and scientific principles with which they were blended; and when the test of experience was applied, his judgment was seldom found to have been erroneous. He was never dazzled with splendid novelties, nor bewildered with systems, nor led away from the maxims of sound practice by the authority of great names.

Notwithstanding his almost incessant labors in his practice, he found time for other studies than those immediately connected with his professional pursuits. He was well versed in metaphysics and theology. The science of government he had studied with much attention, and the fallacies of rash and daring innovators never lured him from the path of rational liberty. Though pleased with the originality and eloquence of "that self-torturing sophist, wild Rousseau," he rejected those extravagant and visionary notions which could find no liberty for man but in the practical equality of savage life. He was for a government of laws,—laws sufficiently strong to protect person and property and to give a consciousness of security. He was familiar with the works of the best English poets. He was an original member of the Medical and Historical Societies of Massachusetts, and also a member of the American Academy of Arts and Sciences. In 1807 he received from Harvard University the honorary degree of M. D.

For social pleasures and enjoyments, when not pushed to excess, he had a keen relish, and delighted in every display of genuine wit. In all the relations of life, his conduct was exemplary. Though some of the physical infirmities of old age came upon him, the vigor of his mind remained but little impaired, until the sudden and brief illness that terminated his life on the 17th June, 1826.—*Hon. William and Francis Baylies.*

DR. BENJAMIN CURTIS

was born in 1752 and graduated at Harvard College in 1771; was a pupil of Dr. Joseph Gardner; settled as a physician in Boston in the south part of the town; is understood to have sustained a good reputation; was one of the founders of the Medical Society, and died in 1784, aged about 32.

SAMUEL DANFORTH, M. D.

a distinguished physician of Boston, son of the Honorable Samuel Danforth, Judge of Probate for the County of Middlesex when the Revolutionary war commenced; was born at Cambridge in 1740, graduated at Harvard College in 1758, and studied medicine at Charlestown under the direction of Dr. Isaac Rand.

After a short residence at Weston, he went to Newport, Rhode Island, where he continued a few years, and then settled permanently in Boston. Tradition has assigned fourteen years of unremitting toil as the price of his success in competing for a share of the medical practice in the city.

By nature and education he was an aristocrat. Possessing a strong mind and a decided manner, and having by unceasing toil and undeviating integrity acquired the confidence of the community, he stood for a long series of years in the front rank of the profession, and his clear and unequivocal prescription was received by his patients as law. Fame was his ruling passion. His theory of medicine was peculiar, and his practice simple and energetic. In his character were combined the true elements of genius; quickness of perception, the power of discovering as if by intuition new relations, and of originating new modes of practice founded on them.

Dr. Danforth adopted a philosophy which exerted an unhappy influence on his religious opinions; his character was not perfect; nevertheless, his duties were faithfully performed. "In his family he exhibited the simplicity of a philosopher and the urbanity of a gentleman. To his friends his smiles seemed like the sunbeams from the breaking cloud; to his adversaries his frown was like a tempest with thunder." For more than sixty years he was devoted to the wants of the sick, and died of a paralytic affection, November 16, 1827, aged 87.—*G. C. Shattuck, M. D. Com. Ms. Med. Soc.*

AARON DEXTER, M. D.

a distinguished physician of Boston, and for many years a Professor in Harvard University, was the son of Richard and Rebecca Peabody Dexter, and was born in Malden, November 11, 1750. In 1776 he graduated at Harvard College.

Dr. Dexter's medical education was obtained under the tuition of Samuel Danforth, M. D. of Boston, where he settled as a physician towards the close of the Revolutionary war, after having made several voyages to Europe, as a medical officer, and having been once a prisoner.

In 1783, he was elected Erving Professor of Chemistry and Materia Medica in the medical department of Harvard College, the active duties of which office he sustained until 1816, when the lamented John Gorham, M. D. was called to fill that station, and he was made Professor *emeritus*; and continued in this relation to the University until his death, which took place at Cambridge from old age rather than from any manifest disease, February 28, 1829, at the age of 79.

Dr. Dexter was remarkable for his urbanity and kindness, and was universally respected as a physician and as a citizen. A dissertation on the use of blisters in diseases of the articulations, which was read before the Medical Society in 1809 and published in the second volume of their Communications, affords practical evidence of his knowledge of his profession, and of his desire to contribute to its usefulness. "His successful efforts during a long and active life to establish and maintain the literary and charitable institutions of his country, furnish a claim of no ordinary character to the grateful remembrance of his fellow citizens."—*Family Records. Christian Register.*

DR. SHIRLEY ERVING,

an eminent physician of Portland, was the grandson of Governor William Shirley, and son of John and Maria Catherina Erving, and was born in Boston, November 6, 1758. In 1773 he entered Harvard College, but did not complete his collegiate course, in consequence of the interruptions and embarrassments occasioned by the Revolutionary struggle. In 1810, he received from the College the honorary degree of Master of Arts. He studied medicine with Dr. Lloyd, and settled as a physician in Portland, where he was highly esteemed, and for many years enjoyed the confidence of the community. Towards the close of his life, his health having become much impaired in consequence of a pulmonary complaint, which had for some years been gradually undermining his constitution, he relinquished to a great extent the active duties of his profession, and removed to Boston, where he died, July 8, 1813, in the 55th year of his age.

In an obituary notice, published at the time of his death, he is represented as having been eminently a good man; distinguished for his unbending integrity and affability; and for that rare endowment, a most placid and agreeable temper,—such an one, as was never seen ruffled by accident or distorted by passion.

His character was remarkably symmetrical; yet if any one virtue predominated, it was benevolence, and that of the most active kind. He rather sought out than shunned

misfortune; and when it was discovered *he never passed by on the other side*. He was a learned and scientific man, but without the slightest tincture of dogmatism or pedantry.

Such was Dr. Erving; and he insensibly attracted and attached to himself all who came near him. It is said he never had an enemy, and as he was highly respected while living, so his death was greatly lamented, and his memory was embalmed in the affections of a numerous circle of relatives and friends.—*Family Records. Columbian Centinel*.

DR. JOHN FRINK,

of Rutland, one of the founders of the Society, was one of the most distinguished physicians in Worcester County, and died in 1807.

The writer regrets that he has been disappointed in his expectation of receiving the facts necessary to enable him to prepare a notice of his life in season for the present publication.

DR. JOSEPH GARDNER,

of Boston, one of the founders of the Society, sustained a high reputation both as a physician and surgeon. It was a common remark with him, that the bed side is the only school necessary for the practitioner of physic, and he pretended that he regarded learning as superfluous in a physician. Nevertheless, he devoted more time to study than he was willing to admit, and was more learned than he chose to appear. He was remarkable for his wit and satire, and retained his popularity until his death, which occurred in 1788.—*Dr. Thacher*.

HON. SAMUEL HOLTEN

was born at Salem village, now Danvers, Mass., June 9, 1738; studied medicine under the direction of Dr. Jonathan Prince, commenced business at Gloucester, where he continued two years, and then removed to his native town, where with growing reputation he pursued his professional course for sixteen years. In 1775, Dr. Holten relinquished his profession and all private pursuits, and zealously espoused the cause of his country. He was a member of the Provincial Congress at Watertown, by which he was appointed a member of the Committee of Safety, and a member of the medical board for the purpose of examining candidates for the medical department in the continental army, then forming at Cambridge.

In 1777 he was one of the delegates from Massachusetts, who assisted in framing the confederation of the United States; and in the following year he was chosen a delegate to the American Congress, and annexed his ratifying signature to the constitution of the government. At one time he was President of that august body. In 1796, he was appointed Judge of Probate for the County of Essex, which office he resigned in 1815, having been in public stations forty-seven years.

With a majestic form, a graceful person, and engaging manners, he was eminently popular. Of all the public and private virtues he was a bright example. At an early period his mind became serious, and before he had attained to the age of 21 years, he was a member of the Christian church. He adorned his profession and breathed out life in an assured hope of a blessed immortality, January 2, 1816, in the 78th year of his age.—*Funeral Sermon of Dr. Wadsworth. American Medical Biography, by James Thacher, M. D.*

EDWARD AUGUSTUS HOLYOKE, M. D., LL. D.,

the first President of the Massachusetts Medical Society, was the son of Rev. Augustus Holyoke, President of Harvard College, and was born at Marblehead, August 13, 1728. He graduated at Harvard College in 1746; pursued the study of medicine under the direction of Col. Thomas Berry, a distinguished physician of Ipswich, and settled in Salem in 1749, where he was a practising physician nearly *eighty* years.

He enjoyed during his long life almost uninterrupted health, which may be ascribed to his constant exercise on foot and great temperance; to the calmness and cheerfulness of his disposition; and to his virtuous sentiments and habits. After he had passed his hundredth year, he visited Boston, and attended a meeting of the Counsellors of the Medical Society, and exchanged salutations with all the members present.

On his centennial birth day his medical friends of Boston and Salem united to pay their respects to him by inviting him to a public dinner. At this period he appeared in perfect health, and evidently enjoyed the occasion. He was able also to be present at the second centennial anniversary of the settlement of the town of Salem, which took place on the 18th of September, 1828. The respect and veneration in which his person and character were held by the inhabitants of that place was almost enthusiastic. His moral conduct was marked with simplicity and singleness, and every one saw that the kindness of his manner was the sincere expression of the kindness of his heart. He was a dili-

gent student of the Scriptures, and continued to read the New Testament in the original Greek, until the last year of his life. For many years he usually perused the sacred volume with great care once every year. He was as constant an attendant on public worship, as his numerous engagements would permit; and in the most busy periods of his practice rarely failed so to arrange his business, as to find time to visit the house of God on some part of every Sabbath. In deeds of charity he was systematic, and contributed to objects of benevolence through life in proportion to his means.

He died March 31, 1829, at the extreme age of *one hundred* years and nearly eight months. After his death an interesting Memoir of his life was published under the direction of the Essex District Medical Society, which is understood to have been written by Dr. A. Peirson, of Salem.

The following is the sentiment offered by Dr. Holyoke, at the centennial celebration at Salem, 18th September, 1828, a fac simile of which may be seen in the memoir referred to.

"The memory of our Pilgrim Forefathers, who first landed on this spot, on the 6th day of September, 1628, (just two centuries ago this day,) who forsook their native country and all they held dear, that they might enjoy the liberty of worshipping the God of their fathers agreeably to the dictates of their consciences."

EBENEZER HUNT, M. D.,

was born at Northampton in 1744; graduated at Harvard College in 1764; studied medicine with Dr. Charles Pynchon, of Springfield, and commenced business in his native town in 1768. His practice soon embraced an extensive circle. He is said to have possessed a rare sagacity in discerning the nature of a disease and its degree of severity. His manners were singularly agreeable; his habits active; his punctuality proverbial. He kept no man waiting. He was a firm believer in Christianity, and a professor of religion of unblemished morals. In his intercourse with men he was frank and fearless. Whatever he undertook he engaged in with all his heart. His business habits were singularly correct. Once a year he was accustomed to settle with every creditor, yet in a period of more than fifty years, during which he practised medicine, he never sued any person for a debt incurred for medical attendance.

His influence in the town was great, and of the right kind. He spoke in public fluently, but concisely; was often moderator in town meetings; was a member of the Legislature, and for five successive years a member of the Senate. At an early period he determined to hold no public trust after he should arrive at the age of sixty years; and he sacredly adhered to his resolution. Retaining his general health and cheerfulness to the last, he died, December 26, 1820, æt. 76.—*Thacher's Med. Biog.*

CHARLES JARVIS, M. D.,

was born in Boston, in 1748; graduated at Harvard College in 1766; received the degree of M. D. in 1793, and died at Boston, November 15, 1807, æt. 59.

He was the son of Col. Leonard Jarvis, and probably a descendant of John Jarvis, a merchant, who died in Boston, September 24, 1656.

He studied medicine with Dr. William Lee Perkins, and Dr. Joseph Gardner, of Boston, and, after having completed the usual course in this country, went to England, where he had the opportunity of attending lectures, and witnessing the practice of the eminent men of the metropolis.

After his return, he commenced business in Boston, and perhaps no young man of his time was better fitted for his vocation. His prescriptions were generally simple, and his surgical operations are said to have been performed with uncommon dexterity and success.

On the accession of Mr. Jefferson to the presidency, he was appointed physician and surgeon to the Marine Hospital at Charlestown.

He was distinguished in public life, and was a powerful and impressive orator, and in the Legislature was familiarly known as the "bald eagle" of the Boston seat. He was popular, until his opinions with regard to Jay's treaty and the French Revolution left him in the minority.

In his last illness, which continued but a few days, and which was painful in the extreme, he watched its progress to the last, and what is remarkable, as he raised himself up in bed, he remarked, "I am gone, for my mind wanders;" he then threw himself from his bed with much muscular strength and fell dead into the arms of an attendant.—*Medical Biography, Vol. 1, by James Thacher, M. D.*

DR. THOMAS KAST,

son of Dr. Philip Godfrist Kast, was born in Boston, August 12, 1750. Graduated at Harvard College in 1769, and commenced the study of medicine under the direction of his father. In the year 1770, he was appointed surgeon's mate of the British ship *Rose*, and continued in that station until 1772, when he arrived in England, and spent two years in London, attending lectures at Guy's and St. Thomas's hospitals.

In 1774, he returned to Boston, and commenced the practice of physic and surgery, which he continued until 1804, when he was attacked with severe illness. With a view of improving his health, in 1810 he visited Europe, and passed seven years, chiefly on the continent. In 1817 he returned to his native country, and continued gradually to decline, until June 20, 1820, when he died in Boston, æt. 70.

He was favored with an extensive and respectable circle of practice; was a neat and successful operator in surgery, and performed with success the first operation for aneurism in the thigh in the town of Boston.

He was one of the founders of the Massachusetts Medical Society, and for many years the Treasurer.—*Dr. Thacher.*

DR. GILES CROUCH KELLOGG

physician of Hadley, was born it is supposed at Hadley in 1733, and was adopted and educated for his profession by Dr. Crouch, a physician of that town, who came from England. Dr. Crouch lived and died a bachelor, was eccentric and passionate, but of some note in his profession. Dr. Kellogg graduated at Harvard College in 1751, was regarded as a skilful physician, but inherited much of the eccentricity of his adopted father. His habits toward the close of life were not good; and although he was named in the charter of the Society, he appears to have felt very little interest in its welfare. He died between the years 1785 and 1789, at the age of about 52 to 56 years.—*Rev. Dr. Kellogg. Dr. Porter. Records of Harvard College.*

DR. JOHN LYNN

came from Pennsylvania, was a surgeon in the army in the northern expedition, settled at Boston towards the close of the Revolutionary war, and lived in Federal street.

After remaining a few years he returned to his native State, where he is supposed to have died about the year 1793, probably at about the age of 43.—*Dr. Holbrook.*

JAMES LLOYD, M. D.,

for nearly sixty years a distinguished physician of Boston, was the son of Henry Lloyd, Esq., and was born on Long Island, in the State of New York, in April, 1728. His preparatory education was obtained at Stratford and New Haven, Connecticut, where he remained several years, but without entering Yale College. At the age of 17, he commenced the study of medicine under the direction of Dr. John Clark, then an eminent physician of Boston, with whom he remained five years. At 22 years of age he embarked for England, and devoted two more years to an attendance on the London Hospitals, where he had opportunity to avail himself of the instructions of Cheselden, and Sharpe, and Warner, and of Drs. William Hunter and Smellie. During one year he occupied the place of first dresser of wounds to Mr. Warner.

In 1752 Dr. Lloyd returned to Boston with the most ample testimonials from his instructors, and soon attained to extensive professional employment. It is believed that he was the first surgeon in Boston who performed the operation of lithotomy, and also the first who substituted ligatures, instead of searing the orifices of the arteries by actual cautery, as had been the custom previously.

In 1764 he was a strenuous advocate for a general inoculation for the small pox, and it being permitted by the municipal authority, he inoculated, with the aid of his pupils, Dr. Rand senior, and Dr. Jeffries, five hundred persons in one day. At this period his practice became more extended than had been known to have been before possessed by any physician in Boston; it being said, that in the course of the year he rarely enjoyed an undisturbed night's rest. He also instructed many pupils, among whom were, Dr. Isaac Rand, Dr. John Jeffries, Dr. John Clark, and Dr. Joseph Warren, who afterwards immortalized his name by his patriotic death at Bunker Hill.

Dr. Lloyd interfered with political affairs no farther than to express his opinion when called for. He was at first not in favor of the principles of the Revolution, believing that the most suitable hour for a final separation from the mother country had not arrived, and that a redress of grievances might be obtained without an appeal to arms. These opinions he did not disguise, nor did he seek to obtain proselytes, frankly avowing, that, if he did not wholly coincide with a majority of his countrymen in the expediency of the measures they pursued, his fortune was embarked with theirs, and their efforts would not be counteracted by him.

After this period, his practice was less extensive than before, and he suffered occasional depression of spirits, which was aggravated by severe domestic afflictions.

Dr. Lloyd was a cautious rather than a bold practitioner; was endued with senses remarkably acute and accurate; with a faculty of perception unusually prompt. He read the language of nature with the eye of watchful intelligence, and ministered to her aid with the hand of a master. He sympathized deeply in the sufferings of his patients; his treatment of his professional brethren was courteous, open and respectful; he envied

no man's fame, nor feared his competition. To the younger members of the profession, he was at all times accessible; and his counsel and patronage were as freely afforded as they were constantly solicited. His health was good until 1809, when it began to decline: his prostration becoming gradually more marked, until March 25, 1810, when he died, at the age of 82.—*See a notice by his Son, Hon. James Lloyd, in Thacher's Medical Biography, also a Memoir by James Jackson, M. D., in the New England Medical Journal, vol. 2.*

DR. JOSEPH ORNE,

an eminent physician of Salem, and one of the original members of the Medical Society, was born in Salem in 1749; graduated at Harvard College in 1765; studied medicine with Dr. Holyoke; settled as a physician at Beverly in 1770; returned to Salem in 1777, where he continued in his professional pursuits with a reputation gradually increasing until his death, which took place from pulmonary consumption, January 28th, 1786, at the age of 37.

Dr. Orne possessed a sound and discriminating mind; was among the associates of the Academy of Arts and Sciences; possessed a taste for poetry and belles lettres, was ardent in the pursuit of professional knowledge, and enriched the publications of the Medical Society with several valuable communications.—*Dr. Thacher. Communications of Massachusetts Medical Society.*

DR. JAMES PECKER,

a physician of Boston, was a native of Haverhill, and a son of Dr. James Pecker, of that place. He graduated at Harvard College in 1743, and for many years sustained a reputable standing in the profession. He was one of the founders and the first Vice President of the Medical Society. Towards the close of life he was afflicted with stone in the bladder, which was successfully removed by Dr. Rand. He died in 1794, in the 71st year of his age.—*History of Haverhill. Benjamin Shurtleff, M. D. Records of Harvard University.*

OLIVER PRESCOTT, M. D.,

an eminent physician and civilian of Groton, was the descendant in the fourth degree from John Prescott, who came from England, and was in Watertown in 1641. He was the son of the Hon. Benjamin Prescott, a counsellor of Massachusetts, and a distinguished statesman, who died August 3, 1738, aged 42.

Dr. Prescott was born at Groton, April 27, 1731; graduated at Harvard College in 1750; studied medicine under the tuition of Dr. Roby, of Sudbury, who had been educated in Europe, and was a disciple of the celebrated Boerhaave. After having completed his preparatory studies, he settled in his native town, and for many years sustained a widely extended practice.

Dr. Prescott took an early and decided part in the American Revolution, by entering warmly into those measures which were considered necessary to vindicate our national rights, and by assisting cheerfully and largely in their defence. He was very influential in suppressing the dangerous insurrection of 1786. He received from government many appointments and commissions.

He was a military officer before the Revolution, and a brigadier and major general of militia after it. In 1776 he was a member of the Board of War, and during "the five years' interregnum," when there was neither governor nor lieutenant governor, he was elected a member of the executive council of the State, and served in that capacity three years. In 1779 he was appointed Judge of Probate for the County of Middlesex, and retained the office till his death, giving universal satisfaction by his urbanity, as well as by his able discharge of its duties.

Dr. Prescott was remarkable for the versatility of his powers, and for the surprising rapidity with which he rendered himself master of whatever came before him. He possessed a peculiar suavity of manners, a pleasing address united to a firm and gentlemanly deportment, adapted to command both esteem and respect.

In public life he was vigilant, just and patriotic; in private life, active and upright. For fifty years he was a member of the Christian church, and few conform in their conduct more conscientiously to its rules. He died of hydrothorax, November 17, 1804, aged 73 years and 7 months, and in his departing moments manifested that resignation which springs from a cheering confidence in the promises of the gospel.—*Farmer's Register. O. Prescott, M. D., in Thacher's Medical Biography. Boston Repertory, November 27, 1804.*

DR. CHARLES PYNCHON,

a distinguished physician, of Springfield, who died before 1789.

DR. ISAAC RAND,

an eminent physician of Charlestown, and one of the founders of the Medical Society, was born in Charlestown in 1718; studied medicine with Dr. Thomas Greaves of his native town, who was an eminent physician, and was said to have been better acquainted with the small pox than any of his cotemporaries, who died June 19, 1747, aged 63; he was a fellow pupil of Col. Thomas Berry, of Ipswich. He had not the advantage of a collegiate education, but was respectable for his attainments, and enjoyed the esteem and confidence of the community. In 1775 he had a small pox hospital in Cambridge. He sustained the office of Vice President of the Medical Society from 1787 to 1790, and died April 25, 1790, æt. 72.

ISAAC RAND, M. D.,

an eminent physician of Boston, was the son of Dr. Isaac Rand, of Charlestown, and was born at Charlestown, April 27, 1743; was graduated at Harvard College in 1761; studied medicine with his father and with Dr. Lloyd, and settled in Boston in 1764. In college he was distinguished for his attainments in the exact sciences. Such was his reputation, that in his senior year he was selected with Samuel Williams, afterwards professor of Natural Philosophy at Cambridge, to accompany Professor Winthrop to Newfoundland, to observe the transit of Venus over the sun's disk in 1761,—an event which had been anticipated with great interest by the astronomers of Europe, and to which their attention had been strongly directed by the circulars of the celebrated Dr. Halley.

Carrying with him into the profession of his choice, habits of application and economising time, which had become confirmed, he rose rapidly in reputation, and in the course of a few years shared largely in the best business of the town. His habits of study formed in youth never forsook him, even in old age. To the close of his life reading was his only amusement; he translated the Greek and Latin languages with great facility, and the classics always had a place on his table. Such were his zeal and application, that he was enabled to keep up with the progress of medical science, amidst the labors of an extensive practice. He was a professor of religion, and distinguished for his charities to the poor. His manners were courtly and dignified; his practice decisive; and the confidence reposed in him strong and durable.

He was President of the Medical Society from 1798 to 1804. His published writings were not numerous, but exhibited deep research and practical knowledge; particularly his essays on the yellow fever of 1798, and on Hydrocephalus Internus, written in 1785, and a discourse before the Medical Society on the Use of the Warm Bath, and Digitalis in Pulmonary Consumption, delivered in 1804. He died September 11, 1822, in the 80th year of his age.—*Thacher's Medical Biography*, vol. 2.

MICAHAH SAWYER, M. D.,

of Newburyport, was the son of Dr. Enoch Sawyer, a respectable physician of Newbury, and was born in that place July 15, 1737. He graduated at Harvard College in 1756, pursued his professional studies under the direction of his father, and commenced practice in that part of Newbury which was afterwards Newburyport. When he commenced business, his qualifications were not surpassed by any young man of his time, and he soon found himself fully employed in a wide and constantly extending circle. Being blessed with an excellent constitution he shrunk not from the unremitted duties required of him for fifty years. He was more distinguished as a physician than as a surgeon. He was a zealous advocate of the great principle which led to the Revolutionary struggle, but always declined being introduced to public life. He was much beloved by his friends, and had no enemies. As a physician he was learned, faithful, and kind; as a Christian, devout and exemplary; as a member of society, upright and benevolent. He received the honorary degree of M. D. from the University in Cambridge; and was connected with various literary and benevolent institutions. He died September 29, 1815, aged 78.—*Dr. Thacher*.

DR. JOHN SPRAGUE,

a physician of some reputation in Newburyport, was born in 1710; graduated at Harvard College in 1730, and died in 1784, æt. 74.

It is a question, whether he was the John Sprague intended in the act of incorporation of the Medical Society in 1781. Having been elected a member in 1782, he wrote to the Secretary as follows: "Any mark of respect from so worthy and respectable a society, I esteem an honor. But, Sir, the society must excuse me, if I think myself entitled to a fellowship by the act of incorporation, as I am included in the list of members which constitutes the society, by the title of senior. That I am senior, is indisputa-

ble, and I shall not be content to be superseded by any one, though it seems my kinsman and namesake of Dedham has mistaken himself to be the person meant in the act, and attended the meeting of the society. I have no objection to his being a member, if the society think proper, but not in my place. I shall with pleasure attend the meetings when my health and business will permit." Dr. Sprague, of Dedham, immediately withdrew on the reading of the letter, and was forthwith elected a member, and so continued until his death.—*Files of Massachusetts Medical Society.*

JOHN SPRAGUE, M. D.,

a distinguished physician of Boston, and afterwards of Dedham, was born in 1713; graduated at Cambridge in 1737; was a pupil of Dr. William Douglass at the time of his death, and completed his medical education under the direction of Dr. Lewis Dal. Honde, a French physician, of Boston, whose daughter he married. He had an extensive practice and accumulated a large property. He is said to have possessed a greater than ordinary share of natural acumen; to have been a man of considerable reading and nice observation, and a very successful practitioner. He had also a singular bluntness of manners, was a lover of money, ordinarily amiable in his temper, but not always so, and indulgent to his debtors. Having married a second wife, who was a lady of fortune, he retired to Dedham, and passed the remainder of his life. In 1779 he was a delegate from that place to the Massachusetts Convention for framing a Constitution. He died in 1797, aged 84.—*Thacher's Medical Biography*, vol. 1, p. 25. *Journal of Convention*, &c., p. 8. Dr. B. Shurtleff. Dr. Jennison.

CHARLES STOCKBRIDGE, M. D.,

was a native of Scituate, and the only surviving son of Dr. Benjamin Stockbridge, a distinguished physician of that place. He graduated at Harvard College in 1754; studied medicine with his father, was connected with him for a time in business; like him was agreeable in his manners; was a good scholar and a man of taste, but never attained to the same eminence in the profession. Towards the close of life his practice declined, from causes which have ruined many excellent scholars and otherwise eminent men. He died in 1806, at the age of 72, leaving a son of the same name, who followed his father's profession, and died at Scituate, October, 1827, aged 38.—*Dean's History of Scituate*, &c.

DR. JOHN BARNARD SWETT,

born at Marblehead, June 1, 1752, was a son of Samuel Swett, Esq., and grandson of Mr. Joseph Swett, who first introduced foreign commerce into that town about the middle of the last century.

He graduated at Harvard College in 1767, and prosecuted his medical studies under the direction of Dr. William Cullen, and his distinguished coadjutors at Edinburgh. During the commercial embarrassments which preceded our Revolution, his remittances from this country were interrupted, and he went out as surgeon of an expedition to the Falkland Islands. With funds obtained in this enterprise, he was enabled to complete his medical education by attending the hospitals in France and England; and he returned to America in 1778.

Immediately on his return, he joined the American army as a surgeon, and was in the expedition to Rhode Island, under Gen. Sullivan. He was in the disastrous expedition to Penobscot, which issued in the destruction of the whole fleet, and in the sacrifice of every thing beyond what each man could carry on his back. His valuable library and surgical apparatus, and manuscripts prepared with great care in Europe, were lost.

In the year 1780 he commenced practice in Newburyport. Here his progress was rapid and successful. Almost every surgical case through a large circuit devolved upon him, and his medical practice soon became very extensive. In 1796 the town of Newburyport was visited with the yellow fever, and he fell a victim to that epidemic at the age of 44. His death threw a gloom over the town not to be described in words.—*Dr. Thacher. Rev. Dr. Dana. History of Newburyport*, by Hon. C. Cushing.

HON. COTTON TUFTS,

a most amiable man, and an excellent physician, was the son of Dr. Simon Tufts of Medford, and was born in May, 1731. He graduated at Harvard College in 1749, where he sustained a high reputation, both moral and literary. He studied medicine with his brother at Medford, and settled as a physician at Weymouth. His practice in early and middle life was extensive. His manners were kind and courteous, and he was highly esteemed not only as a physician but as a man. He was one of the original members of the Medical Society, and from 1787 to 1793 sustained the office of president. He was much in public life; was a member of the Convention for adopting the Constitution of

the United States, and many years a member of the Senate of Massachusetts. He was a rational and firm believer in the Christian religion, and early made a public profession of his faith. During a period of more than forty years he was an officer in the church, and discharged its duties with fidelity and acceptance. In social life he was distinguished by urbanity and an agreeable address. His conversation was interesting and instructive; he possessed a remarkable consistency of character, and discharged the duties of the various relations of life with propriety. He died December 8, 1815, aged 84.—*Funeral Sermon of Rev. Mr. Norton. Dr. Thacher's Medical Biography.*

JOHN WARREN, M. D.,

one of the founders of the Society, was born in Roxbury July 27, 1753, and graduated at Harvard College in 1771. While a member of college he displayed a taste for anatomy, and took the lead in the formation of an association of students for the purpose of cultivating it. After graduating he became a pupil of his brother, Dr. Joseph Warren, afterwards General Warren. By him he was initiated into the principles on which the patriots of that time grounded their opposition to the pretensions of the British government, and imbibed his ardor in supporting the rights of his country. At that early period of life he became a political writer, and continued till the conclusion of the war to exert himself, both in his private correspondence, and by his public writings, to animate his friends, the army, and his often desponding fellow citizens to encounter the difficulties of the contest with fortitude.

In 1773, he commenced business in Salem, where his agreeable manners and the patronage of that distinguished physician and philosopher, Dr. Holyoke, gave him an extensive practice, second only to that of his patron. His successful career was interrupted by the hostilities of the 19th of April, 1775. On information being received at Salem of the intended attack on the stores at Concord, he entered Colonel Pickering's regiment as a volunteer, and marched towards Lexington to support the cause of his country. He afterwards returned to Salem and continued his practice there till the day of the battle of Bunker Hill.

Some rumors of a contest having reached him, he armed himself, and, guided on his way by the flames of Charlestown, proceeded on foot to join the army at Cambridge. His anxiety respecting the fate of his brother was intense, and such was the agitation of the period which succeeded the battle that three days elapsed before the certainty of his death was established. He was then determined to relinquish his profession and enlist in his country's service, as a private soldier. Other destinies however awaited him. He was soon appointed a Hospital surgeon, and accompanied the army to the Middle States after the evacuation of Boston; was with it in the unfortunate action on Long Island and through the gloomy winter of 1776 and '77, until after the action of Trenton and Princeton. At the latter place he had a severe attack of fever which nearly proved fatal to him. Soon after his recovery he returned to Boston to superintend the establishment of a hospital in that place, and there continued in the public service till the peace.

The situation was favorable for the prosecution of anatomical studies, and he did not fail to improve the advantage he thus possessed. He soon attained the reputation of the most eminent surgeon in Boston, and when his anatomical pursuits became known to his friends in the medical profession, he was solicited by them to extend the benefit of his dissections, and give a private course of demonstrations or lectures. Neither he nor his cotemporaries had ever enjoyed the advantage of public instruction, and he labored under many disadvantages; nevertheless, his talents and resolution supplied all deficiencies, and his instructions were highly appreciated. These lectures, the first in Massachusetts, were given, in 1780, at the Military Hospital. In 1782 he was appointed to fill the chair of Anatomy and Surgery in the recently organized medical department of Harvard College, and commenced a regular course of instruction at Cambridge in 1783. The labor and fatigue incident to such an undertaking, in connection with a most extensive medical and surgical practice, can scarcely be appreciated at the present time.

His practical skill in surgery, together with his reputation as a teacher, gradually raised him to the highest eminence, as a consulting and operating surgeon. In the mean while his medical business became very extensive, and he was engaged in most of the philanthropic and literary institutions of the time.

Having taken part in the formation of the Massachusetts Medical Society in 1781, he rose through different offices in it until, in 1804, he was elected President; an office which he continued to sustain with great reputation to himself and benefit to the Society until his death, which occurred April 4, 1815.*

It is not easy to decide whether Dr. Warren was most indebted for his success to nature or to the diligent use of the rich faculties with which he was endowed. His per-

* Not 1819, as erroneously stated, Vol. xii. p. 361.

ception was quick and acute, his imagination lively and strong, his memory tenacious, his judgment rapid, his actions prompt and decided. Thus endowed he could hardly fail to arrive at a very high rank in his profession. Accordingly we find him constantly receiving marks of honorable distinction through life, and always enjoying the highest confidence of those around him. His temper was ardent, affectionate and generous; his sympathies strong; his spirits usually free from depression. He was remarkable for a cheerfulness and vivacity of temper which spread sunshine on all about him. In his deportment there was nothing imposing; yet he possessed that kindness, and affability, and dignity of manners which constitute true politeness. Such substantially is the testimony of his eulogist, and no one knew him better, or was more able to appreciate the excellencies of his character.

As a lecturer he had few equals and no superior. With a voice harmonious in an uncommon degree; an utterance distinct and full; language perspicuous and well chosen; above all with an animation arising from a deep interest in his subject, and from an earnest solicitude that every hearer should be satisfied and profited, he imparted to his pupils his own enthusiasm, and awakened their powers to the highest degree of activity.

His death occasioned a chasm in society. Science and humanity will delight in dwelling on his name, and his memory will long be cherished by the community.—*Rees' Cyclopaedia. Eulogy, by James Jackson, M. D.*

THOMAS WELSH, M. D.,

of Boston, was born in 1751; graduated at Harvard College in 1772; was an active surgeon in the American army during the Revolutionary war; and in this capacity ministered to the wants of the wounded in the battles of Lexington and Bunker Hill. He subsequently enjoyed an extensive practice in Boston; was attached to the Marine Hospital in Charlestown; and at a later period performed with fidelity and success the duties of Quarantine physician to the port of Boston. He was for many years one of the consulting physicians to the Massachusetts General Hospital. As a physician, and as a man, he was greatly respected, and at the time of his death, which took place in February, 1831, at the age of 80, he was the oldest member of the Boston Faculty, and the last survivor of the founders of the Massachusetts Medical Society.—*Boston Med. and Surg. Journ. Vol. IV. p. 34.*

DR. JOSEPH WHIPPLE

was one of the founders of the Medical Society, and Corresponding Secretary from 1802 until his death. He is understood to have been a pupil of Dr. Joseph Gardner, and he commenced business in Boston under his patronage. From small beginning he gradually acquired a respectable share of business, and was considered a good physician and a useful man. He died, September 3, 1804, aged 48.—*Dr. Thacher. Dr. B. Shurtleff.*

DR. WILLIAM WHITING,

an eminent physician of Great Barrington, was born in Norwich, Ct., in March, 1730, and studied medicine under the direction of Dr. John Bulkley of Colchester. He settled in Great Barrington before 1760, and was considered the first physician in the county as to medical knowledge. In his manners he was modest and unassuming, and an intimate friend of the distinguished Dr. Erastus Sargeant of Stockbridge. He was a professor of religion, and was connected with the Protestant Episcopal church, and was much in public life. During a number of years he was Chief Judge of the Court of Common Pleas; and he had a seat in the provincial congress of Massachusetts. In 1779-80, he was a delegate to the convention for framing a constitution. He was faithful in every trust committed to him, and died of dropsy, December 8, 1792, in the sixty-third year of his age.—*Dr. Fowler. History of Berkshire. Dr. O. Partridge. Journal of Massachusetts Convention, &c.*

NOTE. In the preceding article, Vol. xii. page 358, Coffinson should be read Coffin, senior. Rev. Thomas Thatcher is supposed to have been the first educated physician in Weymouth, and a minister there from 1644 to 1664, but not the first minister. Dr. Warren was removed by death, and Dr. Fisher elected President in 1815. Page 364, Nathaniel Freeman died at the age of 86 and not 66. Samuel Nye, page 365, resigned in 1819, and died in 1834, aged 85. Matthew Mayhew died in 1806, aged 84.

HISTORY OF THE EVANGELICAL CONSOCIATION OF RHODE ISLAND.

[Prepared by REV. THOMAS SHEPARD, of Bristol, R. I.]

In the month of May, 1808, Rev. Mase Shepard, Pastor of the Congregational church in Little Compton, Rev. William Patten, D. D., Pastor of the Second Congregational church in Newport, Rev. Caleb J. Tenney, Pastor of the First Congregational church in Newport, and Rev. Thomas Williams, minister of the Pacific Congregational church in Providence, after having conferred together on the subject, concluded it to be expedient to form themselves into an Association for the purpose of promoting the interests of the Redeemer's kingdom, and of discharging such duties as the ministers of Christ are required and authorised to perform. Having agreed upon the fundamental principles of the Association, they resolved themselves into a meeting for transaction of business, and chose Mase Shepard, Moderator, and Thomas Williams, Scribe of the present meeting.

The meeting was opened with prayer by Rev. Caleb J. Tenney. It was then proposed and voted, that the Association be called "*The Evangelical Association of Ministers in the State of Rhode Island.*"

At this meeting a young man received license to preach the gospel as a candidate for the ministry. Rev. Mr. Williams was appointed to prepare and present at the next meeting of the Association such regulations as were deemed necessary for the due organization of the body.

Accordingly, at the next meeting of the Association, holden in Providence, Mr. Williams presented such Articles of Faith and Rules of Business as he had prepared for the adoption of the body, which, on being read, were postponed for further consideration. At this meeting it was voted that each of the churches in connection with the ministers who belong to the Association, be requested to appoint a brother to attend the next meeting of their body.

At the third meeting of the Association, held at Little Compton, Nov. 4, 1808, the aforesaid Articles and Regulations were again read and considered, and their adoption postponed until the next meeting. At this meeting the first Association Sermon was preached by Rev. Thomas Williams, from Gal. iv. 18. A committee was appointed to prepare a pastoral letter to the churches in connection with the body, which has been done yearly to the present time.

At the subsequent meeting of the Association, held at Newport, May, 1809, the following Articles of Faith were unanimously adopted as constituting the basis of the doctrines believed by the ministers and churches in connection with this body, henceforth to be called the *Evangelical Consociation of Rhode Island*.

Article 1. There is one, and but one God; who is the Creator, and Preserver, and Governor of the Universe; and who possesses every natural and moral perfection.

Art. 2. The Bible was written by holy men, as they were moved by the Holy Spirit, and it is a perfect rule of faith and practice.

Art. 3. God exists in three persons, the Father, the Son, and the Holy Spirit, and these three are one God, the same in essence, and equal in every divine perfection.

Art. 4. God has, for his own glory, foreordained whatsoever comes to pass, and he works all things after the counsel of his own will.

Art. 5. God created Adam perfectly holy, and constituted him the representative of all his posterity, suspending their moral character on his probationary conduct.

Art. 6. In consequence of the fall of Adam, all mankind are, by nature, in a state of total depravity: and they deserve to be punished with eternal death.

Art. 7. The Lord Jesus Christ, who is God and man, has, by his death on the cross, made an atonement for the sin of the world.

Art. 8. Through the atonement, salvation is freely offered to sinners in the gospel, yet they all naturally reject the gracious offer, and refuse to come to Christ that they may have eternal life.

Art. 9. God has, in the covenant of redemption, given to Christ a certain number of mankind, who were from eternity predestinated to be holy, and to be heirs of eternal glory.

Art. 10. The Holy Spirit by an act of special and invisible grace renews the hearts of all the elect, and causes them in the present life to accept the salvation of the gospel.

Art. 11. The foundation of the elect's acceptance with God is the Lord Jesus Christ, in whom they become interested by faith alone.

Art. 12. God promises to bring all who are renewed in the temper of their minds, through sanctification of the Spirit and the belief of the truth, into the kingdom of glory.

Art. 13. All who are not given to Christ in the covenant of redemption, will persist in sin and be formed into vessels of wrath and fitted for destruction, to which they are appointed.

Art. 14. None but the cordial friends of Christ ought to partake of the Lord's Supper, and every church ought to require evidence of holy love in all whom they admit to their communion.

Art. 15. Adult believers, who have not been baptized, and the children of professing believers, are the proper subjects of baptism.

Art. 16. God has appointed a day in which he will judge the world in righteousness, by Jesus Christ; who will then receive the righteous to endless happiness in heaven, and sentence the wicked to endless punishment in hell.

The above Articles have never been altered or modified in any particular since they were adopted. They are now held as they were thirty years ago, a fair summary of the doctrines embraced as fundamental by the ministers and churches of the Evangelical Consociation of Rhode Island.

At the above meeting certain rules of order were adopted regulating the holding of meetings, the mode of receiving members, together with the exercises of each meeting, which have undergone various modifications as circumstances seemed to have required. These Rules have ever been strictly *Congregational*. The Consociation has never claimed any jurisdiction over the churches. Its acts in relation to them have been purely advisory. The term Consociation, was chosen as it appears simply from the consideration that delegates from the churches were admitted to participate in the doings of the body. This measure, it was supposed, would tend to bind together in stronger alliance the ministers and members of the Congregational churches in the State, and such, we believe, has been the happy result. The records clearly show that the subjects discussed and the business transacted at the meetings of this Consociation have been such as are accustomed to be brought before the Associations of Congregational Ministers in New England.

According to an Article in the Constitution of the Consociation, all ministers and churches becoming members of it must previously signify their assent to its Articles of Faith. The result has been that all the Orthodox ministers of the Congregational order who have resided in the State for any length of time have become members, and all the churches of the same order except two, and one of them of recent formation, have also become united with it. Beside those lying within the limits of the State, two others, one at Fall River, and one at Pawtucket, some of whose members live within the bounds of Rhode Island, have united with us and also their pastors. It is believed no circle of ministers and churches of the same number can be found in New England which has been more united in sentiment and affection, or who have experienced less schism than those composing the Evangelical Consociation of Rhode Island from its commencement to the present time.

From the time of the formation of this Consociation in 1808, until the year 1825, its meetings were held semi-annually. Since the last date they have been held once a year, and that on the second Tuesday in June.

In 1821, two Delegates were sent to the General Association of Connecticut, soliciting a union with them and a fraternal correspondence. The proposal was cordially accepted by that body, and on the year following two delegates were received from them at our annual meeting. In 1822, the same proposal was made to the General Association of Massachusetts and accepted by them. In 1825 a delegate was received from the General Association of New Hampshire, with a proposition to unite with them in correspondence, which was cordially reciprocated. In 1829 a delegate was sent from this body to the General As-

sembly of the Presbyterian church at Philadelphia with proposals of union and correspondence, which were accepted by them on the same terms with which they corresponded with other Ecclesiastical bodies in New England. In 1833, proposals of correspondence were received from the General Conference of Congregational churches in Maine, through their delegate, the venerable Jotham Sewall, which was unanimously agreed to by this body; and in the same year a similar connection was formed with the General Convention of Congregational ministers in Vermont. In 1837 this body entered into a similar relation with the General Association of Congregational ministers in New York. So that although we are the least of the tribes of Israel, yet we are permitted to enjoy a fraternal union and correspondence upon an equality with all similar bodies of the Congregational order and also with that of the Presbyterian church. With the latter our correspondence is for the present suspended, on account of the unsettled state of affairs in that connection. But we hope soon to resume an intercourse which has hitherto proved so mutually pleasant.

HOME MISSIONS.

This Consociation has from the beginning held a close alliance with the cause of Home Missions. Several of the churches now in our connection have been brought into existence and sustained by missionary aid. As early as May, 1803, Rev. Samuel Hopkins, D. D., Rev. Mase Shepard, and Rev. William Patten united in forming "The Rhode Island Missionary Society." Dr. Hopkins was chosen President, being then in the 82d year of his age, and in the 62d year of his ministry. Its founders say, "Our objects shall be, the promotion of the Gospel in any part of this State where there may be opportunity for it; and to assist Africans in coming to a knowledge of the truth in any way which may consist with our means and advantages." In their first Annual Report, made in 1804, it is recorded—"The Society has several times sent Missionaries to those parts of the State which are destitute of the Gospel, and their labors have been attended with some success. They have in general been received with much kindness and gratitude; and there is a prospect that two or three Societies will be gathered, and have the ministry established. With respect to the Africans, the Society has no particular plan; nor is there other than a general prospect of being useful to them."

During the thirty-six years since the formation of this Society, a number of Missionaries have been employed with various success in different portions of the State. Among these we would notice the venerable Jotham Sewall, commonly known as the Apostolic Missionary, whose labors have been so abundant and so successful in Maine, where he still lives, having nearly completed his fourscore years. Mr. Sewall repeatedly passed over the destitute portions of this State, preaching as often as two or three times each day. His faithful preaching, fervent prayers, and pious counsels, are still remembered by many with gratitude, and will continue to be while life remains. Rev. Daniel Waldo from Connecticut, labored for several years in the western and northern sections of the State. In 1815, he gathered the church in East Greenwich, and in 1816, the church in Slatersville.

During the last fifteen years, this Society has held its anniversary in connection with the annual meeting of the Consociation, at which time a Report has been made of its operations, and addresses offered in support of its objects. At the Annual Meeting of the Society in 1833, the following resolution was offered and unanimously adopted, the audience concurring:

"Resolved, That the Consociation now in session, be requested to recommend to all the ministers and members of the churches in their connection, to become annual subscribers to this Society, and also to make the cause of Home Missions a special subject of prayer."

The Domestic Missionary Society of Connecticut have deeply sympathized with us in our destitute state, and have kindly aided us, for a number of years past, with an annual donation of *one thousand dollars* to assist in sustaining our feeble churches in the enjoyment of a stated ministry.

EDUCATION SOCIETY.

This Consociation has always felt a deep interest in the work of training up a pious, learned, and able ministry, for the supply of our churches, and for the evangelization of the heathen. In 1836, it resolved itself into an Education Society, auxiliary to the American Education Society. Its Moderator for the time being is, *ex officio*, President of the Society, who, together with a Secretary and Treasurer chosen annually, constitutes the organization of the Society. The yearly concert of prayer for colleges is observed in nearly all our churches.

OBJECTS OF MORAL REFORM.

Intemperance.—The Consociation at its annual session in 1831, passed the following resolutions, viz :

“*Voted*, That this body view with deep and increasing interest, the efforts made in behalf of total abstinence from the use of ardent spirits.

“*Voted*, That we earnestly recommend to the churches in our connection, to abstain with us not only from the use of ardent spirits, but also from any concern in the manufacture, importation, or sale of the same, and to lend their efficient, united, and prayerful influence to promote the establishment and extension of the temperance cause.”

In 1832, the following measures were adopted in furtherance of this good work : “As the moderate use of ardent spirits is not only needless but hurtful ; as it tends to form intemperate habits and appetites, and while it is continued the evils of intemperance can never be done away ; as it is the prolific parent of pauperism, and crime, and wretchedness, and causes a universal deterioration of body and mind—especially as its direct tendency is to prevent the efficacy of the glorious gospel, and to render all the means which God is using for the moral and spiritual illumination of mankind abortive, and thus ruin them for both worlds, therefore,

“*Resolved*, That the dearest interests of the Redeemer’s kingdom are identified with the success of the temperance cause ; and that it be earnestly recommended to each of the several churches connected with this body, to form all its members into a temperance association on the plan of entire abstinence, and to use vigorous and persevering efforts to persuade all the members of the congregation to enlist with them in a general and unyielding warfare against this foe of the human race.”

The sanctification of the Sabbath.—In 1832, the following resolutions were adopted by this body, viz : “As this Consociation regard the Christian Sabbath as a divine institution of universal and perpetual obligation, and believe that upon its sanctification depend, under God, our social, civil, and religious privileges, therefore,

“*Resolved*, That it be recommended to the several ministers in connection with this body, to preach on the second Sabbath of July, or some other Sabbath of that month, in reference to the sanctification of the Sabbath, and that they endeavor to secure a concentration of influence in their churches to prevent the profanation, and promote a more strict observance of this holy day.”

Slavery.—The following overture was adopted by this Consociation in 1834 :

“*Resolved*, That this Consociation regard the system of slavery in this country as a violation of the rights of man.

“*Resolved*, That we deeply sympathise with the two millions of our countrymen who are in bondage, and acknowledge their claim to immediate relief ; and believe that those who hold them in bondage have also a claim upon our sympathy, as placed in trying circumstances in respect to the origin, present aspect, and wisest disposition of the system of slavery.

“*Resolved*, That the observance of Heaven’s law of *love*, in judicious measures, and in fervent prayer, is indispensable to the termination of slavery.”

The Seventh Commandment.—June, 1834.

“*Resolved*, That it is the duty of parents and heads of families, of teachers of children and youth, and of all persons who are concerned in the instruction and government of schools and colleges, to become acquainted with the nature and extent of the offences and miseries which arise from transgressions of the *seventh commandment*, and with the means which are used by the ungodly and the licentious, with persons in early life to produce these great and dreadful evils.

“*Resolved*, That the information and assistance which members of the medical profession are able to afford in respect to the principles and objects of moral reform, are to be most ardently desired and highly valued by the whole community; to be gratefully acknowledged whenever they are afforded, and ought to be sought and secured by all wise and proper means.

“*Resolved*, That the pure gospel of God which embraces the eternal purpose of redemption, the atonement of the Lord Jesus Christ, by his death on the cross, and the almighty, official, and personal agency of the Holy Ghost, affords a sufficient and the only possible remedy, for the multiplied abominations of lewdness; and that Christian ministers and professors are bound to apply this remedy through the land and through the earth, to the extent of their power.”

War.—“*Resolved*, That the abolition of the wicked custom of war, and the promotion of universal peace, are among the appropriate works of Christianity, and should be recognized among the benevolent enterprises of the day.

“*Resolved*, That it be recommended to ministers to preach on the subject of peace, and to churches to hold a special prayer meeting for universal peace, on some day in the last week in December annually.

“*Resolved*, That Christian parents ought to train up their children for peace and not for war; and to this end, great pains should be taken to guard the tender mind from the influence of *war literature, war toys, and war displays, and parades*, calculated to throw a false glare over the trade of blood.”

CONCERT OF PRAYER.

The following order was taken by this body at its annual meeting in 1832: “Inasmuch as Christians and churches, both in this country and Europe, have expressed a desire that a day might be designated to be observed by all Christians throughout the world as a day of fasting and prayer for the outpouring of the Holy Spirit on the whole family of man, and this Consociation being deeply impressed with the importance and high privilege of such an observance, therefore,

“*Resolved*, That in accordance with the recommendation of the General Assembly of the Presbyterian Church, the ministers and churches composing this Consociation will observe the first Monday in January, 1833, as a day of fasting and prayer for a divine blessing upon the ministry of the gospel throughout the world; for the revival of religion in the whole of Christendom, and for the entire success of those benevolent enterprises which have for their object the world’s conversion to God.” *

The following resolution was passed June, 1836:

“*Resolved*, That we regard the concert of prayer on the first Monday evening of each month, as one of the most precious signs of the times, and intimately connected with the conversion of the world to God. We would, therefore, earnestly recommend its constant and punctual observance to all our churches.”

It may be proper here to remark, that at the recommendation of the conference of Orthodox Congregational churches in this State, the monthly concert has been changed, in several of our congregations, from the *first Monday* evening to the *first Sabbath* evening in each month. So far as this change has

* The observance of this day for such a purpose, has continued in most if not in all the churches to the present time.

been adopted, it has been followed with a decided increase of numbers and interest in the exercises of the occasion.

SEAMEN.

Among the various benevolent objects that have engaged the attention of the Consociation, the cause of the mariner has not been forgotten. In 1836, the following order was taken on this subject:

“Resolved, That the peculiar character of seamen, and of boatmen upon our internal waters, and their extensive influence upon all our social relations and religious interests, render direct efforts for their conversion, one of the most hopeful and important measures for the rapid progress of the gospel throughout the world.

“Resolved, That in view of the peculiar smiles of God upon the labors of the American Seamen’s Friend Society, in this department of Christian effort, we recommend it to the patronage and confidence of all our churches.”

The seamen’s concert of prayer is extensively regarded among us with deep interest. In Providence and Bristol, temperance boarding houses have been provided, where the sailor may find a quiet and safe home while in port.

MATERNAL ASSOCIATIONS.

In 1834, the Consociation took the following order in relation to Maternal Associations:

“Resolved, That this body feel a deep interest in the formation of maternal associations, and would commend such associations to our churches, as intimately connected with the fulfilment of the blessed and eternal promise, ‘I will pour out my Spirit upon thy seed, and my blessing upon thy offspring,’ and as calculated to enforce the duty and the privilege of placing all the children of the church under the seal of the everlasting covenant.”

CATECHISM.

The following resolution, passed June, 1836, will show that this Consociation still love to walk in the good old way of their fathers: “Whereas we believe correct principles to be the only basis of correct practice, and belief of the truth the only impelling motive to a holy life and conversation, and whereas this Consociation believe that impressions on the young mind always exert the strongest and most abiding influence through life, and whereas the system of doctrines taught in the Assembly’s Catechism contain a simple, plain and correct exhibition of the truths of the Bible, therefore,

“Resolved, That it be recommended to the ministers and churches to use all proper means to secure the introduction and the use of this catechism among the youth of their congregation.”

DOCTRINAL TRACTS.

Although the record of the Consociation containing resolutions respecting the circulation of Doctrinal Tracts is not at hand, yet resolutions have been repeatedly passed by this body, expressive of its approbation of such tracts, and of the great importance of their extensive circulation among the population of this State.

THE BIBLE.

This Consociation have ever manifested a deep interest in the circulation of the Scriptures. When the resolution was taken by the American Bible Society to supply all the destitute in the land within a given period, its execution received the efficient aid of this body. Through the efforts of its members, in connection with other Christian denominations, this State has been repeatedly explored, and its destitute supplied with the word of God.

The above resolutions and acts of this Consociation in relation to these various objects of benevolence, are quoted as specimens of many resolutions and acts of the like nature which fill the record of their doings from year to year. From them it will be seen that, though small in territory and numbers, yet we have not been strangers to the spirit of the age, but have borne our humble share in the burdens and privileges of conveying instruction to the ignorant, reform to the vicious, and salvation to a perishing world. Our annual convocations have been seasons of refreshing to the churches. The presence of our brethren from abroad, the delegates of the several ecclesiastical bodies in correspondence with us, has uniformly cheered and strengthened us. Our discussions and doings have been distinguished for harmony and good feeling. During the last fifteen years, the sacrament of the Lord's supper has been administered during the session. The minutes of the meeting are printed, containing a Pastoral Address, and circulated extensively among the members of our churches. At the present time there are sixteen ministers residing within the bounds of this Consociation, two of them without charge, who are connected with it. There are fourteen churches consociated and represented in this body, all of whom except two, are supplied with ministers. Two Orthodox Congregational churches within our bounds have not yet united with us.

The following is a catalogue of the ministers who have been and still remain members of this Consociation. The date affixed to their names shows the time of their admission—those marked * are dead; those marked † have removed from our connection.

*Mase Shepard,	1808	Orin Fowler,	1831
*William Patten, D. D.,	"	†John Starkweather,	"
†Caleb J. Tenney, D. D.,	"	†Asa T. Hopkins,	"
†Thomas Williams,	"	‡Barnabas Phinney,	1833
†Thomas Kendall,	1812	†Giles Pease,	"
†Calvin Hitchcock,	1815	†Jonathan King,	"
†Benjamin Whitmore,	1816	A. H. Dumont,	1834
†Joel Mann,	"	†William G. Johnstone,	"
†Daniel Waldo,	1817	Benjamin R. Allen,	"
†Luther Wright,	1819	†William B. Lewis,	1835
†Ebenezer Coleman,	"	Thomas Shepard,	"
†Willard Preston,	1820	†Caleb B. Elliot,	1836
†Oliver Brown,	"	Constantine Blodgett,	"
*Samuel Austin, D. D.,	1821	Charles P. Grosvenor,	"
†Loring D. Dewey,	1822	†Amos Lefavour,	"
*Henry Wright, D. D.,	"	†Samuel W. Colburn,	"
†Francis Wood,	1824	†Charles T. Torrey,	"
William H. Smith,	1825	†Edward Peterson,	"
†Jonathan Keith,	1826	John N. Whipple,	1837
Thomas Vernon,	"	Mark Tucker, D. D.,	"
†Thomas T. Waterman,	1827	Isaac Jones,	1838
†William T. Torrey,	"	†Nathaniel S. Folsom,	1839
†Thomas M. Smith,	1828	†Willis Lord,	"
†Isaac Lewis,	1829	†Joel Mann,	"
†William H. Beecher,	1830	Samuel W. Whelpley,	"
†Michael Burditt,	"	Timothy A. Taylor,	"

The following list embraces the preachers for the Consociation, with the year annexed, in which they performed the service :

Thomas Williams,	1808	Luther Wright,	1819
Mase Shepard,	1810	Oliver Brown,	"
William Patten, D. D.,	"	Daniel Waldo,	1820
Caleb J. Tenney,	1811	Samuel Austin, D. D.,	1821
Thomas Williams,	"	Eben. Coleman,	1824
Thomas Williams,	1813	Oliver Brown,	1826
Joel Mann,	1816	Francis Wood,	1827
Calvin Hitchcock,	"	Thomas Vernon,	"
Daniel Waldo,	1817	Thomas T. Waterman,	1829
Joel Mann,	1818	Isaac Lewis,	1830

† Deposed.

Oliver Brown,	1831	Thomas Shepard,	1836
H. G. Nott, of New Hampshire,	1832	Benjamin R. Allen,	1837
B. H. Rice, D. D., of New Jersey,	1833	Constantine Blodgett,	1838
O. Fowler,	1834	Thomas Vernon,	1839
Barnabas Phinney,	1835		

The following persons were licensed by this Consociation to preach the gospel:

Elijah Dexter, Jr.,	1808	William H. Smith,	1825
Ezekiel Rich,	"	Easton Peabody,	1832
Sylvester Holmes,	1810	William Newell,	"
Reuben Torrey	1817		

NOTICES OF NEW PUBLICATIONS.

Thirteen Historical Discourses, on the completion of two hundred years, from the beginning of the First Church in New Haven, with an Appendix. By Leonard Bacon, Pastor of the First Church in New Haven. Durrie & Peck, 1839. pp. 400.

Besides the thirteen historical discourses of Mr. Bacon, this volume includes a rich appendix respecting Governors Eaton, Winthrop, father and son, Rev. John Davenport and Rev. Dr. James Dana, Madam Noyes, primitive ordinations in New England, specimens of church discipline, notices of some of the planters of New Haven, the primitive meeting-house in New Haven, the statement of the New Haven Colony, letters from John Davenport to John Winthrop, etc. There are also accurate portraits of Davenport, Pierpont, Whittelsey, and Dana, all from original pictures. The discourses are on the causes of the colonization of New England and the spirit of the first planters; the foundations of the New Haven church and commonwealth; early ecclesiastical usages; specimens of Puritan ministers in the New Haven Colony, Prudden, Sherman, James, Eaton, Hooke; account of Mr. Davenport and Gov. Eaton, Nicholas Street, James Pierpont; founding of Yale College; Joseph Noyes and the great revival of President Edwards's day; the New Haven church divided; Mr. Noyes in his old age; Chauncy Whittelsey and his ministry; James Dana at Wallingford and New Haven.

The whole volume is one of great and enduring interest. The topics are radically and patiently investigated, and controverted points are candidly weighed and stated. We commend it to all the lovers of New England and its sainted pilgrim fathers. It is written by one well versed in their history, and who reveres their blessed memory, but who expresses freely his opinions.

Dedham Pulpit; or Sermons by the Pastors of the First Church in Dedham, Ms., in the 17th and 18th centuries, with a Centennial Discourse by the present Pastor. Boston: Perkins & Marvin. 1840. pp. 517.

Here is another precious volume, a noble memorial of the piety and intelligence of the early ministers of New England. We welcome such volumes as this with heartfelt gratitude. The author deserves the thanks of all the children of the Puritans throughout their wide dispersion. The volume is presented in a fine style of typography. It is one of the best specimens of the art which has appeared from the American press. The paper, the printing, and the binding, are in finished style.

The list of ministers mentioned is as follows:—Rev. Messrs. JOHN ALLIN, WILLIAM ADAMS, JOSEPH BELCHER, SAMUEL DEXTER, JASON HAVEN, JOSHUA BATES, D. D., and EBENEZER BURGESS, D. D. Within the territory of ancient Dedham, are now

the towns of Dedham, Bellingham, Dover, Franklin, Medfield, Medway, Natick, Needham, Sherburne, Walpole, and Wrentham. In these towns there are twenty-five Congregational churches, three Baptist churches, and one Episcopal church. There have been or there are now settled over these churches eighty-one Congregational ministers, seven Baptist ministers, and four Episcopal, in all ninety-two.

The volume contains two sermons by Mr. Allin, two by Mr. Adams, five by Mr. Belcher, the conclusion of a sermon delivered at the Thursday Lecture in Boston, Aug. 30, 1721, together with an elegy on Mr. Belcher, two sermons by Mr. Dexter, eleven by Mr. Haven, and a Centennial discourse delivered by Dr. Burgess, Nov. 8, 1838, 200 years after the organization of the Church. All these sermons are very respectable pieces of composition; some of them are of superior excellence. They exhibit, in a most unequivocal manner, the sound orthodoxy and earnest piety of their authors. "In several of our early churches," says Dr. Burgess, "as Plymouth, Salem, Charlestown, Boston, Cambridge, Roxbury and Dorchester, it would be easy to collect a volume, greater in extent, and more rich in intrinsic worth." We hope that the suggestion will be acted upon. Our printing presses could not be more usefully employed than in republishing some of the best discourses of the Cottons, Mathers, Shepards, Wilsons, Nortons, Sewalls, Coopers, Eliots, etc., who ministered so usefully and ably in the pulpits of the pilgrims.

Outlines of Imperfect and Disordered Mental Action. By Thomas C. Upham, Professor of Mental and Moral Philosophy in Bowdoin College. New York: Harper and Brothers. 1840. pp. 399.

Prof. Upham has three introductory chapters on the outlines of moral philosophy, connection between the mind and the body, etc. He then takes up the disordered action of the senses, illusions or apparitions, disordered state of the power of abstraction, disordered attention, dreaming, somnambulism; then the disorders in the association of ideas, consciousness, judgment, the reasoning power, imagination, nature and causes of idiocy, irregular action of the appetites and propensities of the moral sensibilities, and of the will, etc.

No volume that has come within our notice for a long time, is of a more practical nature than this. Among other merits, it has two which are quite prominent; an admirably clear arrangement, and very novel and striking illustrations. The respected author has long been familiar with the whole subject of mental and moral philosophy, and might reasonably be expected to state his views perspicuously. In the present case, however, he has surveyed a territory, a part of which had not previously been well explored. Much doubt and confusion rested on certain questions, such as those of dreaming, somnambulism, etc., which he appears to have patiently investigated. His course of reading has furnished him with a large number of very apposite facts and illustrations. The work is well worthy of the perusal of all intelligent readers. In order to adapt it to the general comprehension, technical language has been avoided wherever practicable. It is unnecessary for us to commend the temper and spirit of Prof. Upham's works.

Obstacles to the success of the Gospel. A Sermon preached at the Dedication of the New Meeting-House, erected by the First Religious Society in North Danvers, Ms., Nov. 21, 1839. By Milton P. Braman, Pastor of the Church. Salem: Ives & Jewett. 1840. pp. 50.

The text on which this sermon is founded is Titus i. 3, "But hath in due times manifested his word through preaching." The topics discussed are, the divine wisdom manifested in the institution of preaching the Christian religion; the obstacles to its success, particularly in our own country; and our obligations to support it. The obstacles to the success of the gospel arise from the political state of the country, from the great excitability of the people; an excessive democratic feeling; the reaction from

the religious spirit which prevailed among the first settlers of New England; the peculiar temptations which this country presents to the indulgence of a worldly spirit. These and various other topics are illustrated with great force and ingenuity. The writer advances to his position with boldness and independence, yet in a candid and conciliatory manner. It is an excellent specimen of a dedication sermon.

Address of the Rev. R. H. Morrison, D. D., pronounced at his inauguration as President of Davidson College, N. C., Aug. 2, 1838. Published by request of the Board of Trustees. Philadelphia: Wm. S. Martien. 1838. pp. 23.

This is a practical and serious address, exhibiting views on the subject of Christian education, which can never be too often repeated. They lie at the foundation of our hopes respecting the real and permanent utility of our colleges. As long as men of true piety shall sustain the principal offices in these institutions, we shall have one substantial reason for not despairing of the ultimate success of our free institutions.

The Address of the Rev. P. J. Sparrow, M. A., pronounced at his inauguration as Professor of Languages in Davidson College, N. C., Aug. 2, 1838. Published by request of the Board of Trustees. Philadelphia: Wm. S. Martien. 1838. pp. 24.

We have been particularly gratified with this address. It is manifestly the production of a liberal scholar. A good classical education, in the view of Prof. Sparrow, consists in a thorough knowledge of the grammars of the languages to be studied, in a familiar acquaintance with the idioms of Latin, Greek, and English, in an historical knowledge of classical authors, embracing a course of classical literature, and the writing of Greek and Latin, especially of Latin. We are truly glad to see that the writer refers to the importance of making Hebrew a part of the collegiate course. "If we read aright the signs of the times," says the author, "the day is not far distant when Hebrew will form an indispensable part of a liberal education. It is so in Germany now, and it will soon be so in this country. Perhaps it will be said, that a theological seminary is the proper place to study Hebrew. With equal propriety might it be said, that it is the proper place to learn Greek. A knowledge of Hebrew is necessary in order to enable the student to derive the full amount of profit from the instructions given in theological seminaries," etc.

The duty of the Educated Men of the country. An Address delivered before the Eumenian and Philanthropic Societies of Davidson College, N. C., July 31, 1839. By the Rev. P. J. Sparrow, M. A., Professor of Languages in said College. Raleigh, N. C.: Turner & Hughes. 1839. pp. 32.

The duties which are urged upon young men are, to be educated; to elevate professional character; to promote the interests of literature, and of general education; to perform high and important services for the country; and especially to advance the interests of Christianity. It is a well-conceived and well-written address, full of sound views and important principles. With such men as the author of this discourse as teachers in our literary institutions, we have much to hope for the future well-being of our country.

The Teacher Taught; or the Principles and Modes of Teaching. By Emerson Davis. Boston: Marsh, Capen, Lyon & Webb. 1839. pp. 79.

Mr. Davis is now pastor of a Congregational church in Westfield, Ms. He was, for many years, principal of the Academy in Westfield, one of the most flourishing institutions of the kind in the western part of Massachusetts. He is now a member of the State Board of Education. The little volume, whose title we have given, is of the most practical character. "I have endeavored to enter the school-house," the author remarks, "with the teacher, at the commencement of his school, to tell him how to

arrange his school, how to manage the internal affairs of his little family, and how to instruct each class." "It has been my purpose to come directly to the aid of the common school teacher, to lay out his work, and to tell him how it is to be done." The book is divided into thirteen chapters, and takes up mutual duties of parents and teachers, qualifications of teachers, arrangement and government of a school, first impressions, orthography, definitions, reading, penmanship, geography, grammar, arithmetic, visible illustrations, moral education, and the Bible.

The Farmer's Companion; or Essays on the Principles and Practice of American Husbandry. With the Address, prepared to be delivered before the Agricultural and Horticultural Societies of New Haven County, Connecticut. By the late Hon. Jesse Buel, Conductor of the "Cultivator." Boston: Marsh, Capen, Lyon & Webb. 1839. pp. 303.

Judge Buel died at Danbury, Ct., Oct. 6, 1839, just after this volume was printed. He had long been one of the most eminent scientific and practical agriculturists which our country has furnished. He devoted his most ardent zeal and untiring energies to the best earthly good of his countrymen. This volume contains the results of his long and rich experience in the subject. Some of the topics which he considers are, the importance of agriculture to a nation, the improvement of agriculture practicable and necessary, principles of the new and improved husbandry, agriculture considered as an employment, earths and soils, tillage, various kinds of crops, pastures, rules and suggestions, grass lands, rural embellishments, etc.

The Life and Voyages of Christopher Columbus. By Washington Irving. Abridged by the same, including the Author's visit to Palos. With a Portrait, Map, and other illustrations. 1839. pp. 325.

This volume is one of the series of the "School Library" now publishing by Marsh, Capen, Lyon & Webb, and is elegantly printed and firmly bound. Of the merits of the work it is superfluous to speak. Washington Irving's name is inseparably associated with that of the great Genoese discoverer. No book of the kind could be more interesting and useful to the older scholars in our schools.

Eighth Annual Report of the Massachusetts Sabbath School Society, presented at the Annual Meeting, May 27, 1840. pp. 56.

The Society have issued during the last year, including the infant series of twelve small books, twenty-nine new publications. The whole number of the Society's publications, including cards and various Sabbath School requisites, is 381, of which 208 are bound volumes. The Society has now on hand a large number of MSS. of various sizes and on various subjects, the publication of which must be delayed till the pecuniary affairs of the country have become more prosperous. The income of the Society for the year is about \$12,000. Hon. Samuel T. Armstrong is President, Rev. Asa Bullard, Secretary, Rev. L. I. Hoadley, Recording Secretary, and Charles Scudder, Esq., Treasurer of the Society.

Annual Report presented by the Executive Committee of the Bible Society of Massachusetts, at the 31st Anniversary, in the Marlboro' Chapel, Boston, May 25, 1840. pp. 24.

The total amount of Bibles distributed during the past year was 4,217. The principal officers of the Society are the Rev. John Pierce, D. D. President; Rev. Henry Ware, D. D. Vice President; Rev. Francis Parkman, D. D., Corresponding Secretary; Rev. George W. Blagden, Recording Secretary; Henry Edwards, Esq. Treasurer; Edward Tuckerman, Esq. Auditor; and William T. Eustis, Esq. Keeper of the Depository, at No. 13 Liberty Square, Boston. The Board of Trustees consists of 17 gentlemen. The

Executive Committee are Rev. Dr. Parkman, Rev. George W. Blagden, and Henry Edwards, Esq. The Report by Dr. Parkman is an able and satisfactory justification of the course of Bible Societies in publishing versions of the Bible which are not absolutely perfect. An approximation to perfection is all that can be expected.

Two Discourses preached before the First Congregational Society in Medford; one upon leaving the Old Meeting-House; and the other at the Dedication of the New. By Caleb Stetson, Minister of the Society. Boston: Isaac R. Butts. 1840. pp. 60.

The plantation of Medford was begun in 1630. In 1634, Rev. James Noyes supplied the people with preaching for about one year. It does not appear that he had any successor for nearly sixty years. Among the temporary supplies, were Rev. John Hancock, afterwards of Lexington, and Rev. Dr. Colman of Brattle Street Church, Boston. From 1698 to 1708, Mr. Benjamin Woodbridge supplied the pulpit, though he was never ordained. Rev. Aaron Porter was ordained the first regular minister of the town, Feb. 11, 1713. He died Jan. 24, 1722. His successor, Rev. Ebenezer Turell, was ordained Nov. 25, 1724. He died in 1778. His successor, the Rev. David Osgood, D. D., was ordained Sept. 14, 1774, and died Dec. 12, 1822. Rev. Andrew Bigelow, now of Taunton, ordained 9th of July, 1823, remained three years. Mr. Stetson was ordained Feb. 28, 1827. Soon after the death of Dr. Osgood, two new societies were formed, a Congregational, of which Rev. A. R. Baker is now pastor, and an Universalist society. The discourses of Mr. Stetson detail, in an interesting manner, the various important events which have occurred in the town, and in the first religious society.

A Discourse at the Annual Examination of the Students in the Theological Seminary, Columbia, S. C. By A. W. Leland, D. D., Professor of Theology. 1839. pp. 25.

This discourse is devoted to a consideration of the causes of the inefficient condition of the Presbyterian churches in South Carolina. It is written with great plainness and point, and in such a manner as must arrest attention. Dr. Leland states, that it cannot be denied, that a comparison of the statistics of the Presbyterian denomination, with those recorded thirty years ago, exhibits a rate of increase deplorably small. The number of pastors in the upper country was nearly as great in 1805, as it is now. At least 25 churches, which then existed, are now extinct, and, in the last ten years, about 30 Presbyterian ministers have removed from the State. In the middle and lower country, the denomination has increased both in strength and numbers, by the establishment of flourishing churches in Charleston, Columbia, Camden, Cheraw and other places. But causes exist which fatally prevent the prosperity of the great body of the churches. The principal cause, in Dr. Leland's opinion, "is the habitual, systematic neglect, on the part of the Presbyterian churches generally, of supporting the ministry." "Three fourths of our churches raise less than \$200 each, annually, upon an average, to support the ministry." "To remove the difficulty, every church, now but partially supplied, should take prompt and decisive measures to have the entire labors of a faithful minister." The address and the appendix are full of facts which seem fully to bear out the author's positions.

A Discourse on Education, delivered at Braintree, Thursday, Oct. 24, 1839. By John Quincy Adams. Boston: Perkins & Marvin. 1840. pp. 36.

The venerable ex-president furnishes, in this address, interesting facts from the stores of his accumulated wisdom. He begins with some touching allusions to his own past history, and then proceeds to remark upon the Christian religion, its principal doctrines, its liberal tendency, its influence in advancing the cause of civilization, and education. He then closes with some observations on the enlightened spirit and conduct of our pilgrim fathers, in establishing schools, colleges, etc.

A Letter to the Rev. Ezra S. Gannett, of Boston, occasioned by his Tract on Atonement. By Nehemiah Adams, Pastor of Essex Street Church. Boston: James Munroe & Co. 1840. pp. 64.

The object of Mr. Gannett's Tract, recently published by the American Unitarian Association, is to show that "the popular doctrine of the atonement is condemned by reason, contradicted by Scripture, and fruitful of evils which every one must lament." He "holds it, therefore, to be a duty to renounce and expose it." There are two points in the Tract, to which Mr. Adams replies at considerable length. The first is the misunderstanding and consequent misrepresentation of the Orthodox views of the atonement; the second is, the assertion that the doctrine of forgiveness through the vicarious sacrifice of Christ, is "irrational, unscriptural, and pernicious." The whole argument of Mr. Adams is conducted in a bland, courteous and Christian spirit, as religious discussions, of all others, ought ever to be managed. The arguments adduced in favor of the cardinal doctrine of the atonement are pertinent and able.

Baccalaureate Address, delivered at the Annual Commencement of Geneva College, N. Y., August 7, 1839. By Benjamin Hale, D. D., President of the College. Geneva: Stow & Frazee. 1839. pp. 32.

The subject of this Address is the study of the Greek and Latin classics as a branch of liberal education. A large portion of it is taken up in answering the inquiry, "Is the study of language fairly described, as the study of words instead of things?" This inquiry is satisfactorily answered from the fact, that the greater part of the distinct ideas which we have, even of visible objects, are acquired through their names, and would be lost, were their names lost. The remark of Condillac contains a profound and important truth, that "a talent for reasoning consists in a skilful use of language as an instrument of thought." One great object in the study of language, is to acquire the power and fix the habit of using words with precision. It is no disadvantage, that the Greek and Roman languages are dead. They have, for this very reason, attained their highest perfection, and become fixed. The whole Address of Dr. Hale, two or three points of which we have thus indicated, is able, coherent and sound.

Critical and Miscellaneous Essays. By Thomas Babington Macauley. In two volumes. Boston: Weeks, Jordan & Co. 1840. pp. 456, 496.

Mr. Macauley is the distinguished son of the excellent Zachary Macauley, the associate of Wilberforce, and long editor of the Christian Observer. The son, now between forty and fifty years of age, was, for several years, one of the associate judges of the Supreme Court at Calcutta. He is now a leading member of the British Ministry. The essays in these volumes were all originally published in the Edinburgh Review. Those, who have read two of them, the articles on Milton and Bacon, will never forget them. They are among the most eloquent productions, in the periodical style of writing, to be found in the English language. There are other articles, in these two very acceptable volumes, of great interest and power.

A Narrative of the state of Religion at Wickliffe Chapel, Hackney, London, in 1839. By Andrew Reed, D. D., Pastor. Boston: Reprinted by Crocker & Brewster. 1840. pp. 94.

Dr. Reed's pastoral charge is situated in the east of London, in the parish of Stepney, surrounded by a large, but not dense population. Dr. Reed's church is flourishing. He has been pastor of it for twenty-five years. The pamphlet, which he addresses to his ministerial brethren of the County of Lancashire, gives a detailed account of the various means which he adopted, in connection with the deacons, and other members of his church, in promoting a revival, or what is termed, the advancement of religion,

in the church and congregation, in the year 1839. The account is written in the simple and graphic manner, which is characteristic of Dr. Reed's productions. It will be read with interest and profit in the United States, where revivals of religion are so much more common than they are in the mother country. It is difficult to write on the subject of revivals of religion in language which is entirely unobjectionable. Some of the prejudice which exists against them is owing to the barbarous phraseology which a portion of their friends have employed in speaking of them. In this respect, Dr. Reed's account is a model of good taste, and happy and appropriate phraseology.

The Thirty-Fifth Report of the British and Foreign Bible Society, 1839. With an Appendix, and a List of Subscribers and Benefactors. pp. 150.

The Report of the Directors to the Forty-Fifth General Meeting of the Missionary Society, commonly called the London Missionary Society, 1839. pp. 190.

The Third Annual Report of the Colonial Missionary Society, 1839. pp. 64.

The Twenty-Seventh Annual Report of the Committee of the Congregational Union of Scotland. With an Appendix. 1839. pp. 40.

Minutes of the Ninth Annual Assembly of the Congregational Union of England and Wales, held at the Congregational Library, London, May 7th and 10th, 1839.

The Twenty-Fifth Report of the Staffordshire Association of Congregational Churches and Pastors, read at the Annual Meeting held at Litchfield, June 26, 1839. pp. 23.

Report of the General Committee of the Spring Hill College, Birmingham, for the Session, 1838-1839. pp. 24.

Questions for Bible Classes; intended for young people of fourteen years of age and upwards. London Religious Tract Society. 1839. pp. 72.

For the eight pamphlets, whose titles we have just given, we are indebted to our excellent friend and correspondent, the Rev. James Matheson, D. D. of Wolverhampton, England.

The receipts of the British and Foreign Bible Society, from all sources, during the year, was £105,255 2s. 11d., being an increase over those of the preceding year of about £8,000. The issues of Bibles or parts of the Bible, were 417,276, at home; from depôts abroad, 240,792; total, 658,068. The total issues, from the commencement of the Society, amount to 11,546,111.

The London Missionary Society has 554 stations and out-stations; 151 missionaries, 39 European, and 382 native assistants; making a total of 572 European missionaries and assistants. Under the care of these are 101 churches, with 8,287 communicants, and 634 schools, containing 41,792 scholars; being an increase during the year, of 16 missionaries, 8 churches, 940 communicants, 66 schools, and 4,818 scholars. There are 15 printing establishments.

The Colonial Missionary Society is in connection with the Congregational Union of England and Wales. Its object is to promote evangelical religion among the Colonies of Great Britain. Sixteen missionaries are supported in the Canadas, and vigorous efforts are contemplated in the immense Australian Colonies.

The Congregational Union of Scotland appear to be enjoying a vigorous existence. They employ laborers in various parts of the highlands and islands, support a theological academy at Glasgow, and carry on a correspondence with similar bodies elsewhere. Among the leading members of the Society, we observe the names of Dr. Wardlaw of Glasgow, Dr. Russell of Dundee, Dr. Paterson of Edinburgh, James F. Gordon, Esq., etc.

The Congregational Union of England and Wales report a very interesting annual meeting. The American delegates, Rev. Drs. Beman and Patton, were very cordially received, "and imparted deep interest to the proceedings." All present were of one heart and one mind. No part of the transactions of the Assembly was more important than the measures taken to secure an early entrance on the great work of Home Missions. The Report takes up the subjects of publications, statistics, correspondence, and associations. The Treasurer is Benjamin Hanbury, Esq.; Secretary, Rev. Algernon Wells. There are four Trustees, and a Committee, consisting of twenty-one clergymen and sixteen laymen.

The Staffordshire Association labors in a large county, comprising 1,184 square miles, and a population of more than 400,000 persons. There are 70 places of worship connected with the Congregationalists in the county. Of these, 26 are assisted by the Association.

Spring Hill College, Birmingham, was opened August 28, 1838. In a short time, about fifteen students became connected with the seminary. Rev. F. Watts and Rev. T. R. Barker are the professors or tutors. Rooms are now provided for about 32 students. Prof. Rogers of University College, London, teaches in intellectual philosophy. The founders of the institution are George Storer Mansfield, Esq., and his sisters, Mrs. Sarah Glover and Miss Elizabeth Mansfield.

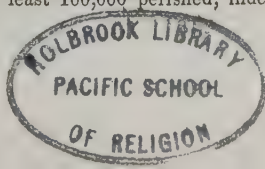
The Questions for Bible Classes, prepared by Dr. Matheson, appears well fitted to arouse the mind of the pupil, as well as to enlighten his conscience and impress his feelings. It is a valuable and useful book of the kind.

Collections of the Georgia Historical Society. Vol. I. Savannah: Printed for the Society. 1840. pp. 308.

This Society was incorporated December 19, 1839. John M. Berrien is President; James M. Wayne and M. H. M'Allister, Vice Presidents; I. K. Tefft, Corresponding Secretary; and William B. Stevens, Recording Secretary. The number of resident members is 112. The number of corresponding members is 128. The contents of this interesting volume, the first fruits of the Society's toil, are the Anniversary Oration, delivered before the Society by the Hon. William Law; a New and Accurate Account of South Carolina, Georgia, etc., London, 1733; a Voyage to Georgia, in 1735, by Francis Moore; an Impartial Inquiry into the State and Utility of the Province of Georgia, London, 1741; Reasons for establishing the Colony of Georgia, etc., London, 1733; and a Sketch of the Life of Gen. James Oglethorpe, by Thomas Spalding, Esq. The volume is very well printed, and is every way worthy of the attention of the citizens of Georgia, and of antiquarians generally.

MISCELLANIES.

MISERIES OF WAR. Authentic documents prove that the number of sick and wounded who were received into the French hospitals during the campaign from the banks of the Saale to those of the Niemen were 420,000; of whom, at an average, not more than a ninth were prisoners taken from the allies. If such were the losses to the victors, it may be readily believed that those of the vanquished were still greater; and putting the two together, it may fairly be concluded, that from October 1, 1806, to June 30, 1807, that is, during a period of nine months, one million of human beings were consigned to military hospitals, of whom at least 100,000 perished, independent of as many more who were slain in battle.



WEST INDIA PLANTERS. It appears from a note in Mr. Alison's History of the French Revolution, vol. vi. p. 131, that since 1820, the West India planters have been paying in duties, taxes, etc. at least 75 per cent. on their income, and, under low prices, at least 100 per cent. The compensation money, £20,000,000, will not, after all deductions are made, yield £25 a head, or more than 33 per cent. to the proprietors.

HORRORS OF THE SLAVE TRADE. The present extent and horrors of the slave trade are more than doubled; at least 200,000 victims are annually imported to the West; Cuba receives 55,000 a year; while the numbers devoted to the Brazils are still on the increase.

UNIVERSITY OF UPSAL IN SWEDEN. By the last account which we have seen, this University was attended by 1,381 students, of whom only five were foreigners;—students of theology 318, jurisprudence 286, medicine 148, philosophy 361, undisposed of at the beginning of the session 268. Of these, 133 were nobles, 353 sons of the clergy, 269 of citizens, 184 of peasants, 219 of government officers, 218 of other conditions. The greater part of them were aged from 20 to 25 years. At present, the Swedish government is engaged with the project of attaching professors of the military sciences to many of the public schools.

PEST IN HUNGARY. This University enumerates, besides a president and vice-president, in theology 7 professors, jurisprudence 6, medicine 18, philosophy 19. In 1836, the number of persons promoted to the degrees of *doctor* were, divinity 8, laws 5, medicine 45, chirurgery 9, philosophy 7.

EXPENSES AT THE GERMAN UNIVERSITIES. The expenses of students at the different Universities vary considerably. The greatest expenses are incurred at Berlin, Griefswalde, Rostock, Kiel, Göttingen, Leipsic; next to these, Prague, Vienna, Jena, Breslau, Halle, Giessen, Marburg, Bonn, Munich, Erlangen, Würzburg. The cheapest are Heidelberg, Tübingen and Freiburg. In the first class, a student's outlays for college fees and his living upon a scale of respectability are about £120 per annum; in the second, £90; and in the last, about £70. A student, however, can live tolerably well at a much less rate.

ENCOURAGING TO THE FRIENDS OF MISSIONS.—It appears that at Honolulu, (Sandwich Islands,) the first church and congregation have commenced a stone meeting-house, 144 feet by 78, the walls of which, including the basement and underground story, have been raised about 20 feet. The King has given \$3,000 in money toward its erection, and voluntary contributions of about \$2,500 more have been made by the chiefs and people. It is expected that a much larger sum will be needed for raising it fifteen feet higher, and completing it. The second church and congregation have nearly finished a substantial meeting-house, 125 feet by 60. The walls are 3 feet thick and 13 feet high, and it contains 8 large pannel doors and 16 glass windows.

Another like specimen of spirit may be seen in the reports of last year's "*contributions*." At Waimea, (Kanai,) \$100 have been raised for the support of schools; and we have at Waiahia:

For foreign missions,	.	.	.	.	.	.	\$25 00
For the seminary,	.	.	.	.	.	.	20 00
For erection of the second church at Honolulu,	.	.	.	.	.	.	84 00
For support of native teachers,	.	.	.	.	.	.	125 00
For support of their pastor,	.	.	.	.	.	.	62 00
For a church bell	.	.	.	.	.	.	100 00
							\$416 00

It appears that at Kailua, Gov. Adams has made an effort to introduce the manufacture of cotton, and with some success. A considerable number of females have made good proficiency in the art of spinning; four young men have learned to weave; 12 pieces, 400 yards, of plain and twilled cotton have been manufactured; some of the latter were plaid. Most of the cloth was woven under the superintendence of a foreigner; one piece, however, was woven by the natives, unaided.—*Boston Mer. Jour.*

QUARTERLY LIST

OF

ORDINATIONS AND INSTALLATIONS.

The following statistics of Ordinations, Installations, and Deaths of Clergymen, are as extensive and accurate as we can make them from the papers published by the different denominations of Christians to which we have access.

WILLIAM BAILEY, Bap. ord. pastor, Buxton, Maine, April 1, 1840.
 JOSIAH H. TILTON, Bap. ord. pastor, Limerick, Me. April 15.
 THOMAS F. CURTIS, Bap. ord. pastor, Turner, Me. May 7.
 LORENZO B. ALLEN, Bap. ord. pastor, Thomaston, Me. May 27.
 WILLIAM CUSHING, Unit. ord. Evang. Calais, Me. June 10.
 JOHN H. MORDOUGH, Cong. inst. pastor, Sacarappa, Me. June 17.
 EDWIN SEABURY, Cong. ord. pastor, New Castle, Me. June 18.

RANSOM M. SAWYER, Bap. ord. Hanover, New Hampshire, April 8, 1840.
 MARK CARPENTER, Bap. ord. pastor, Keene, N. H. April 22.
 JOHN PARKMAN, Unit. ord. pastor, Dover, N. H. April 22.
 EZRA A. ADAMS, Cong. ord. pastor, Surry, N. H. April 28.
 JOHN M. ELLIS, Cong. inst. pastor, Hanover, N. H. May 13.
 JOHN THOMPSON, Cong. inst. pastor, Winchester, N. H. May 27.
 WILLIAM SILSBEE, Unit. ord. pastor, Walpole, N. H. July 1.
 BENJAMIN BURGE, Cong. ord. pastor, Enfield, N. H. July 1.
 CALVIN R. BATCHELDER, Cong. ord. pastor, Westminster, E. P., Vermont, April 22, 1840.
 NELSON BARBOUR, Cong. inst. pastor, Dummerston, Vt. May 20.
 JOSEPH H. SHERWIN, Bap. ord. pastor, Wallingford, Vt.

PRESTON CUMMINGS, Cong. inst. pastor, Buckland, Massachusetts, Jan. 1, 1840.
 AMOS SAVAGE, Cong. inst. pastor, Williamstown, Ms. Jan. 22.
 DAVID EASTMAN, Cong. ord. pastor, Leverett, Ms. Feb. 12.
 JOSEPH W. CROSS, Cong. inst. pastor, West Boylston, Ms. March 11.
 DANIEL J. POOR, Cong. ord. pastor, Foxboro', Ms. March 11.
 SAMUEL L. ROCKWOOD, Cong. ord. pastor, Hanson, Ms. March 11.
 AUGUSTUS C. L. ARNOLD, Unit. inst. pastor, Fall River, Ms. March 25.
 WILLARD PIERCE, Cong. inst. pastor, Abington, North Ch., Ms. April 8.
 PERLEY S. SANDERSON, Bap. ord. pastor, Beverly (Farms) Ms. April 8.
 CLAUDIUS BRADFORD, Unit. ord. pastor, Hubbardston, Ms. April 15.

HIRAM A. GRAVES, Bap. inst. pastor, Lynn, Ms. April 16.
 WILLIAM J. BUDDINGTON, Cong. ord. pastor, Charlestown, Ms. April 22.
 SAMUEL W. FIELD, Bap. inst. pastor, Methuen, Ms. April 22.
 JOEL MANN, Cong. inst. pastor, Salem, Ms., Howard Street Ch., May 5.
 OTIS R. BACHELOR, Bap. ord. Lowell, Ms. May 7.
 BARNABAS M. FAY, Cong. ord. pastor, Hardwick, Ms. May 20.
 WILLARD M. HARDING, Cong. ord. pastor, Princeton, Ms. May 20.
 STEPHEN B. PAGE, Bap. ord. Evang. Newton, Ms. May 31.
 CALEB BLOOD, Bap. ord. pastor, Rehoboth, Ms. June 3.
 AARON M. COLTON, Cong. ord. pastor, Amherst, Ms. June 10.
 URIAH UNDERWOOD, Bap. ord. pastor, Spencer, Ms. June 10.
 DAVID GODDARD, Bap. ord. Leominster, Ms. June 10.
 SERENO D. CLARK, Cong. ord. pastor, Ashfield, Ms. June 11.
 CHRISTOPHER E. GADSBY, D. D. Epis. Cona. Bishop of S. C., Boston, Ms. June 21.
 SIDNEY HOLMAN, Cong. inst. pastor, West Millbury, Ms. July 8.

EDWARD STONE, Unit. ord. Evang. Providence, Rhode Island, April 27, 1840.
 JOSEPH B. BROWN, Bap. ord. pastor, Lonsdale, R. I. June 24.
 SILAS LEONARD, Bap. inst. pastor, Wakefield, R. I. July 1.

J. ERSKINE EDWARDS, Cong. ord. pastor, Stonington, Connecticut, April 8, 1840.

JOHN CHURCHILL, Cong. ord. pastor, Woodbury, Ct. April 22.
 DAVID A. SHERMAN, Cong. ord. Evang. New Haven, Ct. May 8.
 GROVE L. BROWNELL, Cong. inst. pastor, Sharon, Ct. May 20.
 DAN C. CURTISS, Cong. ord. pastor, Green Farms, Ct. June 4.
 ABEL NICHOLS, Epis. ord. priest, New Haven, Ct. June 9.
 RALPH V. LYON, Bap. ord. pastor, Hampton, Ct. June 17.
 BENJAMIN M. YARRINGTON, Epis. ord. priest, Greenwich, Ct. June 23.

HENRY S. REDFIELD, Pres. ord. pastor, Huron, New York, Sept. 5, 1839.
 A. T. CHESTER, Pres. inst. pastor, Saratoga, Spa., N. Y. Dec. 17.
 MOODY HARRINGTON, Pres. inst. pastor, Morriaville, N. Y. Jan. 15, 1840.
 JAMES HILDRETH, Pres. ord. pastor, Haverstraw, N. Y. March 10.
 IRA INGRAHAM, Pres. inst. pastor, Lyons, N. Y. March 10.
 S. P. M. HASTINGS, Pres. inst. pastor, Vernon Centre, N. Y. March 11.
 NEWELL BROUGHTON, Bap. ord. Gouverneur, N. Y. March 11.
 HENRY P. STILLWELL, Bap. ord. Walworth, N. Y. March 12.
 JOSEPH B. DRUMMOND, Bap. ord. Richville, N. Y. March 12.
 V. D. REED, Pres. ord. pastor, Stillwater, N. Y. March 18.
 DANIEL STEWART, Pres. inst. pastor, Ballston Spa, N. Y. April 1.
 GEORGE H. HASTINGS, Pres. ord. pastor, Ludlowville, N. Y. April 2.
 HARRY SMITH, Bap. ord. Ellery, N. Y. April 8.
 ELISHA ROBBINS, Bap. ord. Summit, N. Y. April 8.
 BENJAMIN F. HURLBURT, Cong. ord. Evang. Marshall, N. Y. April 8.
 STANLEY P. HOUGH, Cong. ord. Evang. Marshall, N. Y. April 8.
 ISAAC LAWTON, Bap. ord. Kinderhook, N. Y. April 14.
 LUCAS HUBBELL, Pres. inst. pastor, Vienna, N. Y. April 15.
 JOHN JAY DANA, Pres. inst. pastor, North Canaan, N. Y. April 16.
 JOSEPH S. LORD, Pres. ord. pastor, Borodino, N. Y. April 21.
 GRIFFITH OWEN, Pres. ord. pastor, Cohocksink, N. Y. April 22.
 J. M. VAN BUREN, Ref. Dutch ord. pastor, Cohoes, N. Y. April 23.
 GIDEON N. JUDD, Pres. inst. pastor, Catskill, N. Y. April 23.
 JOHN G. JOHNSON, Ref. Dutch ord. pastor, Poughkeepsie, N. Y. May 20.
 C. S. VAN SANTVOORD, Ref. Dutch inst. pastor, Saugerties, N. Y. May 26.
 JOHN NOBLE, Epis. ord. priest, Fonda, N. Y. June 4.
 JOEL WOOD, Ref. Dutch inst. pastor, Fort Miller, N. Y. June 25.
 THOMAS BRIGHT, Bap. ord. Richland, N. Y.

GEORGE YOUNG, Bap. ord. Burlington, New Jersey, March 10, 1840.
 GEORGE FLY, Pres. ord. pastor, Nottingham Square, N. J. April 29.
 JAMES ADAMS, Epis. ord. priest, Newark, N. J. May 28.
 GODFREY F. HAWK, Christian ord. pastor, Branchville, N. J. May 31.

J. V. ALLISON, Bap. ord. Willistown, Pennsylvania, April 3, 1840.
 JAMES W. PHILLIPS, Pres. inst. pastor, Mount Joy, Pa. May 19.
 NATHANIEL J. WILBUR, Bap. ord. Evang. Baltimore, Maryland, March 16, 1840.
 C. STARTZMAN, Ref. Dutch ord. pastor, Williamsport, Md. March 25.
 J. J. GRAFF, Pres. inst. pastor, Snow Hill and Pitt's Creek, Md. May 3.

GEORGE J. WOOD, Pres. ord. pastor, Washington, District Columbia, April 13, 1840.

ROBERT C. LEACHMAN, Bap. ord. Prince William Co. Virginia, March 13, 1840.
 DANIEL G. DOAK, Pres. inst. pastor, Clarksville, Va. April 25.

THOMAS HOLLAND, Bap. ord. Perkin's Creek, South Carolina, March 28, 1840.

G. H. W. PETRIE, Pres. inst. pastor, Washington, Georgia, April 19.

OLON LINDSLEY, Bap. ord. Nashville, Tennessee, May 5, 1840.

WILLIAM G. CRAIG, Bap. ord. Great Crossing, Kentucky, March 7, 1840.
 MOSES AIKEN, ord. Bush Creek, Ky. March 30.

CHARLES A. CLARK, Bap. ord. Medina, Ohio, March 12, 1840.
 THOMAS GOODWIN, Bap. ord. Cincinnati, O. April 5.

MICHAEL WHITE, Bap. ord. Muskegon, O. April 18.
 MOSES H. WILDER, Pres. inst. pastor, Georgetown, O.
 May 14.
 BENJAMIN TEMPLETON, Pres. ord. Evang. by Ripley
 Presbytery, O. May 15.

MOSES LELAND, Bap. ord. Green Township, Indiana,
 March 28, 1840.
 GILBERT McMASTER, Pres. inst. pastor, Princeton, Ia.
 May 5.
 JOHN VARICK DODGE, Pres. ord. pastor, Evansville, Ia.
 June 6.

S. K. KELLAM, Bap. ord. Hillsboro', Illinois, March 22,
 1840.

Whole number in the above list, 108.

SUMMARY.

Ordinations.....	77	STATES.	
Installations.....	30		
Consecration.....	1	1 Maine.....	7
Total.....	108	1 New Hampshire.....	8
		1 Vermont.....	3
		1 Massachusetts.....	25
		1 Rhode Island.....	3
		1 Connecticut.....	8
		1 New York.....	28
		1 New Jersey.....	4
		1 Pennsylvania.....	2
		1 Maryland.....	3
		1 Dist. of Columbia.....	1
		1 Virginia.....	2
		1 South Carolina.....	1
		1 Georgia.....	1
		1 Tennessee.....	1
		1 Kentucky.....	2
		1 Ohio.....	5
		1 Indiana.....	3
		1 Illinois.....	1
Total.....	108	Total.....	108

OFFICES.

Pastors.....	73
Evangelists.....	8
Priests.....	4
Bishop.....	1
Not specified.....	22
Total.....	108

DENOMINATIONS.

Congregational.....	30	DATES.	
Presbyterian.....	24	1839. September.....	1
Episcopalian.....	5	1840. December.....	1
Baptist.....	33	1840. January.....	1
Ref. Dutch.....	4	1840. February.....	1
Unitarian.....	6	1840. March.....	21
Christian.....	1	1840. April.....	37
		1840. May.....	21
		1840. June.....	17
		1840. July.....	4
		1840. Not specified.....	2
Total.....	108	Total.....	108

QUARTERLY LIST

OF

DEATHS OF CLERGYMEN.

PETER NOURSE, et. 65, Cong. Phippsburgh, Maine.
 WILLIAM D. SEWALL, et. 26, Vassalboro', Me.
 JOHN H. CHURCH, D. D. et. 58, Cong. Pelham, New
 Hampshire, June 12, 1840.
 CALEB CLARK, et. 43, Rumney, N. H. March 26.
 BENJAMIN WOOSTER, et. 77, Cong. Fairfield, Vermont,
 Feb. 13, 1840.
 CHESTER WRIGHT, et. 63, Cong. Hardwick, Vt. April 16.
 JAMES PERRY, et. 83, Meth. Plainfield, Vt. May 13.
 CALEB B. SHUTE, et. 34, Bap. Boston, Massachusetts,
 April 4, 1840.
 WILLIAM EATON, et. 58, Cong. West Brookfield, Ms.
 April 12.
 JOHN T. KIRKLAND, D. D. et. 69, Unit. Boston, Ms.
 April 26.
 JOHN AUGUSTUS DODGE, et. 29, Bap. Lexington, Ms.
 May 29.
 SOLOMON B. INGRAM, et. 33, Cong. Sunderland, Ms.
 June 2.
 JOSEPH TUCKERMAN, D. D. et. 63, Unit. Boston, Ms.
 died at Cuba, June 12.
 NATHANIEL THAYER, D. D. et. 71, Unit. Lancaster, Ms.
 June 23.
 EPHRAIM SPAULDING, et. 37, Cong. Westboro', Ms. for-
 merly Missionary at Sandwich Islands, June 28.
 JORDAN REXFORD, et. 70, Meth. Smithfield, Rhode Island,
 May 5, 1840.
 JOHN OWEN COLTON, et. 30, Cong. New Haven, Con-
 necticut, April 20, 1840.

HIRAM HOLCOMB, et. 38, Cong. New Haven, Ct. May 1.
 SYLVESTER HOVEY, et. 43, Cong. Hartford, Ct. May 6.

WILLIAM STONE, et. 83, East Ridge, New York, March
 28, 1840.
 DARWIN B. MASON, Granville, N. Y. April 14.
 JEREMIAH HOLMES, Bap. Richland, N. Y. April 17.
 THOMAS HOLLIDAY, et. 69, Pres. Minnisk, N. Y. April
 27.
 ALVA NEAL, et. 47, New York, N. Y. May 20.

JAMES V. C. ROMEYN, et. 75, Dutch Ref. Hackensack,
 New Jersey, June 27, 1840.

HENRY SPEARS, Bap. Maple Creek, Pennsylvania, Jan. 2,
 1840.

BENJ. F. MCGILL, Bap. Philadelphia, Pa. April 2.
 DEMETRIUS A. GALITZIN, et. 70, Cath. Loretto, Pa.
 May 6.

JESSE CHESNEY, Meth. Baltimore, Maryland, April 22,
 1840.

SIMON WILMER, et. 60, Epis. Charles Co. Md. May 23.

HENRY G. SEGAR, Bap. Newton, Virginia, March 12.

JAMES McREE, et. 88, Bucombe Co. North Carolina, March
 28, 1840.

JOHN B. VAN DYCK, Walterborough, South Carolina, Jan.
 17, 1840.

JOHN GLENN LIKENS, et. 36, Pres. near La Grange, Geor-
 gia, April 30, 1840.

WM. H. BRUNER, et. 27, Pres. Natchez, Mississippi, March
 27, 1840.

A. P. BRADLEY, Bap. near Middleton, Mi.

JOHN S. BALDREY, Bap. Robertson Co. Tennessee, March
 22, 1840.

ALANSON C. HALL, Cong. Pulaski, Ten. formerly Mis-
 sionary at Ceylon, April 13.

JOSEPH I. FOOTE, et. 43, Pres. Knoxville, Ten. April 21.

SAMUEL W. MAY, Pres. Cincinnati, Ohio, March 27, 1840.

JOSIAH W. POWERS, et. 47, Bap. Putnam, O. March 31.

DAVID C. BOLLES, et. 47, Bap. Jackson, O. April 20.

ANDREW POAG, Yellow Spring, O. April 29.

SOLOMON G. PUTNAM, et. 33, Cong. Granville, O. May 19.

WM. FISHER, et. 65, Pres. Allensville, Indiana, April 19,
 1840.

DAVID B. RIPLEY, et. 63, Cong. Endor, Illinois, Sept. 4,
 1839.

JAMES DAVIS, Bap. Randolph Co. Ill. Jan. 13, 1840.

ISAAC CLINTON, et. 82, Pres. Lowville, March 18, 1840.

Whole number in the above list, 48.

SUMMARY.

AGES.		STATES.	
From 20 to 30.....	4	1 Maine.....	2
30 40.....	6	1 New Hampshire.....	2
40 50.....	5	1 Vermont.....	3
50 60.....	2	1 Massachusetts.....	8
60 70.....	10	1 Rhode Island.....	1
70 80.....	3	1 Connecticut.....	3
80 90.....	4	1 New Jersey.....	5
Not specified.....	14	1 Pennsylvania.....	1
Total.....	48	1 Virginia.....	3
		1 Maryland.....	2
Sum of all the ages speci- fied.....	1,883	1 North Carolina.....	1
Average age.....	55 1-2	1 South Carolina.....	1
		1 Georgia.....	1
		1 Mississippi.....	2
		1 Tennessee.....	3
		1 Ohio.....	5
		1 Indiana.....	1
		1 Illinois.....	2
		1 Not specified.....	1
DENOMINATIONS.		Total.....	48
Congregational.....	12		
Presbyterian.....	8		
Unitarian.....	8		
Baptist.....	10		
Methodist.....	5		
Episcopalian.....	1		
Dutch Ref.....	1		
Roman Catholic.....	1		
Not specified.....	9		
DATES.		Total.....	48
1839. September.....	1		
1840. January.....	3		
February.....	1		
March.....	9		
April.....	16		
May.....	9		
June.....	6		
Not specified.....	3		
Total.....	48	Total.....	48

JOURNAL

OF

THE AMERICAN EDUCATION SOCIETY.

AUGUST, 1840.

TWENTY-FOURTH ANNIVERSARY OF THE AMERICAN EDUCATION SOCIETY.

THE American Education Society held its Twenty-fourth Annual Meeting at the Rooms of the Central American Education Society, in the city of New York, on Thursday, May 14, 1840; at 4 o'clock, P. M.

The Hon. Samuel Hubbard, President of the Society, not being present, Henry Dwight, Esq., of Geneva, N. Y., one of the Vice Presidents, took the chair.

The meeting was opened with prayer, by the Rev. William Patton, D. D., of New York city.

The Rev. Benjamin Labaree, Secretary of the Central American Education Society, was appointed Clerk of the meeting.

The minutes of the last Annual Meeting were read by the Secretary.

The Treasurer not being present, his Annual Report, certified by the Hon. Pliny Cutler, as Auditor, was read by Charles Starr, Esq., Treasurer of the Central American Education Society, and the same was adopted, and ordered to be printed.

The reading of the Report of the Directors was postponed to the time of the public meeting, to be held in the evening.

The officers of the Society for the ensuing year were chosen.

The Society adjourned to meet at half past 7 o'clock, P. M., in the Broadway Tabernacle, for public services. The Rev. Mark Hopkins, D. D., President of Williams College, closed the meeting with prayer.

The Society met according to adjournment, and the Rev. Thomas McAuley, D. D. LL. D., President of the New York Theological Seminary, one of the Vice Presidents, presided on the occasion.

The services were commenced with prayer by the Rev. S. S. Schmucker, D. D., of Gettysburg, Pa.

An abstract of the Report was read by the Rev. Dr. Cogswell, Secretary of the Society.

On motion of the Rev. Prof. Proudfit, of New York, seconded by the Rev. Absalom Peters, D. D., of New York,

Resolved, That the Report, an abstract of which has now been read, be accepted and adopted; and be printed under the direction of the Executive Committee.

On motion of the Rev. Hubbard Winslow, of Boston, seconded by the Rev. William Patton, D. D., of New York,

Resolved, That we would gratefully acknowledge the goodness of God in the conversion of the many young men in the recent revivals of religion, and that we would regard this as a call from Him, to increased efforts in selecting and qualifying those of them who are suitable candidates for the Christian ministry.

On motion of the Rev. Prof. Fowler, of Amherst College, seconded by the Rev. Ansel D. Eddy, of Newark, N. J.,

Resolved, That independently of the original object for which the American Education Society was established, the good which it has incidentally accomplished in the providence of God, demands the grateful acknowledgments of the friends of learning and religion.

On motion of the Rev. Joel Parker, seconded by the Rev. Thomas H. Skinner, D. D. of New York,

Resolved, That the American Education Society is especially entitled to the patronage of clergymen and gentlemen in the other learned professions, and the more intelligent and cultivated classes of society generally.

Appropriate and interesting addresses were delivered by the Rev. Messrs. Proud-fit, Winslow, Patton, Fowler, and Parker.

The meeting was then closed with the benediction, by the Rev. Samuel Fisher, D. D. of Ramapo, N. Y.

OFFICERS OF THE SOCIETY FOR THE ENSUING YEAR.

Hon. Samuel Hubbard, LL. D., *President*.

William Bartlett, Esq., *Vice President*.

Honorary Vice Presidents.

Hon. John Cotton Smith, LL. D. Sharon, Ct.
 Rev. Ashbel Green, D. D. LL. D. Philadelphia.
 Rev. Jeremiah Day, D. D. LL. D. Pres. Yale Col.
 Rev. Eliphalet Nott, D. D. LL. D. Pres. Union Col.
 Rt. Rev. Alexander V. Griswold, D. D. Boston.
 Rev. Joshua Bates, D. D. Middlebury.
 Rev. Henry Davis, D. D. Clinton, N. Y.
 Rev. Daniel Dana, D. D. Newburyport, Ms.
 Rev. William Allen, D. D. Northampton, Ms.
 Rev. Nathaniel Emmons, D. D. Franklin, Ms.
 Rev. James Richards, D. D. Prof. Th. Sem. Auburn.
 Rev. Lyman Beecher, D. D. Pres. Lane Seminary.
 Rev. Heman Humphrey, D. D. Pres. Amherst Col.
 Rev. Nathan Lord, D. D. Pres. Dartmouth College.
 Rev. Francis Wayland, D. D. Pres. Brown Univ.
 Rev. Leonard Woods, D. D. Prof. Th. Sem. Andover.
 Rev. James M. Matthews, D. D. New York.
 Rev. Sereno E. Dwight, D. D. New Haven, Ct.
 Rev. Joseph Penny, D. D.
 Rev. John Wheeler, D. D. Pres. Univ. of Vermont.
 Hon. Theodore Frelinghuysen, LL. D. Ch. N. Y. Univ.
 Rev. Robert H. Bishop, D. D. Pres. Miami Univ.
 Rev. Geo. E. Pierce, D. D. Pres. West. Reserve Col.
 Rev. Bennet Tyler, D. D. Pres. Connect. Th. Inst.
 Rev. Enoch Pond, D. D. Prof. Th. Sem. Bangor.
 Rev. Edward Beecher, Pres. Illinois College.
 Rev. Justia Edwards, D. D. Pres. Th. Sem. Andover.
 Rev. Thomas McAuley, D. D. LL. D. New York.
 Zachariah Lewis, Esq. Brooklyn, N. Y.
 Rev. Mark Hopkins, D. D. Pres. Williams College.
 Hon. Thomas S. Williams, LL. D. Hartford, Ct.
 Henry Dwight, Esq. Geneva, N. Y.
 Hon. Charles Marsh, LL. D. Woodstock, Vt.
 Hon. Lewis Strong, Northampton, Ms.
 Hon. Edmund Parker, Nashua, N. H.

Directors.

Rev. Brown Emerson, D. D.
 John Tappan, Esq.
 Arthur Tappan, Esq.
 Hon. Samuel T. Armstrong.
 Rev. John Codman, D. D.
 Rev. William Cogswell, D. D.
 Rev. Ralph Emerson, D. D.
 Rev. William Patton, D. D.
 Rev. William Jenks, D. D.
 Rev. Ebenezer Burgess, D. D.
 Rev. George W. Blagden.

Rev. William Cogswell, D. D., *Secretary*.

Hardy Ropes, Esq., *Treasurer*.

Hon. Pliny Cutler, *Auditor*.

Executive Committee.

Rev. John Codman, D. D.
 Rev. William Jenks, D. D.
 Rev. Joy H. Fairchild,
 Rev. George W. Blagden,
 and the Secretary.

Financial Committee.

John Tappan, Esq.
 Hon. Samuel T. Armstrong,
 Hon. William J. Hubbard,
 and the Treasurer.

ABSTRACT OF THE TWENTY-FOURTH ANNUAL REPORT.

Nearly a quarter of a century has passed away since this Society was formed. During this period, it has experienced seasons of prosperity, and of adversity. But from the commencement of its existence to the present time, in all trials, it has been sustained by the Great Head of the church, who, by his word and providence, seems to have been saying to its Directors, in the language with which he addressed his ancient people: "Speak to the children of Israel that they go forward,"—notwithstanding embarrassments and difficulties, strenuously and perseveringly exert yourselves to introduce devotedly pious, able and efficient laborers into the field of harvest.—Urged onward by such indications of the will of God, and inspired with the hope consequent upon obedience to his commands, they have prosecuted their object in faith and trust.

In preparing this Annual Report, the Directors have felt that they could perform no better service than, in connection with a detail of the operations of the year, to present some important reasons for increased efforts in behalf of this enterprise, which has so signally received the Divine approbation. A full and candid discussion of this subject it was thought, would serve to enlighten the community, and thus prepare them for more extended and vigorous exertions.

Importance of the Society.—This appears from the deficiency of properly qualified ministers, and from the fact that this deficiency will not be supplied in the ordinary way, or without a society of this nature. This is evident from the past history of the church and ministry, especially in this land. The number of such ministers has been decreasing in proportion to the population almost from the settlement of the country by the New England pilgrims to the present time. When this Society was formed, there were not in this whole country more than about 1,500 collegially educated ministers—one to 6,000 souls, and this deficiency was rapidly increasing; and though through the efforts of this Society and similar institutions, the proportion has changed for the better, yet the improvement is still small. This appears by a glance at merely one fact. The population of the United States is now nearly twice as large as it was when the Society was established, and it is believed that they are not now 4,000 collegially educated ministers in the land. And though there are some—even many ministers who may be respectably qualified to preach the gospel, that have never received a collegiate education, yet the number of such ought not certainly to be reckoned greater than the number of collegially educated ministers. This liberal

computation would make only about 8,000 ministers in the land competently qualified to preach, while the population amounts probably to about 16,000,000—one to 2,000; and as the parochial societies throughout the country on an average do not embrace probably more than 600 people each, the proportion will be only one to 3,000 or 4,000 souls. And the fact that some ministers find it difficult to obtain employment, is no conclusive evidence that there is a supply. There always were some clergymen who could not find employment. It was so before the Education Society existed, as well as now, and so it will continue to be.

The importance of the Society is further shown from the testimony of distinguished individuals; of different Branch and Auxiliary Societies; and also of similar institutions, inserted in the Report.

Principles and Plan of the Society.—The present plan of the Society has essentially been in existence during fourteen years; and it is probably now nearly as perfect as the nature of things will admit, and receives very generally the approbation of the community. Testimony is adduced in the Report from distinguished individuals, expressing their views in favor of the principles and present system of operation, of the Society.

Thorough Education.—From the commencement of its existence, the Society has required that its beneficiaries pursue a regular and thorough education in preparing for the ministry. While they wish not to control or interfere with the education of other young men who shall seek the sacred office, yet it is by them deemed best, that, ordinarily, none should receive the patronage of this Institution who do not pass through college, and take also a regular three years' course of theological study. The reasons for this have often been specified and urged. They appear happily presented and enforced, in extracts from reports of Branch societies, and of similar institutions.

Quarterly Returns and Appropriations. On this subject there has been but very little change. It soon became apparent to the Directors, that quarterly reports made in the present form of the Schedules, were not too often or too particular, for the benefit of the young men, or of the Society whose patronage they receive. This frequent examination, and remembrance of accountability, have a happy effect in forming habits of economy, industry, sobriety and application to their studies, and of life generally. The quarterly appropriations are also more beneficial to the recipients than semi-annual or annual grants. Received in small amounts, the students will

be more likely to expend their appropriations with caution and frugality, than if they were received at once in a large annual amount. It is believed that this course of procedure now meets the approbation of the community very generally.

Loaning System.—The loaning system was not adopted at the commencement of the Society, but was introduced in the course of a few years, after much consultation and reflection, and by the advice of many judicious friends, with the approbation and desire of most of those who were beneficiaries at that time. It operates as a regulator, or as a preventive of many evils. Its influence in all respects has been salutary, and no unhappy results have appeared. Besides the good effects of the system in a moral view, nearly \$40,000 have in this way been refunded to the Society.

Testimony from various sources in favor of this part of the system of operations is adduced and inserted in the Report.

Caution in receiving and retaining Individuals as Beneficiaries.—The most rigid rules which can with propriety be enforced in admitting young men to the patronage of the Institution, have been adopted. Adherence to these is strictly demanded. Satisfactory testimonials and particular examination are required, and a full compliance with the requirement is enjoined. And when a beneficiary proves himself unworthy the assistance which he has received from the Society, his name is stricken from the list of those who receive benefactions. A recurrence to the Rules of the Society must satisfy every candid mind, that the Directors have adopted every desirable precautionary measure to prevent abuses of the charities of the Institution.

Pastoral Supervision.—This important service, which devolves principally upon the Secretary, has been discharged as far as other paramount duties would permit. Some assistance in this department of labor, has been rendered by other officers of the Society. Pastoral duty of this nature is beneficial to the individuals over whom it is exercised, and to the Society itself. Its effects, through these young men, are also, salutary upon the institutions with which they are connected. Happy would it be, were our colleges favored with an officer, whose duty it should be to take a special and spiritual oversight of all their students. The most beneficial results might be expected to appear in their moral and religious deportment.

Number assisted.—The number of different individuals aided by the Parent Society and its Branches since the last Anniversary, is as follows—255 in 18 Theological Seminaries, 484 in 29 Colleges, 183 in 57 Academies;—amounting in all to

922 in 104 institutions. Of these, 546 were assisted at institutions in the New England States, and 376 at institutions in the Middle, Southern, and Western States. The number of new beneficiaries received during the year, is 138. A large number who had previously enjoyed the patronage of the Society, have not the past year either solicited or received aid. The reasons for this are—some have suspended their studies for a time, being engaged in teaching school, and others have received larger supplies from their parents or friends. The beneficiaries have understood that it was particularly the wish of the Directors, that none should apply for assistance unless absolute and immediate necessity required it. These individuals are considered as still connected with the Society, and expect at some future time, perhaps the present year, again to request aid, and must receive it, or they will become disheartened, and some of them probably abandon their favorite object of pursuit, the ministry of Christ. These individuals are not embraced in the preceding estimate. Were they to be added to the number, it would probably be increased to 1,100 or 1,200. The Society has aided in the whole since it commenced operations, 3,268, in a course of preparation for the ministry, a large proportion of whom have entered upon the active duties of their office.

The number aided in each succeeding year, since the formation of the Society, is, 7,* 138, 140, 161, 172, 205, 195, 216, 198, 225, 156, 300, 404, 524, 604, 673, 807, 912, 1,040, 1,040, 1,125, 1,141, 981, 922.

Thus it appears that the number assisted during the first five years is 618, average number in a year, 124; the second five years, 1,039, average number, 208; the third five years, 1,988, average number, 398; the fourth five years, 4,472, average number, 894; the last four years, 4,139, average number, 1,035. The average number assisted the last four years is about nine times as large as it was the first five years.

Receipts and Expenditures.—The receipts of the Parent Society and its Branches during the past year, amount to \$51,963 50. The expenditures for the same time have been \$59,292 57, exceeding the receipts by \$7,329 07. This last sum added to \$25,508 24, the debt of the preceding year, makes the present debt \$32,837 31. It should be observed, however, that this debt includes the payment of the appropriations for the quarter which have just been made.

The receipts of the Society from year to year, as appears by the Annual Reports, are as follows, omitting the fractional parts, viz:—1816, \$5,714; 1817, \$6,436; 1818, \$5,971; 1819, \$19,330; 1820, \$15,148;

1821, \$13,108; 1822, 15,940; 1823, \$11,545; 1824, \$9,454; 1826, \$16,596; 1827, \$33,094; 1828, \$31,591; 1829, \$30,084; 1830, \$30,710; 1831, \$40,450; 1832, \$42,030; 1833, \$47,836; 1834, \$57,818; 1835, \$83,062; 1836, \$63,227; 1837, \$65,574; 1838, \$55,660; 1839, \$55,075; 1840, \$51,963.

Amount of Earnings.—The earnings of the beneficiaries have been much as usual, evincing a commendable zeal in making efforts to sustain themselves. Owing to a delinquency on the part of some of the Branches, a full account of the earnings of all the beneficiaries has not been returned to the Rooms of the Parent Society; but from the returns which have been received, (and these have been somewhat general), it appears that the sum earned is \$31,972. The sum of earnings reported from year to year the last fourteen years, is as follows, viz:—1827, \$4,000; 1828, \$5,149; 1829, \$8,728; 1830, \$11,010; 1831, \$11,460; 1832, \$15,568; 1833, \$20,611; 1834, \$26,268; 1835, \$29,829; 1836, \$33,502; 1837, \$39,685; 1838, \$37,844; 1839, \$33,177; 1840, \$31,972—amounting in all to \$309,203.

Amount Refunded.—The sum refunded by the beneficiaries the last year is \$4,784 84, thus furnishing means for the education of others to preach the gospel of salvation. The several sums refunded to this time is as follows:—during the eleven years preceding April 30, 1826, \$339 60; in 1827, \$90 00; 1828, \$864 22; 1829, \$830 91; 1830, \$1,007 84; 1831, \$2,647 63; 1832, \$1,312 77; 1833, \$2,113 27; 1834, \$1,247 78; 1835, \$2,957 14; 1836, \$4,332 53; 1837, \$7,644 10; 1838, \$4,467 95; 1839, \$4,426 40; 1840, \$4,784 84;—making \$39,760 84.

Obligations Cancelled.—The usual favor has been shown to those who have requested, according to the Rules of the Society, to have their notes cancelled. The Directors are always disposed to act in this respect upon liberal principles.

Such have been the operations of the Society during the year which has just elapsed. From a survey of the past we now turn to the future.

In view of the facts which have been detailed, the Directors feel that most cogent reasons exist for increased efforts in carrying forward this cause, so important in itself, and which so deeply interests the gracious Redeemer of a lost world. These reasons they will endeavor distinctly to announce and enforce.

1. The benefit which would be derived by our literary and theological institutions, and benevolent Societies.

There are in the United States 108 colleges and 37 theological seminaries. These can-

* In the above reckoning, the year of the Society, as it respects appropriations, is considered as commencing with July.

not exist and flourish to the extent they now do, without the aid of Education Societies. We speak not of every individual institution, but of those generally within the sphere of the operations of such Societies. Nine tenths of the Presidents of our Colleges, and a very large proportion of the Professors in them and in the Theological Seminaries, were ministers or students originally preparing for the ministry, and no inconsiderable proportion of them received the patronage of the American Education Society.

Education Societies assist in sustaining these institutions by increasing the number of students. The students aided not only benefit by their numbers the institutions with which they are connected, (and nearly one half of the young men who are preparing for the ministry are aided by charity,) but also, by their salutary and religious influence, improve the whole moral atmosphere around them. The pecuniary profits arising to these institutions from such students, by their payment of tuition, board and room rent, afford much assistance in supporting these various establishments.

The bearing which the American Education Society has on Colleges and Theological Seminaries, is shown by communications from some of our most distinguished Presidents and Professors. Their remarks are natural, full, and explicit, and are the highest and surest testimony in relation to this subject which can be furnished.

In the sisterhood of charitable institutions, each has its appropriate sphere of action in extending the kingdom of Christ. Education Societies are peculiarly important, as ministers are the grand desideratum for this purpose. Hence said the Saviour, "Pray ye therefore the Lord of the harvest, that he will send forth laborers into his harvest."

2. Another reason for increased efforts in this cause, is the benefits which will thereby result to the churches.

Were the churches to obtain correct and extended information in respect to this subject, and duly to ponder it, their sympathetic feelings would be enlisted in its behalf. No heart would remain unaffected, and unceasingly would the prayer be offered, Lord, send forth more laborers into the harvest. With correct knowledge, with deep sympathies, and a spirit of holy importunity in prayer, Christians would not refrain from contributing as the object would require. In the process of selecting and educating pious indigent young men for the ministry, the churches are benefited by a reflex influence—their own piety and growth in grace are promoted.

3. The most important reason for greater efforts in behalf of the Society is that its ability to multiply pious, able and faithful ministers of the gospel may be increased.

By its instrumentality, it has already

brought into the ministry about 1,500 individuals, one-third more than all the settled Congregational ministers in New England, and two-thirds as many as all the Presbyterian ministers in the United States, and more than there were collegially educated ministers of all denominations of Christians in the country, at the time the Society was formed. This number it will rapidly increase, if the necessary means for its support are provided. On the churches it has hitherto depended, and on them it still depends for its efficiency in enlightening and saving a lost world. May it not be hoped, that they will arise to renewed and increased efforts in behalf of this Society? Will they not more frequently look abroad and behold the darkness that covers the earth, and the gross darkness the people, and in view of the affecting scene, unite their prayers and their efforts in behalf of this cause, till a pious and learned ministry shall be furnished for every thousand souls in our own country, and a sufficient number of missionaries for every heathen land?

4. The last reason which will be offered for greater effort in this cause, is the strong ground of hope, that exertions at the present time will be crowned with more than usual success.

In the providence of God, there are favorable opportunities for the accomplishment of his purposes and plans. While every charitable enterprise approved by the Great Head of the church, may be expected to succeed in proportion to the faith exercised, the prayers offered, and the other efforts made in reference to it, (for this has uniformly been the case in respect to the benevolent Societies for the diffusion of light, life, and salvation,) yet greater results from the same efforts may be realized at one time than at another. The immediate future, it would seem, is a specially favorable time for increased efforts on behalf of this Society. In the numerous revivals of religion with which our land has been recently visited, a large number of young men have experienced the renewing grace of God. Indeed, the revivals are peculiarly characterized by the conversion of this class of the community. What meaneth this? Is it not a proclamation by the Holy Ghost himself, saying, Set apart these young men, who have suitable natural talents, to be Levites, and educate them for the holy ministry? Who can resist this conclusion? Besides, in these revivals, many it is hoped, have been brought into the kingdom, who will be disposed to consecrate, not only themselves but also their worldly possessions, to the service of their Redeemer, whose earthly resources enable them greatly to increase the number of those who shall publish the gospel of peace. This consideration is greatly encouraging at the present time of pecuniary embarrassment, for much greater contributions to the Society must

be made than were the last year, or the Directors, notwithstanding all the evils which may result to the cause, the church and the world, by so doing, will be compelled to suspend operations for a time.

Conclusion.—This cause is the Lord's and he will sustain it. From his throne of mercy in the heavens, he condescends to invite us to participate in this glorious enterprise; to be co-workers with him in providing ministers of the gospel for the exigencies of the world. "It is good to be zealously affected always in a good thing." Apathy in this cause is treason to the King

of Zion. All possible efforts should be made to accelerate the day of the ultimate triumphs of the church. The object to be obtained is great and sublime—the redemption of a world. Success in this undertaking is certain, and the reward is glorious and eternal. Confiding in the promises, power and grace of Jehovah, and anticipating the final results, we would press forward, till we see verified what the beloved Apostle saw in prophetic vision, "an angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people."

STATISTICS OF COLLEGES AND THEOLOGICAL SEMINARIES IN THE UNITED STATES.

THE following account of the different Colleges and Theological Seminaries in the United States, prepared after much correspondence and with great labor, was published in the Appendix to the last Annual Report of the American Education Society, and with a few corrections, is here inserted for the benefit of the ministry, and of literary Institutions, and of the cause of education generally.

The name of the denomination of Christians under whose direction each College and Seminary is, with the exception of Congregationalists and Presbyterians, we have mentioned. As most of the Colleges are in connection with these two denominations, it is thought needless to specify them. A few of them perhaps should not be considered as denominational, as it respects the individuals who have the direction of them.

COLLEGES.

MAINE.

Bowdoin College.—Located in Brunswick. Founded, 1794. Went into operation, 1802. Rev. Leonard Woods, Jr., D. D., President. Professors, 8; Academical Students, 150; Medical Students, 70. Libraries, 18,000 volumes. Graduates, 649.

Waterville College.—Located in Waterville. Incorporated, 1820. Under the direction of Baptists. ———, President. Professors, 5; Tutor, 1; Students, 55. Libraries, 6,000 volumes. Graduates, 145.

NEW HAMPSHIRE.

Dartmouth College.—Located in Hanover. Incorporated, 1769. Rev. Nathan Lord, D. D., President. Professors, 13; Tutors, 2; Academical Students, 321; Medical Students, 77. Libraries, 16,200 volumes. Graduates, 2,052.

VERMONT.

University of Vermont.—Located in Burlington. Founded, 1791. Rev. John Wheeler, D. D., President. Professors, 6; Students, 109. Libraries, 9,200 volumes. Graduates, 241.

Middlebury College.—Located in Middlebury. Founded, 1800. ———, President. Professors, 4; Tutors, 2; Students, 62. Libraries, 7,054 volumes. Graduates, 758.

Norwich University.—Located in Norwich. Incorporated, 1834. Alden Partridge, M. A., Principal. Further particulars not ascertained.

MASSACHUSETTS.

Harvard University.—Located in Cambridge. Founded, 1638. Hon. Josiah Quincy, LL. D., President. Professors, 21; Instructors, 4; Tutors, 2; Proctors, 6; Law Students, 87; Medical Students, 85; Academical Students, 237. Libraries, 50,000 volumes. Graduates, 5,599.

Williams College.—Located in Williamstown. Founded, 1792. Rev. Mark Hopkins, D. D., President. Professors, 6; Tutor, 1; Students, 128. Libraries, 7,500 volumes. Graduates, 933.

Amherst College.—Located in Amherst. Founded, 1821. Incorporated, 1825. Rev. Heman Humphrey, D. D., President. Professors, 5; Lecturers, 2; Tutors, 4; Teachers, 2; Students, 169. Libraries, 12,500 volumes. Graduates, 613.

RHODE ISLAND.

Brown University.—Located in Providence. Founded, 1764. Rev. Francis Wayland, D. D., President. Under the direction of Baptists. Professors, 6; Tutors, 2; Students, 183. Libraries, 14,000 volumes. Graduates, 1,390.

CONNECTICUT.

Yale College.—Located in New Haven. Founded, 1700. Rev. Jeremiah Day, D. D., LL. D., President. Professors, 16; Tutors, 7; Instructors, 8; Law Students, 45; Medical Students, 45; Academical Students, 438. Libraries, 27,000 volumes. Graduates, 4,824.

Washington College.—Located in Hartford. Incorporated, 1824. Rev. Silas Totten, D. D., President. Under the direction of Episcopalians. Professors, 5; Lecturer, 1; Tutor, 1; Students, 78. Libraries, 6,500 volumes. Graduates, 175.

Wesleyan University.—Located in Middletown. Incorporated, 1831. Under the direction of Methodists. Rev. Stephen Olin, D. D., President. Professors, 5; Lecturer, 1; Teachers, 2; Tutors, 2; Students, 124. Libraries, 10,300 volumes. Graduates, 110.

NEW YORK.

Columbia College.—Located in the city of New York. Received its charter, 1754. Under the direction of Episcopalians. Hon. William Alexander Duer, LL. D., President. Professors, 10; Students, 139. Libraries, 14,000 volumes. Graduates, 1,170.

Union College.—Located in Schenectady. Founded, 1795. Rev. Eliphalet Nott, D. D., LL. D., President. Professors and Assistant Professors, 11; Students, 221. Libraries, 13,000 volumes. Graduates, 2,029.

Hamilton College.—Located in Clinton. Incorporated, 1812. Simeon North, M. A., President. Professors, 4; Tutors, 2; Students, 92. Libraries, 9,000 volumes. Graduates, 464.

Hamilton Literary and Theological Institution.—Located in Hamilton. Founded, 1820. Under the direction of Baptists. Rev. Nathaniel Kendrick, D. D., senior Professor. Other Professors, 6; Lecturer, 1; Tutors, 3; Students in college, 74; preparatory department, 83. Libraries, 4,600 volumes. Graduates, 140.

Geneva College.—Located in Geneva. Founded, 1825. Under the direction of Episcopalians. Rev. Benjamin Hale, D. D., President. Professors, 8; Tutors, 2; Students, 66; Medical Students, 81. Libraries, 5,400 volumes. Graduates, 43.

University of New York.—Located in the city of New York. Founded, 1831. Hon. Theodore Frelinghuysen, LL. D., Chancellor. Professors, 12; Students, 85. Graduates, 106.

NEW JERSEY.

College of New Jersey.—Located in Princeton. Founded, 1746. Rev. James Carnahan, D. D., President. Professors, 8; Tutors, 4; Students, 263. Libraries, 11,000 volumes. Graduates, 2,183.

Rutgers College.—Located in New Brunswick. Founded, 1770. Under the direction of the Reformed Dutch Church. Rev. Philip Milledoler, D. D., President. Professors, 5; Students, 76. Libraries, 6,500 volumes. Graduates, 300.

PENNSYLVANIA.

University of Pennsylvania.—Located in Philadelphia. Founded, 1755. Rev. John Ludlow, D. D., Provost. Professors, 4; Instructors in the collegiate department, 2; Professors in Medical department, 7; Students in Collegiate department, 131; in Medical department, 350. Libraries, 5,000 volumes. Graduates, 875.

Dickinson College.—Located in Carlisle. Incorporated, 1783. Under the direction of Methodists. Rev. John Price Durbin, D. D., President. Professors, 5; Tutors, 3; Law Students, 23; Collegiate Students, 99. Libraries, 10,600 volumes. Graduates, 510.

Jefferson College.—Located in Canonsburg. Incorporated, 1802. Rev. Matthew Brown, D. D., President. Professors, 6; Tutors, 2; Students, 147; others in a preparatory course, 56. Libraries, 4,500 volumes. Graduates, 650.

Alleghany College.—Located in Meadville. Founded, 1817. Under the direction of Methodists. Rev. H. J. Clark, M. A. President. Professors, 3; Tutor, 1; Students, 100. Libraries, 8,000 volumes. Graduates, 16.

Western University.—Located in Pittsburg. Founded, 1820. Libraries, 500 vols. Graduates, 45. Not now in operation.

Washington College.—Located in Washington. Founded, 1806. Rev. David McConaughy, D. D., President. Professors, 4; Tutor, 1; Students, 59. Preparatory department, 85. Libraries, 3,300 volumes. Graduates, 224.

Lafayette College.—Located at Easton. Founded, 1832. Rev. George Junkin, D. D., President. Professors, 7; Students in Collegiate department, 51; in Law department, 5. Libraries, 1,350 volumes. Graduates, 18.

Pennsylvania College.—Located in Gettysburg. Founded, 1832. Under the direction of Lutherans. Rev. C. P. Krauth, D. D., President. Professors, 4; Lecturer, 1; Tutors, 2; Students, 59; others in a partial or preparatory course, 82. Libraries, 2,270 volumes. Graduates, 35.

Bristol Collegiate Institution.—Located at Clifton, near Bristol. Founded, 1833. Under the direction of Episcopalians. Not now in operation.

Marshall College.—Located in Mercersburg. Incorporated, 1836. Rev. F. A. Rauch, D. P., President. Professors, 3; Tutor, 1; Students, 48. Libraries, 7,800. Graduates, 13.

DELAWARE.

Newark College.—Located in Newark. Founded, 1833. Rev. Richard S. Mason, D. D., President. Professors, 4; Students, 55; Libraries, 1,200 volumes. Graduates, 4.

MARYLAND.

St. John's College.—Located in Annapolis. Founded, 1784. Rev. Hector Humphreys, D. D., President. Professors, 5; Students in regular Collegiate course, 27; in the partial course and grammar school, 37. Libraries, 4,000 volumes. Graduates, 117.

St. Mary's College.—Located in Baltimore. Founded, 1793, and incorporated 1804. Under the direction of Catholics. Rev. John J. Chanche, D. D., President. Instructors, 25; Students, 70; others in a partial or preparatory course, 137. Libraries, 12,000 volumes. Graduates, 187.

University of Maryland.—Located in Baltimore. Founded, 1812. Not now in operation.

Mount St. Mary's College.—Located in Emmitsburgh. Incorporated, 1830. Under the direction of Catholics. Rev. John McCaffrey, M. A., President. Instructors, 7; other teachers, 10; Students, 31; in the grammar school, 85. Libraries, 3,500 volumes. Graduates, 41.

Mount Hope College.—Located near Baltimore. Incorporated, 1832. Present state not ascertained.

DISTRICT OF COLUMBIA.

Georgetown College.—Located in Georgetown. Founded, 1799. Under the direction of Catholics. Rev. Thomas F. Mulledy, D. D., President. Instructors, 17; Students, 134. Libraries, 12,000 volumes. Graduates, 90.

Columbian College.—Located in Washington. Incorporated, 1821. Under the direction of Baptists. Rev. Stephen Chapin, D. D., President. Instructors, 9; Lecturer, 1; Students, 25. Libraries, 4,200 volumes. Graduates, 97.

VIRGINIA.

William and Mary College.—Located in Williamsburgh. Incorporated, 1691. Thomas R. Dew, M. A., President. Professors, 4; Students, 140. Libraries, 4,250 volumes.

Hampden Sidney College.—Located in Prince Edward county. Incorporated, 1788. Hon. William Maxwell, LL. D., President. Professors, 10; Tutor, 1; Students, 65. Medical students, 63. Libraries, 8,000 volumes.

Washington College.—Located in Lexington. Founded, 1812. Rev. Henry Ruffner, D. D., President. Professors, 4; Students, 49. Libraries, 2,000 volumes. Graduates, 400.

University of Virginia.—Located in Charlottesville. Founded, 1819. John A. G. Davis, M. A., Chairman. Professors, 9; Students, 243. Libraries, 16,000 vols. Graduates, 200.

Randolph-Macon College.—Located in Boydton. Incorporated, 1830. Under the direction of Methodists. Rev. M. C. Garland, M. A. President. Teachers, 6; Students, 98.

Emory and Henry College.—Located at Glade Spring, Washington Co. Founded, 1838. Incorporated, 1839. Under the direction of Methodists. Rev. Charles Collins, M. A., President. Professors, 2; Tutors, 2. Students in the different departments about 140. Libraries, 1,000 volumes.

Rector College.—Located in Harrison County. Incorporated 1839. Rev. Charles Wheeler, President. Other particulars not known.

NORTH CAROLINA.

University of North Carolina.—Located at Chapel Hill. Founded, 1789. Hon. David L. Swain, M. A., President. Professors, 6; Tutors, 2; Students, 164. Libraries, 9,000 volumes. Graduates, 620.

Davidson College.—Located in Mecklenburg County. Incorporated, 1838. Rev. Robert Hall Morrison, D. D., President. Professors, 2; Tutor, 1; Students, 86.

Wake Forest College.—Located in Wake Forest. Founded, 1833. Incorporated, 1838. Samuel Wait, M. A., President. Instructors, 4; Students, 77. Graduates, 9.

SOUTH CAROLINA.

College of Charleston.—Located in Charleston. Founded, 1785. Incorporated anew, 1791, by the name of Charleston College, and incorporated again by its present name, 1838. Rev. William T. Brantley, D. D. President. Professors, 3; Students, 50. Libraries, 2,000 volumes. Graduates, 67; last commencement, 3—making 70.

College of South Carolina.—Located in Columbia. Founded, 1804. Hon. Robert W. Barnwell, M. A., President. Instructors, 8; Students, 160. Libraries, 18,000 volumes.

GEORGIA.

University of Georgia.—Located in Athens. Incorporated, 1785. Rev. Alonzo Church, D. D., President. Professors, 6; Tutors, 2; Students, 116. Libraries, 11,000 volumes. Graduates, 433.

Oglethorpe University.—Located at Midway. Incorporated, 1836. Rev. Carlisle P. Beman, M. A., President. Professors, 4; Teacher, 1; Students, 31; Preparatory department, 120.

Emory College.—Located in Oxford. Incorporated, 1837. Under the direction of Methodists. Rev. Augustus B. Longstreet, President. Professors, 4; Students, 33.

ALABAMA.

University of Alabama.—Located in Tuscaloosa. Incorporated, 1820. Went into operation, 1831. Rev. Basil Manly, D. D., President. Professors, 5; Tutors, 2; Students, 56. Libraries, 5,289 volumes. Graduates, 54.

La Grange College.—Located at La Grange. Founded, 1831. Under the direction of Methodists. Rev. Robert Paine, M. A., President. Instructors, 5; Students in all departments, 140. Libraries, 1,000 volumes.

Spring Hill College.—Located at Spring Hill. Founded, 1830. Under the direction of Catholics. Rev. Peter Mauvernay, Superintendent. Instructors, 4; Students, 107. Library, 4,000 volumes.

MISSISSIPPI.

Jefferson College.—Situated at Washington. Incorporated, 1802. Rev. A. Stephens, President. Professors, 4; Students, 59. Libraries, 1,522 volumes.

Oakland College.—Located at Oakland. Founded, 1831. Rev. Jeremiah Chamberlain, D. D., President. Professors, 5; Students in all departments, 160.

Mississippi College.—Located at Clinton. Established, 1830. Under the direction of Methodists. Not now in operation, but will commence operations in January next.

LOUISIANA.

College of Louisiana.—Located in Jackson. Incorporated, 1825. James Shannon, M. A., President. Professors, 4; Students in all departments, 106. Libraries, 1,800 volumes. Graduates, 12.

Franklin College.—Nothing of this college in particular is known.

Jefferson College.—Located at St. James. Founded, 1831. Thomas R. Ingalls, M. A., President. Instructors, 6; Students, 138. Libraries, 1,000 volumes.

St. Charles College.—Located at Grand Coleau. Under the direction of Catholics. Rev. Nicholas Point, President.

College of Baton Rouge.—Located at Baton Rouge. Founded, 1838. Rev. William B. Lacey, D. D., President. Professors, 4; Students, 70. Libraries, 300 volumes.

TENNESSEE.

Greenville College.—Located in Greenville. Founded, 1794. Rev. James Maclin, M. A. President. Instructors, 2; Students, 30. Libraries, 3,600 vols. Graduates, 100.

University of Nashville.—Located in Nashville. Incorporated by the name of Cumberland College, 1806. In 1826, by an act of legislature, it took the name of the University of Nashville. Rev. Philip Lindsley, D. D., President. Professors, 4; Tutors, 2; Students, 106. Libraries, 8,493 volumes. Graduates, 220.

East Tennessee University.—Located in Knoxville. Incorporated, 1807. In January, 1840, its name was changed to East Tennessee University. Joseph Estabrook, M. A., President. Professors, 3; Tutor, 1; Students, 52. Libraries, 3,307 volumes. Graduates, 32.

Jackson College.—Located near Columbia. Founded, 1830. ————, President. Professors, 2; Tutors, 2; Students in all departments, 100. Libraries, 1,250 volumes. Graduates, 3.

Washington College.—Located near Jonesborough, East Tennessee. Founded, 1794. ————, President. Professors, 2; Students, 43. Libraries, 1,000 volumes. Graduates, 110.

KENTUCKY.

Transylvania University.—Located in Lexington. Founded, 1798. ————, President. Professors, 13; College Students, 30; Medical Students, 200; Law Students, 39. Libraries, 4,400 volumes. Graduates, 610.

St. Thomas' College.—Situated about four miles south of Bardstown. Founded, 1811. Under the direction of Catholics. Rev. Walter Coons, Superior.

Centre College.—Located in Danville. Founded, 1819. Rev. John C. Young, M. A., President. Professors, 5; Tutors, 2; Students, 66. Libraries, 2,000 volumes.

St. Joseph's College.—Located in Bardstown. Founded, 1819. Incorporated, 1824. Under the direction of Catholics. Rev. Martin J. Spalding, D. D. President. Instructors, 10; Students, 69; Preparatory department, 71. Libraries, 7,000 volumes. Graduates, 150.

Cumberland College.—Located in Princeton. Founded, 1825. Incorporated, 1827. Rev. Franceway R. Cossit, D. D. President. Professors, 3; Students, 49; Preparatory course, 23. Libraries, 1,050 volumes. Graduates, 82.

Georgetown College.—Located in Georgetown. Founded, 1829. Under the direction of Baptists. Rev. Howard Malcom, M. A., President. Instructors, 4; Teachers, 2; Students in the College and preparatory department, 105. Libraries, 1,200 volumes. Graduates, 12.

Augusta College.—Located in Augusta. Founded, 1822. Under the direction of Methodists. Rev. J. S. Tomlinson, D. D., President. Instructors, 5; Students, 75. Libraries, 2,500 volumes. Graduates, 60.

St. Mary's College.—Located in Marion County. Founded, 1822. Under the direction of Catholics. Rev. Peter Chazelle, President. Professors, 8; Tutors, 2; Students, 40; Preparatory department, 102. Libraries, 4,000 vols. Graduates, 6.

Bacon College.—Located at Harrodsburg. Founded, 1836. Rev. E. S. Burnet, President. Instructors, 7; Students, 203. Libraries, 1,200 volumes.

OHIO.

University of Ohio.—Located in Athens. Founded, 1821. Rev. Wm. H. McGuffey, M. A., President. Professors, 5. Teachers, 2; Students, 95. Libraries, 2,500 volumes. Graduates, 100.

Miami University.—Located in Oxford. Founded, 1809. Rev. Robert H. Bishop, D. D., President. Professors, 4; Teachers, 2; Students, 135; Preparatory department, 69. Libraries, 4,352 volumes. Graduates, 254.

Franklin College.—Located in New Athens. Founded, 1824. Its first incorporated

name was Alma College. Rev. Jacob Coon, acting President. Professors, 4; Tutors, 2; Students, 51; Preparatory department, 67. Libraries, 1,900 volumes. Graduates, 71.

Western Reserve College.—Located in Hudson. Founded, 1826. Rev. George E. Pierce, D. D., President. Professors, 7; Tutors, 2; Teacher, 1; Students in college, 63; Preparatory department, 33. Libraries, 4,200 volumes. Graduates, 51.

Kenyon College.—Located in Gambier. Founded, 1828. Under the direction of Episcopalians. Rt. Rev. Charles Pettit McIlvaine, D. D., President. Professors, 6; Tutors, 2; Teachers, 4; Students in college, 55; in the preparatory department, 65. Libraries, 8,720 volumes.

Granville College.—Situated in Granville. Incorporated, 1832. Under the direction of Baptists. Rev. Jonathan Going, D. D., President. Instructors, 4; Students, in all departments, 100. Libraries, 3,000 volumes.

Marietta College.—Situated at Marietta. Founded, 1832. Rev. Joel H. Linsley, D. D., President. Professors, 5; Tutor, 1. Students, 50. Libraries, 3,500 volumes. Graduates, 12.

Oberlin Collegiate Institute.—Situated at Oberlin. Incorporated, 1834. Rev. Asa Mahan, M. A., President. Professors, 8; Tutors, 2, besides other Teachers. Students in the Collegiate department, 70; Students in Preparatory department, 135.

Ripley College.—Located in Ripley. Particulars not known.

Willoughby University.—Located in Willoughby. Incorporated, 1834. Hon. Ralph Granger, M. A. President. Professors, 5; Students, 41; Graduates, 37. This University is principally a medical institution.

Cincinnati College.—Located at Cincinnati. Founded, 1819. Rev. Thomas J. Biggs, M. A., President. Professors, 7; Students, 84.

Woodward College.—Located at Cincinnati. Incorporated, 1835. Rev. B. P. Aydelotte, D. D., President. Instructors, 6; Collegiate students, 20; other students, 234. Libraries, 800 volumes.

Worthington College.—Located in Worthington. Incorporated, 1819. ————, President. Professors, 3; Teacher, 1; Students in preparatory department, 30; Medical department, 40; Medical graduates, 111. Other particulars not known.

INDIANA.

University of Indiana.—Located in Bloomington. Incorporated, 1827, and commenced operations, 1829. Rev. Andrew Wylie, D. D., President. Instructors, 5; Students in all departments, 59. Libraries, 1,765 volumes. Graduates, 59.

South Hanover College.—Located at South Hanover. Founded, 1825, and incorporated, 1829. Rev. D. McCauley, M. A., President. Instructors, 4; Students, 120.

Wabash College.—Located at Crawfordsville. Founded, 1833. Incorporated, 1834. Rev. Elihu W. Baldwin, D. D., President. Professors, 3; Tutor, 1; Students, 21. Others in preparatory department. Libraries, 2,000 volumes. Graduates, 6.

Indiana Asbury University.—Founded, 1839. Bloomington District. Under the direction of Methodists. Rev. M. Simpson, President. Instructors, 3.

ILLINOIS.

Illinois College.—Located in Jacksonville. Founded, 1829. Rev. Edward Beecher, M. A., President. Professors, 4; Students, 42. Libraries, 2,000 volumes.

Shurtleff College.—Located in Upper Alton. Founded, 1835. ————, President. Instructors, 3; Students, 60. Libraries, 1,000 volumes.

McKendreean College.—Located at Lebanon. Founded, 1834. Under the direction of Methodists. Rev. John W. Merrill, M. A. President. Instructors, 3; Students, 47.

McDonough College.—Located at Macomb. Founded, 1837.

MISSOURI.

St. Louis University.—Located in St. Louis. Founded, 1829, and incorporated, 1832. Under the direction of Catholics. Rev. John Anthony Elet, President. Instructors, 11; Students, 60; Students in the Preparatory department, 88. Libraries, 7,900 volumes. Graduates, 10.

St. Mary's College.—Located at the Barrens. Incorporated, 1830. Under the direction of Catholics. Rev. J. Timon, President. Instructors, 12; Students, 104. Libraries, 6,400 volumes. Graduates, 8.

Marion College.—Located in Marion County. Incorporated, 1831. Rev. Hiram P. Goodrich, D. D., President. Professor, 1; Tutors, 2; Students, 72. Libraries, 2,300 volumes. Graduates, 3.

Columbia College.—Located at Columbia. Founded, 1835 ——— President. Instructors, 3.

St. Charles College.—Located at St. Charles. Founded, 1839. Under the direction of Methodists. Rev. W. Fielding, M. A., President. Instructors, 3; Students in all departments, 85.

Fayette College.—Located at Fayette. Archibald Patterson, President.

MICHIGAN.

Michigan University.—Located at Ann Arbor. Founded, 1837.

Marshall College.—Located at Marshall. Rev. John Proctor Cleaveland, M. A., President. Instructors, 2; Students in all the departments, 62.

St. Philip's University.—Located at Detroit. Founded, 1836. Incorporated, 1839. Under the direction of Catholics. Rev. Charles Baurrens, President. Instructors, 4. Libraries, 3,000 volumes. Graduates, 8. Students, 8. Preparatory department, others.

THEOLOGICAL SEMINARIES.

MAINE.

Theological Seminary at Bangor.—Incorporated, 1816. Congregational. Commenced operations, 1820. Rev. Enoch Pond, D. D., Senior Professor. Professors, 3; Students, 44. Libraries, 7,000 volumes. Alumni, 120.

Thomaston Theological Institution.—Founded in 1837, and was incorporated, 1839. Baptist. Rev. Calvin Newton, President. Professor, 1. Students in the full course of study, 4; in the limited course, 5; in the preparatory course, 14. Libraries, 500.

NEW HAMPSHIRE.

Theological Seminary at Gilmanton.—Founded, 1835. Congregational. Rev. Aaron Warner, M. A., Senior Professor. Professors, 3; Students, 26. Libraries, 2,200 volumes. Alumni, 21.

New Hampton Theological Seminary.—Located at New Hampton. Founded, 1828, and went into full operation, 1830. Baptist. Rev. Eli B. Smith, senior Professor. Two other Professors. Students, about 30. Libraries, 600 volumes.

MASSACHUSETTS.

Theological Seminary at Andover.—Founded, 1808. Congregational. Rev. Justin Edwards, D. D., President. Professors, 5; Students, 153. Libraries, 17,500 volumes. Alumni, 785.

Divinity School of Harvard University.—Located in Cambridge. Commenced operations, 1824. Unitarian. Hon. Josiah Quincy, LL. D. President. Professors, 3; Students, 20. Alumni, 100.

Newton Theological Institution.—Located in Newton. Incorporated, 1826. Baptist. Rev. Barnas Sears, M. A., President. Professors, 3; Students, 44. Libraries, 4,000 volumes. Alumni, 137.

CONNECTICUT.

Theological Department of Yale College.—Located in New Haven. Commenced operations, 1822. Congregational. Rev. Jeremiah Day, D. D. President. Professors, 4; Students, 72. Alumni, 245, the greater proportion of whom continued their studies three years.

Theological Institute of Connecticut.—Located in East Windsor. Founded, 1833, and incorporated, 1834. Congregational. Rev. Bennet Tyler, D. D., President. Professors, 3; Students, 29. Libraries, 4,000 volumes. Alumni, 37.

NEW YORK.

Hartwick Theological Seminary.—Located at Hartwick. Incorporated, 1815. Lutheran. Rev. George B. Miller, M. A., senior Professor. Professors, 2; Students, 3; preparing for the seminary, 12. Library, 1,000 volumes.

New York Theological Seminary in the city of New York.—Established in 1836. Presbyterian. Rev. Joel Parker, President. Professors, 4. Students, 90. Libraries, 12,000 volumes.

General Theological Seminary of the Protestant Episcopal Church in the United States.—Located in New York. Established, 1817, in the city of New York. Removed

to New Haven, 1820. Removed back to the city of New York, 1821, in which year it was incorporated. Rt. Rev. Benjamin T. Onderdonk, D. D., senior Professor. Professors, 5; Students, 74. Libraries, 7,260 volumes. Alumni, 186.

Hamilton Literary and Theological Institution.—Located in Hamilton. Commenced operations, 1820. Baptist. Rev. Nathaniel Kendrick, D. D., senior Professor. Professors, 4; Students, 27.

Theological Seminary at Auburn.—Commenced operations, 1821. Presbyterian. Rev. James Richards, D. D., senior Professor. Professors, 4; Students, 69. Libraries, 5,000 volumes. Alumni, 344. More than one third of these continued at the seminary three years.

Theological Seminary of the Associate Reformed Synod of New York.—Located at Newburgh. Incorporated, 1835. Rev. Joseph M. Carrell, D. D., senior Professor. Professors, 3. Students, 11. Libraries, 4,000.

NEW JERSEY.

Theological Seminary at Princeton.—Commenced operations, 1812. Presbyterian. Rev. Archibald Alexander, D. D., senior Professor. Professors, 4; Students, 110. Libraries, 6,500 volumes. Alumni, 714. A large proportion of this number remained at the seminary for the term of three years.

Theological Seminary of the Reformed Dutch Church.—Located in New Brunswick. Founded, 1784. Rev. Philip Milledoler, D. D., senior Professor. Professors, 3; Students, 30.

PENNSYLVANIA.

Theological Seminary of the German Reformed Church.—Located in York. Established, 1825. Rev. Lewis Mayer, D. D., senior Professor. Professors, 2; Students, 20.

Theological Seminary of the General Synod of the Evangelical Lutheran Church. Located in Gettysburg. Established, 1826. Rev. S. S. Schmucker, D. D., senior Professor. Professors, 3; Students, 26. Library, 7,000 volumes. Alumni, 130. All of these did not pursue a three years' course of study.

Western Theological Seminary of the Presbyterian Church in the United States.—Located in Alleghany city. Established, 1828. Rev. David Elliott, D. D., senior Professor. Professors, 3; Students, 29. Libraries, 6,000 volumes. Alumni, 175. A part only of these pursued their studies for three years.

Theological Seminary at Canonsburg.—Went into operation, 1831. Incorporated, 1833. Under the direction of the Associate Presbyterian Church. Rev. James Ramsay, D. D., senior Professor. Professors, 2; Students, 22. Libraries, 1,600 volumes. Alumni, 47.

Theological Seminary of the Associate Reformed Church.—Located at Pittsburg. Incorporated, 1828. Rev. Mr. Pressley, Professor. Students, 19.

VIRGINIA.

Theological Seminary of the Protestant Episcopal Church of Virginia.—Located in Fairfax county, near Alexandria, D. C. Rev. Richard Channing Moore, D. D., President. Professors, 3; Students, 32. Libraries, 3,500 volumes. Alumni, 126.

Union Theological Seminary.—Located in Prince Edward County. Founded, 1812. Presbyterian. Rev. George A. Baxter, D. D., senior Professor. Professors, 3; Students, 20. Libraries, 4,000 volumes. Alumni, 175. A portion only of these continued their studies for three years.

Virginia Baptist Seminary.—Located at Spring Farm, near Richmond. Established, 1832. Rev. Robert Ryland, M. A., senior Professor. Professors, 3; Students, 67, a portion only of whom are studying theology. Libraries, 1,500 volumes.

SOUTH CAROLINA.

Southern Theological Seminary at Columbia.—Established, 1828. Went into operation in 1831. Incorporated, 1832. Presbyterian. Rev. George Howe, D. D., senior Professor. Professors, 3; Students, 18. Libraries, 3,730 volumes. Alumni, 62. A portion of whom did not pursue their studies for three years.

Theological Seminary at Lexington.—Established, 1832. Commenced operations, 1835. Lutheran. Rev. Ernest L. Hazellius, D. D., Professor. Students, 10. Libraries, 1,600 volumes. Alumni, 20.

Furman Theological Seminary.—Located at High Hills. Baptist. Professors, 2; Students, 30. Library, 1,000 volumes.

GEORGIA.

Baptist Literary and Theological Seminary.—Located in Eaton. Commenced operations, 1834. Students, 10.

TENNESSEE.

Southern and Western Theological Seminary.—Located in Maryville. Established, 1819. Presbyterian. Rev. Isaac Anderson, D. D., senior Professor. Professors, 2; Students, 24; Libraries, 6,000 volumes. Alumni, 90.

OHIO.

Theological Department of Western Reserve College.—Located in Hudson. Presbyterian. Rev. George E. Pierce, D. D., President. Professors, 3; Students, 14.

Lane Seminary.—Located in Cincinnati. Incorporated, 1829. Commenced full operations, 1832. Presbyterian. Rev. Lyman Beecher, D. D., President. Professors, 3; Students, 31. Libraries, 10,326. The whole number of theological students have been 90, a large proportion of whom have entered the ministry.

Theological Seminary of the Diocese of Ohio.—Located in Gambier, in connection with Kenyon College. Commenced operations, 1828. Rt. Rev. Charles P. McIlvaine, D. D., President. Professors, 3; Students, 10.

Theological Department in Granville College.—Located at Granville. Baptist. Professors, 2; Students, 8.

Theological School.—Located in Columbus. Under the direction of Lutherans.

Theological Department of Oberlin Collegiate Institute.—Located at Oberlin. Rev. Asa Mahan, M. A. President. Professors, 4. Students, 54.

ILLINOIS.

Alton Theological Seminary.—Located in Upper Alton. Baptist. Founded, 1835.

Carlinville Theological Seminary.—Located in Carlinville. Presbyterian. Founded, 1838. Libraries, 700 volumes.

STATISTICS OF THE TRIENNIAL CATALOGUE OF THE MIAMI UNIVERSITY, OHIO, FOR 1840.

The following is a list of those who have graduated each year from the commencement of the Institution.

Year.	Graduates.	Ministers.	Lawyers.
1826,	12	9	2
1827,	9	1	2
1828,	11	3	3
1829,	10	5	3
1830,	10	3	3
1831,	17	6	5
1832,	12	6	1
1833,	21	10	3
1834,	22	8	7
1835,	27	10	4
1836,	22	3	5
1837,	27		
1838,	21		
1839,	32		
	253	64	38

Of the above number of graduates, sixty-four have entered the ministry; thirty-eight have entered upon the practice of law; twenty-four are employed in teaching; and fifteen have deceased. Twenty-one other individuals have received honorary degrees.

STATISTICS OF THE TRIENNIAL CATALOGUE OF DARTMOUTH COLLEGE FOR 1840.

THE following is a list of those who have graduated, from the commencement of the Institution, and also of those who have entered the ministry each year.

Year.	Grad.	Min.	Year.	Grad.	Min.	Year.	Grad.	Min.	Year.	Grad.	Min.
1771,	4	2	1789,	24	8	1807,	41	6	1825,	27	7
1772,	2	2	1790,	31	10	1808,	40	7	1826,	36	16
1773,	6	4	1791,	49	19	1809,	35	5	1827,	38	10
1774,	8	6	1792,	27	9	1810,	27	5	1828,	41	19
1775,	11	7	1793,	39	9	1811,	53	11	1829,	33	6
1776,	12	3	1794,	45	9	1812,	34	5	1830,	31	10
1777,	12	9	1795,	32	10	1813,	41	11	1831,	28	8
1778,	17	6	1796,	35	8	1814,	33	7	1832,	33	8
1779,	17	1	1797,	30	3	1815,	31	11	1833,	30	6
1780,	10	5	1798,	40	14	1816,	24	11	1834,	29	6
1781,	4	1	1799,	35	8	1817,	39	18	1835,	50	8
1782,	4	1	1800,	28	4	1818,	23	15	1836,	44	3
1783,	14	6	1801,	29	9	1819,	25	8	1837,	37	
1784,	17	13	1802,	22	8	1820,	24	6	1838,	42	
1785,	20	12	1803,	44	7	1821,	26	11	1839,	61	
1786,	25	10	1804,	34	8	1822,	44	23	1840,	51	
1787,	27	11	1805,	28	6	1823,	33	11			
1788,	19	9	1806,	33	5	1824,	28	5			
									70 yrs.	2,052	545

Of those who have graduated in the regular course of study, 16 have been Presidents of colleges or theological seminaries; 50 have been Professors in colleges or theological seminaries; 8 have been Governors of States; 13 have been Judges of Supreme Courts; 9 have been Senators in Congress; 42 have been Representatives in Congress; 2 have been Ambassadors to Foreign Courts; and 1 a Postmaster General. Besides the above alumni, 524 not alumni of the Institution have received the degree of bachelor or doctor in medicine in the regular course of study; and 323 have received honorary degrees—making in the whole 2,899 who have received degrees at the Institution. Of the 2,052 alumni, 1,456 are now living; and of the 545 ministers, 386 still survive.

BOARD OF EDUCATION OF THE GENERAL ASSEMBLY OF THE PRESBYTERIAN CHURCH.

EXTRACTS from the last Annual Report of the Board of Education of the General Assembly of the Presbyterian church.

While we report our operations during the last year, believing that we have done what we could, but freely acknowledging that we believe we are by no means doing as much for the cause as we ought to do, we trust the Assembly will scrutinize the causes of this want of success. When we speak of want of success, we mean that we are not bringing forward to the ministry, by any means, as many men as the Presbyterian Church ought to furnish for the work of the ministry, and a perishing world demands at

our hands. The General Assembly at its last meeting by a resolution, "recommended to the Board to use increased exertions to augment the number of candidates under their care." But we are compelled to report to the Assembly the fact, that the number instead of being augmented, has suffered a further diminution. A sufficient number have not applied for aid to fill up the places of those who have been licensed to preach the Gospel, or on other accounts have ceased to receive aid from the Board during the past year. Our Agents have been instructed to press on the Church the importance and necessity of prayer to the Lord of the harvest, as the *great means* to be employed and relied on for this purpose.

But the truth is, we have it in our power to accomplish but little in this matter: if God does not pour out his Spirit, and convert our young men, in answer to the prayers of his people, and in connection with the faithful preaching of the *Word* by his ministers, and then fill their hearts with an unquenchable desire to proclaim the news of a Saviour's love to the perishing; what can a few feeble Agents accomplish in such a vast field as the Presbyterian Church? While we trust we feel willing to take our full share of the responsibility in this work, we feel ourselves justified in rolling the greater portion back where we think it properly belongs, on the *Presbyteries*, the *Pastors*, and the *Elders*, and *Church Members*. The resolutions passed by the General Assembly last year, were all that we could desire in that way. We have endeavored in conformity with them to do what we could. We have received every young man who came to us with proper testimonials—indeed where a Presbytery recommends, we always receive the applicant promptly. The case must be a strong one where we would decline. We have also granted aid, to the amount heretofore given, to all entitled to it; although we have had much difficulty during a great part of the year to raise the necessary funds.

The number of candidates under the care of the Board and its Auxiliaries, during the last year, as far as we have received Reports, are two hundred and seventy.

If we had received full reports, we should have added a few more names, but not many.

The amount of the receipts during the year is \$24,411 20.

Agencies.—We have nothing special to report this year, in regard to our agents, except that we have not been able to procure "a suitable number of zealous and discreet agents," according to the "earnest recommendation" of the last General Assembly.

The Corresponding Secretary has superintended the affairs of the Board as heretofore, although during the last year there has been a state of things which has of necessity occasioned no small degree of anxiety and perplexity. The deranged state of the currency of the country, has embarrassed all financial operations, and many of our most liberal patrons have suffered so much from the pressure, that they could not do for us as heretofore. Some indeed made extra efforts, but still our collections from the churches have been smaller than in other years; and then from the state of exchanges, we have been obliged to have so many places of deposit, as to render our operations complicated and inconvenient.

The Report closes with the following exhortations:

1. Let ministers press on parents the duty of dedicating their sons to God from their early years for this important work.

2. Let ministers press the duty on young men entering the communion of the church.

3. Let ministers frequently bring this subject before their congregations, and press upon them their individual duties in regard to the salvation of the world.

In the Appendix to this Report is contained the following document, which we here insert on account of its just remarks.

When the Report of the Board of Education was presented to the General Assembly, in May, 1839, it was referred to a Committee consisting of Rev. President Young, Rev. Dr. Alexander, and Mr. James McKenzie. This Committee made a Report which was adopted; and a part of this Report is again presented to the churches, on account of its intrinsic importance.

"Whereas there is a very great and increasing demand for preachers of the gospel, as well to supply our moral destitutions at home, as to evangelize the hundreds of millions of heathen who are perishing without instruction—and whereas our church, if we compare its efforts with its ability, will be found doing very little in this great work, neither being engaged extensively and earnestly in prayer to God for the multiplication of gospel laborers, nor presenting sufficiently to the minds of its youth the wants of a dying world, and the claims of their Redeemer to the unreserved consecration of their powers to his service as preachers of the gospel—and whereas we feel that we can rely confidently on the blessing of God to enlarge our operations, and increase our success, if we endeavor, in dependence on Him, to use all active and vigorous measures, both for multiplying the numbers and securing the intellectual and moral advancement of our candidates for the gospel ministry, as well as all suitable means for guarding against the intrusion into the sacred office of those who would desecrate its functions. Therefore,

"Resolved, 1. That it be earnestly recommended to the pastors and members of our churches that prayer be made to God continually, that he would pour out his Spirit on the hearts of our young men, and prepare multitudes of them to serve him in the ministry of reconciliation.

"2. That it be recommended to our pastors and elders to look out, in all our churches, for young men of suitable piety and talents, who may be educated under the care and by the assistance of the church, for the work of the gospel ministry; to converse and pray with such young men on the subject of their dedicating themselves

to the service of God, in preaching the gospel; and to endeavor by every proper means to induce them to qualify themselves for becoming the ambassadors of Christ to their perishing fellow-men.

"3. That while the Assembly would recommend to the Board of Education the exercise of all due caution in the reception of its candidates, and a strict supervision of them during their whole course of instruction, to prevent the sacred funds intrusted to their management by the church, from being perverted to the support of those who are unworthy of the patronage of the church, the Assembly would also recommend to the Board to aim at a great enlargement of their operations and usefulness—and to effect this desirable object, they would recommend to the Board to use increased exertion to augment, not merely the contributions of our churches to this cause, but the number of candidates under their care.

"4. That it is the deliberate conviction of this Assembly, formed as the result of much experience, that an efficient system of agencies, by which all the churches of our connection may be visited from year to year, is, in the present condition of Christian feeling and knowledge on the subject of benevolent operations, absolutely indispensable—that the Assembly therefore earnestly recommend to the Board of Education the employment of a suitable number of zealous and discreet agents, by whose instrumentality, or the instrumentality of voluntary agents engaged to co-operate with them, all the churches may have this important cause annually presented before them; and the Assembly would recommend to its churches that they receive with kindness and hearty co-operation the labors of the agents of all our ecclesiastical Boards, remembering that the service in which these brethren are engaged, is an arduous self-denying service, undertaken not for filthy lucre, but for the glory of God, that our people may have an opportunity of understanding their duty, and discharging it in reference to the advancement of Christ's kingdom in its various branches.

"5. That it be recommended to the Presbyteries to adopt the plan of the Board, heretofore published, so far as to examine and recommend all candidates for pecuniary aid, who may reside within their bounds; and that they continue to exercise over such candidates, while in the course of education, such care and supervision as may be necessary—and when the conduct of any beneficiary shall be such as to require his dismissal from a place on the funds of the Board, that the Presbytery to which he belongs be informed of the same."

Alexander Henry, Esq. is President of the Society; Rev. Francis McFarland, D. D. is Corresponding Secretary; and Joseph B. Mitchell, Esq. is Treasurer.

NORTHERN BAPTIST EDUCATION SOCIETY.

EXTRACT from the Annual Report of the Northern Baptist Education Society.

The importance of this Society was never more apparent than at the present time, though unfortunately its utility is perceived by but comparatively few.

It may be useful to survey for a few moments the field which this Society occupies. Its object is to promote theological learning. Theological education in the Baptist ministry is low; low in fact, and relatively when compared with other denominations. It is important to a just appreciation of the value of this Society, that this fact should be fully apprehended. If it be a fact, it should be admitted, however humiliating its acknowledgment, may be, and made the basis of our action; for there can be but little hope of a cure where the nature of the disease is not understood.

The Baptist denomination has in these United States not far from seven thousand churches, and about four thousand ordained ministers; and if we were to suppose that the elementary education of our ministry had been equal to two years, above the rudiments of an English education, including all departments, we should undoubtedly make the estimate too high.

The incipient preparations to educate our ministry, made previously to the war of the revolution, were almost entirely demolished, during that long and sanguinary, but victorious struggle for independence. We had but one institution, the Rhode Island College, which during the war was converted into a soldier's barrack, its president, meanwhile, occupying a seat in the Colonial Congress.

The war of the revolution, like a spring-flood, uprooted the denomination, and scattered it over the whole surface of our territory, but finding in every place a congenial soil, and having the power of germination, it took root; and it has now filled the land. Efforts to educate the ministry, however, were scarcely recommenced during the remainder of the last century. In 1800, the denomination had increased to about 100,000 communicants; and there is no probability that at that period more than one in twenty-five of our ministers possessed anything beyond a common English education. We mention this with no intention to disparage those good men; were we to speak of them we should speak in terms of the highest commendation; we state it merely as a fact, from which we would reason. We had at that period but one institution in the whole country, in which we claimed to have any particular interest. The Rhode Island College had been resuscitated, but was feebly sustained and but partially endowed. This state of things

remained, without any apparent change, until the formation of this Society, 1814. The attention of the Society, so far as it regards institutions, was first directed to Maine. It was helpful, and, we may add, chiefly instrumental in causing to be opened, and in sustaining an institution in Waterville, now known as the Waterville College, from its commencement up to about 1824, when the Society directed its attention to the establishment of Newton Institution, one of the Professors of which it continued to sustain till 1830.

In 1820 the Baptists had three institutions. To the College in Rhode Island and the Institution in Maine, was added, in 1817, Hamilton Literary and Theological Institution. In 1830 the number of our institutions had increased to eight. To those already mentioned had been added Columbian College, organized 1821, Newton Institution, opened for the reception of students Nov. 28, 1825, New Hampton Institution opened 1825, a Classical and Theological Institution organized in South Carolina, 1829, and the Virginia Baptist Seminary, established 1830. Since 1830 to the present time, the number of institutions of equal rank has more than trebled.

For the ensuing year the Rev. Daniel Sharp, D. D. is President; Rev. Ebenezer Thresher, Secretary; and Mr. Gardner Colby, Treasurer.

Anniversaries of Societies connected with the Michigan Education Society.

MICHIGAN BRANCH.

THE anniversary of the Michigan Branch of the American Education Society, was held at Tecumseh during the session of the synod at that place.

The President and Vice Presidents being absent, Charles Hastings, Esq., of Troy, was called to the chair, and the meeting was opened with singing and prayer.

The Secretary made a verbal report of the doings of the Executive Committee during the year, which was in substance as follows:

Owing to the pecuniary embarrassments of the country, little has been done during the past year towards replenishing the treasury. The Rev. William Potter, agent of the Western Reserve Branch of the American Education Society, visited most of the important churches and made collections, which amounted in all to \$245 39,

which by permission of the Parent Society was paid over to the Western Reserve Branch.

Something more is now due on subscription which may yet be paid in. The church in Detroit has not been visited, for which reasons, in connection with those before stated, the amount of our annual receipts has been diminished. The Committee hope to secure an efficient agent for the year to come, to act in connection with the Western Reserve Education Society, and that the results of the year will be more favorable.

The following Resolutions were then offered, accompanied with addresses:

1. *Resolved*, That a thoroughly educated ministry is peculiarly demanded in the present situation of the churches in the West, and in the present crisis of the affairs of this nation.

Moved by the Rev. Mr. Marsh, of Leoni, and seconded by the Rev. Luther Humphrey, of Beardsley's Prairie.

2. *Resolved*, That the beneficiaries of the American Education Society, have generally exerted a most happy and powerful influence upon the piety of our seminaries of learning, revivals of religion in our churches, and upon the progress of the gospel among the heathen.

Moved by Rev. Calvin Clark, of Gull Prairie, and seconded by Rev. D. C. Blood, of Tecumseh.

3. *Resolved*, That the wants of the church and the world, can never be fully met without the agency of literary institutions, which are secure from political influence.

Moved, with an address, by the Rev. John P. Cleaveland, of Marshall.

The addresses made a happy impression upon the audience, and from the interest manifested, it is evident that this Society is deeply seated in the affections of our brethren in this State. The officers for the last year were then reelected as the officers for the present year. And with the concurrence of the Parent Society, it was moved that the Society coöperate with the Western Reserve Branch, as they did the year before.

Closed with singing and prayer.

Hon. Wolcott Lawrence, of Monroe, is President of the Branch; the Rev. Ashbel S. Wells, of Troy, is Secretary; and Horace Hallock, Esq., of Detroit, is Treasurer.

MAINE BRANCH.

THIS Branch held its Anniversary on Wednesday afternoon, June 24, 1840, in the Rev. Mr. Thurston's meeting-house, Hallowell. David Dunlap, Esq., one of the Vice Presidents, presided on the occasion. The meeting was opened with prayer by the Rev. Calvin E. Park of Waterville. The Annual Report of the Directors was read by the Rev. Dr. Tappan, and adopted, and the meeting was addressed by the Rev. Edward C. Cutter, Rev. Dr. Patton of New York, and the Secretary of the Parent Society.

Hon. Robert P. Dunlap is President of the Society for the ensuing year, Rev. Benjamin Tappan, D. D. Secretary, and Prof. William Smyth is Treasurer.

From the Report we shall make extracts in the next number of the Journal.

CONNECTICUT BRANCH.

THE Fourteenth Anniversary of this Society was held at New Haven, in connection with the meeting of the General Association, on Tuesday, June 16, 1840. President Day was called to the chair. The meeting was opened with prayer by the Rev. Mr. Walker of Brattleboro', Vt. The report of the Directors was read by the Secretary and accepted. The meeting was then addressed by Rev. Joseph Emerson, Agent of the Parent Society, Rev. Benjamin F. Meigs, Missionary of the American Board at Ceylon, and Rev. Chauncy D. Eddy, General Agent of the Board.

Hon. Thomas Day is President of the Society, Rev. Samuel H. Riddel, Secretary, and Eliphalet Terry, Esq. Treasurer.

Some extracts from the Report will appear in the next Journal.

BERKSHIRE COUNTY AUXILIARY.

This Society held its Annual Meeting at Williamstown, June 9, 1840. The Rev. Samuel Shepard, D. D., presided on the occasion. After prayer, the Report was read by the Rev. Joseph Knight, an extract of which follows :

It is clearly a doctrine of the Bible, and, we suppose, a settled article in the creed of every well informed Christian, that the gospel is to be preached to every creature,

and that this gospel is to be the instrumentality which the Holy Ghost will employ to fill the earth with the knowledge of the Lord as the waters cover the sea. And by whom is this gospel to be preached? Not by angels. These holy beings God will not employ in this work of love and mercy. He will employ men, men properly furnished for this high and responsible office. Piety is the first of all requisites in the commissioned servants of the Lord of hosts. But it is a great mistake to suppose this the only requisite. Multiplied are the evils which the church has suffered, and which she still suffers, through the errors and misguided zeal of ministers of uneducated and undisciplined minds.

In secular life men conduct rationally. If they design to have a son a machinist, they thoroughly educate him in the science of mechanics. If they design him a merchant, they instruct him in the business of trade. If they wish him to be a lawyer or a physician, they take measures to have him qualified, by education, for those employments. Why should it not be so as to the ministry? Why introduce a novice into the sacred desk? Ministers to fulfil their high commission must be educated, thoroughly, systematically educated. The church and the community have begun to feel this; and it is with gratitude to the Great Head of the church, that we would record the fact that the various Christian denominations are making laudable efforts to have their ministers placed upon a higher foundation, as to education, than that on which they have stood for the years gone by. In this particular, the American Education Society designs to occupy an elevated position. Its managers admit upon its list of beneficiaries only those who are supposed to possess respectable natural talents; retain upon the list only those sustaining a reputable standing as to scholarship; and introduce into the ministry only those who have acquired a good classical and theological education. It is not pretended that no mistake has been committed in any or all of these particulars; but it is confidently believed, that as few unworthy young men have been patronized, as could have been rationally expected from a Society of this nature, and of such extended operations.

And are not well educated, well disciplined ministers needed? Are not many needed? It is supposed that the census this year in these United States will be about 16,000,000. Every thousand souls needs a minister. Sixteen thousand ministers are needed for the United States, and at the most we have not now more than ten thousand. Six thousand are wanted to-day to supply our own country. Eight hundred thousand to supply the world, and not more than 50,000 are now in this great field of evangelical labor. How and where shall the 750,000 be found, and educated,

that the world may be furnished with the living ministry? Has not the church a fearful responsibility in this thing? Shall she wait for the rich to educate their sons in sufficient numbers to evangelize the world? But will the sons of the rich choose the ministry as their future occupation? Shall she wait for young men of sufficient nerve to grapple with, and overcome the obstacles in the way of their introduction into the pastoral office, to educate themselves? Let her do this, and when will the gospel be preached to every creature? "Not many wise men after the flesh, not many mighty, not many noble are called." "God hath chosen the poor of this world, rich in faith," to be the heralds of his gospel. By their circumstances in life, they are best fitted for the laborious, self-denying duties of the holy office of an ambassador for Christ. Trained from their infancy to labor and privation, they shrink not at difficulty nor are they discouraged in adversity. These are the men to breast opposition, and preach Christ faithfully, though "Jews despise and Greeks blaspheme." Shall they be sought out, encouraged, assisted? Shall the benevolent say to them, "Consecrate yourselves to the work of the Lord in the gospel of his Son? We are the stewards of God. He has intrusted a portion of his goods to us for keeping and use. We will aid you." Let this but be done in all the churches, and the heart of many a youthful disciple, glowing with love to the Redeemer and the souls of men, but sad because of the obstacles in the way of his serving the Lord in the ministry of reconciliation, would be made glad and rejoice, and the response of the Prophet to the inquiry of the Almighty, "Whom shall I send, and who will go for us," would be echoed from hill and valley, "here am I, send me."

The ministry, too, is of vital importance to the cause of education. Does not science among us, owe much of its elevation to the influence of the ministry? Put bars and bolts upon the doors of our sanctuaries, and you put bars and bolts upon the doors of the schools of the prophets; and expel, probably, one half of the youth from our colleges and academies. Indeed, you would place the seal of death upon our primary schools. Our sons would not be as plants grown up in their youth, nor our daughters as corner stones, polished after the similitude of a palace.

The meeting was addressed by the Rev. Mr. Turner, of Great Barrington, and the Secretary of the Parent Society. The following officers for the ensuing year were then chosen.

Rev. Samuel Shepard, D. D., President; Hon. R. F. Barnard, Vice President; Rev. Joseph Knight, Secretary, Rev. H. N.

Brinsmade, Treasurer, and Calvin Martyn, Esq., Auditor. Additional Directors, Rev. William A. Hawley, J. H. Hochkin, Esq., Rev. E. L. Clarke, Rev. T. S. Clarke, Samuel Gates, Esq., Rev. E. W. Dwight, Rev. J. W. Turner, Rev. Mark Hopkins, D. D., Prof. E. Kellogg, and G. W. Weston, Esq.

WORCESTER NORTH AUXILIARY.

Extract from the Annual Report.

It has been said, that beneficiaries could acquire an education by their own efforts. This is not true, except to a very limited extent. Perhaps a few who live in the immediate vicinity of a literary institution, and could remain under the paternal roof while prosecuting their preparatory studies, might be induced to attempt the mighty task. But it would be with trembling hope, with despondency and fear assailing them at every step of their progress. While others, more unfavorably situated, would never think of attempting a course of study and expense of nine or ten years' duration, without resources. Such an undertaking, with the prospect of a scanty subsistence after getting into the ministry, would be too appalling for most minds to contemplate. However ardently the pious youth in his deep poverty might long to proclaim the gospel of salvation, he would feel that it was presumption to make the attempt. He would shrink from it as an object unattainable.

Many, who, in the ardor of youthful hope and fond desire, might commence the work of preparation, would sink under the weight of discouragements, and relinquish the undertaking in despair, without some helping hand extended to their relief.

Again, it has been objected, that the beneficiaries are extravagant, or needlessly profuse in their expenses. This objection, we are confident, will vanish on a thorough investigation. One half of all who are now in a course of education for the ministry are aided. Are all these extravagant, or are a majority, or even a great proportion of them? It cannot be pretended that they are, without a deep reflection upon a great body of professors of religion, and the most gloomy forebodings of future evil to the church. That here and there one is too profuse in his expenses will not be denied. Let it be remembered, that one such individual in a literary institution, and abroad in the community residing in different places, is sufficient to bring reproach upon the cause over a wide extent of country. Is that reproach deserved? Ought hundreds to suffer for the faults and foibles of one?

Finally. It has been objected, that the Board of the Education Society are not sufficiently careful in admitting beneficiaries. But how they could be more strict, and at

the same time accomplish their object, it is difficult to conceive. No person can be a candidate for assistance, until he has 'been a professor of religion and pursued classical studies for at least six months. He must then obtain unequivocal testimonials from three or more serious and respectable persons, stating his indigence, moral and religious character; his church connection, talents, previous education, and desire to devote his life to the Christian ministry.' These testimonials are sealed, that the writers may speak freely. With these before them, a Committee of the Board of Directors examine the candidate in regard to his talents, knowledge, and Christian experience, and if found worthy of patronage he is admitted a beneficiary, or if otherwise, he is rejected. After passing this ordeal, the beneficiary must render a minute account of his expenses and receipts quarterly, which must be certified as correct by the presiding officer of the institution at which he is, and also furnish from him a certificate that he sustains the character required of beneficiaries; and in no case can he receive more than enough to defray one half of the expenditures required with the most rigid economy. He must give his note to refund the whole, without interest, within five years after completing his education. I know not how stronger or better guards could be set against admitting the unworthy. Still it is probable, that in a world of imperfection like this, some such may occasionally be received; but whoever refuses to aid the cause on that account, must, for the same reason refuse to attempt any good on earth, lest it should result unfavorably.

Consider the destitutions of our country. We have thousands of churches more than ministers, even if every minister had one thousand souls committed to their charge. There would remain millions unsupplied. The population is increasing faster than the proportion of ministers, by 150,000 a year. What an appalling picture does such an increase of the destitute present in this republican nation.

In Illinois there are 30 Presbyterian churches entirely destitute. In Indiana, there are 40 more in the same condition. In Michigan, there are not less than 55, and among these 35 ministers could be sustained without foreign aid, could they be obtained. But the men are not to be had. There are 20 churches in Michigan partially supplied, while a large portion of the time they have none to break unto them the bread of life. In Indiana there are 20 entire counties without a Presbyterian or Congregational minister. In Kentucky there are more than 30, although this State has been settled many years, and has a more dense population, than most parts of the Western Valley. In Missouri there are 50 counties without either a Presbyterian or Congregational minister, and probably

there is not more than one of either to every 30,000 inhabitants.

In Iowa, there were last summer but four ministers of the description mentioned, and at that time 4,000 people were pouring into the territory every month. Shall the Roman Catholics supply these immense moral wastes, or shall it be done by the more favored Evangelical churches among us? The solution of this question will go far towards deciding the future fate of our country. The population of the West will soon have the control of our national councils, and if it is swayed by the dogmas of Popery, or by the corrupt leaven of infidelity, and a contempt of all true religion, it is easy to see what must be the result.

The following officers were chosen for the ensuing year, viz: Rev. Samuel Gay, President; Rev. E. Perkins, Dea. J. Ellingwood, Dea. J. Knowlton, Vice Presidents; Rev. Cyrus Mann, Secretary; Moses Chamberlain, Treasurer; Asa Fessenden, Auditor.

AMERICAN EDUCATION SOCIETY.

THE Quarterly Meeting of the Directors was held at the Rooms, July 8, 1840. The usual business was transacted, and the appropriations to beneficiaries were ordered to be paid under the direction of the Financial Committee.

The Rev. James R. Wheelock, late of Barre, Vt., was appointed, by the request of the Maine Branch, to an agency of three months within their bounds, and has entered upon the duties of his agency.

LETTER FROM A PRESIDING MEMBER OF THE CONCERT OF BENEFICIARIES TO THE SECRETARY.

MAY 21, 1840.

Rev. and Dear Sir,—In a former communication which was addressed to you in behalf of the beneficiaries in this institution, I was allowed to record the notice of a good degree of religious interest, which had prevailed among the students.

Again I am happy to state that God has shown us favor. At the commencement of this term, as the students returned to college, it was obvious that there was a degree, I may say an unwonted degree, of religious interest awakened in the hearts of a portion of the pious members. Some had come directly from places which were richly refreshed with revivals that were characterized with very interesting features. And it was announced to all as we suc-

cessively arrived, that this village also was sharing in the *gift of the Spirit*. Evening meetings which had been commenced a few weeks before the beginning of the term, and which have been held almost constantly ever since, and which were evidently pervaded by the silent whisperings of the Spirit, have been during the term attended more or less by the students.

A member of the senior class was here a short time previous to the commencement of the term, whose mind became anxiously interested for the issue which would follow the termination of his probationary state. Remaining thus till a week or more had elapsed, he then, after a severe conflict, apparently made a *full and hearty transfer* of his supreme interest of self and the world, to the cause of *Zion*. Possessing *calm joy*, he made efforts to induce others to embrace the Saviour. A number of weeks passed by without witnessing a general or any additional manifestation of interest. Soon however there were indications that feelings were waked up in the minds of some, which inspired the hope that they were tokens of an extensive and general revival. The current of good feeling appeared to deepen and widen. Religious meetings became crowded. A number discovered a tenderness and a few a depth of interest in regard to their undying welfare. What of interest prevailed was *calmly and quietly* expressed. No sudden outbreakings nor overheated hurstings were seen. *Composed reflection seemed to work conviction*. It is confidently hoped that seven or eight have entered into an indissoluble covenant with their Saviour to be his for ever. Some of these will direct their attention, it is believed, to the Christian ministry.

The concerts have been regularly observed, and generally promptly attended during term time. We feel that the time devoted to the observance of them, has not been misspent. We have found that our minds have become more interested in the great objects which it is the design of the American Education Society to advance, on these occasions. These have been interesting seasons, and have promoted our good.

I trust that we shall ever pray for the increased prosperity of this Society, and shall never fail to remember with deep interest the objects which it contemplates. We shall ever have occasion devoutly to record the benefit and timely assistance which it has rendered us. We are sensible that in consequence of the different relations which we sustain to it, we do not feel the same interest, or in an equal degree, which naturally arises from the relations which you sustain. Grateful for your instructions, and the tender regard which you have manifested for our temporal and eternal welfare, we wait for the pleasure of the interview which your visits afford.

FUNDS.

Receipts of the American Education Society, for the July Quarter, 1840.

INCOME FROM FUNDS	568 04
LOANS REFUNDED	799 00

LEGACIES.

Mrs. Ann Lee, late of Boston, by John A. Lowell, Esq. Ex.	1,000 00
Mrs. Sarah Litchfield, late of Braintree, by Mr. N. Hayward, Jr. Ex.	200 00
Mrs. Hannah Balch, late of Newburyport, by Mr. Daniel Smith, Ex.	64 72
Mrs. Persis Goodell, late of Athol, by Dea. Elijah Goddard, Ex. thro' Rev. Mr. Chipman	50 50
Mr. Elisha Horton, late of Litchfield, Ct. by Truman Kilbourn, Esq. Ex. thro' Stephen Deming, Esq.	500 00
Mrs. Mary P. Choate, late of Essex, by Mr. John Choate and Mrs. Sally A. Norton	150 00—1,965 22

AUXILIARY SOCIETIES.

SUFFOLK COUNTY.

(Hardy Ropes, Esq. Boston, Tr.)

Boston, Pine Street Society, in part	18 00
Bowdoin Street " "	98 00
Park Street " "	41 00
Essex Street " "	241 08
Old South " "	1 00
Franklin Street " "	1 00
Salem Street " "	60 00
A Friend	6 00—466 08

BERKSHIRE COUNTY.

(Rev. H. N. Brinsmade, Pittsfield, Tr.)

Lenox, Rev. Dr. Shepard's Ch. and Soc.	20 00
Pittsfield, Rev. Mr. Brinsmade's Ch. and Soc.	26 00—46 00

ESSEX COUNTY SOUTH.

(Hon. David Choate, Essex, Tr.)

Essex, Rev. Mr. Crowell's Soc.	45 00
Rockport, a friend in Rev. Mr. Gale's Soc.	5 00
Salem, Sabbath School in Rev. Mr. Worcester's Soc. by Mr. F. P. Webster	5 66—55 66

ESSEX COUNTY NORTH.

(Col. Ebenezer Hale, Newbury, Tr.)

Andover, Cong. in the Sem. Chapel, bal. of sub. by Rev. Dr. Woods	31 00
Haverhill, Soc. of Rev. Edward A. Lawrence, \$10 of which to const. him an H. M.	41 60
Newbury, Samuel Newman, Esq. two years' ann. sub.	10 00
S. T., by Mr. C. C. Dean	5 00—87 50

EDUCATION SOCIETY IN BROOKFIELD ASSOCIATION.

(Rev. Micah Stone, Brookfield, S. P. Tr.)

(By Rev. B. Emerson, Ag't.)

Brookfield, West	55 00
South, Evang. Soc.	10 00
Brimfield	41 16
Southbridge, sub. of individuals	47 48
Spencer	20 00
Sturbridge, including \$75 from Cyrus Merrick, Esq. for Temp. Schol. and \$40 to const. Rev. D. R. Austin an H. M.	132 00
Warren, Soc. of Rev. George Trask	80 00—335 64

EDUCATION SOCIETY IN HARMONY CONFERENCE OF CHURCHES.

(Wm. C. Capron, Esq. Uxbridge, Tr.)

(By Rev. B. Emerson, Ag't.)

Sutton, Soc. of Rev. Mr. Tracy	80 33
Uxbridge, Mr. Willard Judson	15 00—45 33

HAMPSHIRE COUNTY.

From Hon. Lewis Strong, Tr.—particulars not given	63 00
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HAMPDEN COUNTY.

[Mr. Samuel Reynolds, Springfield, Tr.]

Chester, Ladies' Benev. Soc.	7 00
Ludlow, Gents. Asso.	10 24
West Springfield, 1st Parish	75 00—92 24

MIDDLESEX COUNTY.

Brighton, Ladies' Aux. Ed. Soc. by Miss Sarah Worcester, Tr.	18 00
South Reading, a few Ladies	5 00
Topsfield, Soc. of Rev. Mr. McEwen, bal. of subscription	4 50
Evangel. Cong. Un. Soc. by Dea. Gardner Hunt	45 32—72 82

SOUTH CONFERENCE OF CHURCHES,
MIDDLESEX COUNTY.

[Mr. Otis Hoyt, Framingham, Tr.]

Holliston, Maternal Asso. by Rev. John Storrs	10 00
Marthoro', Cong. Soc. by Mr. D. Guodale	43 43
Northboro', Rev. D. H. Emerson's Soc.	22 68
Coll. of last year	17 00—39 68
Wayland, Evang. Cong. Ch. and Soc.	15 00—108 11

NORFOLK COUNTY.

[Rev. John Codman, D. D. Dorchester, Tr.]

Braintree, Dea. Jonathan Newcomb, pledged at the meeting of the County Society	25 00
Weymouth, N. P. by Dea. Ebenezer Humphrey	53 78
Received from the Tr. Particulars not given	619 29—698 07

OLD COLONY.

[Col. Alexander Seabury, New Bedford, Tr.]

Nantucket, Ladies' Ed. Soc. in Cong. of Rev. Geo. C. Partridge, to const. him an H. M. by Mrs. Anna G. Derick, Tr. thro' Mr. J. B. Thompson	40 00
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PLYMOUTH COUNTY.

[Dea. Morton Eddy, Bridgewater, Tr.]

Marshfield, Mr. Azel Ames	10 00
North Bridgewater, Ladies' Reading Circ. by Miss L. F. Dike, Sec.	5 00
Plymouth, Mr. Charles Taylor	2 00
A Friend	10 00—27 00

WORCESTER CENTRAL ASSOC.

[Hon. Abijah Bigelow, Worcester, Tr.]

Auburn, Soc. of Rev. Mr. Pratt	28 61
Boylston, do. do. W. H. Sanford	13 00
Rutland, do. do. Josiah Clark	83 00
Worcester, do. do. Mr. Sweetser, including \$40 from an individual	122 83
Soc. of Rev. Mr. Smalley	44 72
Do. do. Mr. Miller	84 12—251 67
West Boylston, Soc. of Rev. J. W. Cross	31 43—357 71
(The above by Rev. B. Emerson, Ag't.)	

EDUCATION SOCIETY IN WORCESTER
NORTH ASSOCIATION.

[Dea. Justus Ellingwood, Hubbardston, Tr.]

Lancaster, Rev. Mr. Packard's Cong.	20 06
Phillipston, Rev. Mr. Lovell's Cong. by Mr. Moses Chamberlain	51 03—71 09
(The above by Rev. B. Emerson, Ag't.)	

RHODE ISLAND STATE AUXILIARY.

[Mr. Isaac Wilcox, Providence, Tr.]

Providence, Ladies' Assoc. in Richmond St. Ch. by Mrs. A. Clark	26 00
	\$5,929 51

MAINE BRANCH.

[Prof. William Smyth, Brunswick, Tr.]

Alna, Mr. Daniel Carlton	1 00
Topsham, Cong. Ch. and Soc.	14 75
Thomaston, do. do.	10 00
Woolwich, do. do.	10 00
Wiscasset, do. do.	26 25
"Abstinence,"	1 56
Contribution at the annual meeting of the Branch	73 45

[The following thro' Rev. Prof. Pond.]

Augusta, Cong. Ch. and Soc.	46 00
Bangor, Ladies' Schol. in part	3 25

Bucksport, Cong. Ch. and Soc.	23 75
Bluehill, Ladies' Assoc. bal. to const. Rev. H. Cole, an H. M.	10 00
Bremen, Cong. Ch. and Soc.	6 00
Brewer (East), do.	3 00
Frankfort, do.	5 00
Hallowell, do. by Rev. Geo. Shepard	95 00
Ladies in part for two Schols. do.	65 00—160 00
Monson, Individuals	3 75—260 75
	\$397 75

NEW HAMPSHIRE BRANCH.

[Hon. Samuel Merrill, Concord, Tr.]

Acworth, Cong. Soc.	41 33
Bradford, a friend in Rev. Mr. Rogers' Soc.	1 50
Concord, West Cong. Ch. and Soc. by Rev. Mr. Tenney	10 00
Claremont, Cong. Soc. by Dea. J. Stevens	35 10
Canterbury, Soc. of Rev. Wm. Patrick	6 00
Cornish, Cong. Soc. by Dr. A. Boyd, Tr.	9 24
Epsom, do. by Rev. Mr. Fifield	10 00
Goshen, Soc. of Rev. Mr. Manning	7 04
Hampstead, Mr. Joshua Eastman	2 00
Lenox, 2d Ch. by Dr. A. Boyd, Tr.	2 13
Do, East, Soc. of Rev. Mr. Mason	3 54
Do, West, do. do. do. Tolman	23 50
Orford, Ebenezer N. Strong, Esq.	5 00
Portsmouth, Ladies' Ed. Soc. by Miss Lucy O. Bartlett, Pres.	25 00

[The following by Mr. Edmund J. Lane, Tr. Strafford Co. Auxiliary.]

Barrington, collections	10 00
Campton, Soc. of Rev. T. P. Beach	10 83
Dover, colls.	100 38
Rochester, do.	9 12
do.	6 06
Coll. at the ann. meeting of the Auxiliary	7 25—143 64

[The following by Samuel A. Gerould, Esq. Tr. Cheshire Co. Auxiliary.]

Hinsdale, colls.	16 62
Jaffrey, Mr. Jacob Baldwin	8 00
Cong. Ch. and Soc.	87 67
New Alstead, 2d Ch.	10 00
Rindge, Dr. A. D. Shurtleff, to const. himself a L. M. of Cheshire Co. Aux.	15 00
Cong. Ch. and Soc.	37 25
Mr. Wm. Lamson	5 00—57 25
Swansey, Rev. Mr. Rockwood's Soc.	10 45—139 99
	\$465 01

Part of the above by Rev. Job Hall, Ag't.

NORTH WESTERN BRANCH.

[George H. Fish, Esq. Middlebury, Vt. Tr.]

Randolph, Vt. Centre Cong. Ch. and Soc. by Mr. Hale	16 00
Roylton, Vt. Gents. Asso. in Cong. of Rev. C. B. Drake	13 00
Thetford, Vt. Soc. at Post-Mills	13 88
Williamstown, Vt. Cong. Ch. and Soc. by Mr. Harvey Hale, Ass. Tr. Orange Co. Aux.	21 38
	\$64 26

CONNECTICUT BRANCH.

[Eliphalet Terry, Esq. Hartford, Tr.]

Bloomfield, Dr. Hubbard	12 00
Brooklyn, Mrs. E. Smith, bal. to const. Mrs. Lucy Scarborough a L. M. of Ct. Br. by Rev. Mr. Tilton	15 00
Bethel, Cong. Soc.	5 56
Canton, coll. by U. Hosford	15 00
Columbia, do. in Cong. Soc. by Rev. Pres. Tyler	16 00
Danbury, do. in do.	44 15
Durham, do.	80 00
East Stafford, do. in part to const. Rev. G. H. Woodward, an H. M.	23 00
East Hartford, coll.	30 00
Farmington, do. in Cong. Soc.	72 45
Glastenbury, do. 1st Soc. by Rev. Mr. Riddel	61 58
Griswold, do. \$30 of which is to const. Rev. William R. Jewett a L. M. of Ct. Br.—\$30 from Joseph Leonard, to const. J. Leonard, Jr. a L. M. of Br. and \$15 from H. Tucker in part to const. himself a L. M. of the Br. by Rev. Mr. Jewett	95 00
Hartford, bal. of colls. by Charles Hosmer	14 20
Huntington, cont. in Ch. and Soc. by Rev. Mr. Punderson	12 00
Manchester, coll. in part	94 25
Milford, 1st Soc. 43 31—2d do. 15 76	57 07
Middlebury, coll. in Cong. Soc.	10 17
Middletown, donation by Henry S. Ward, Esq.	40 00
New Britain, coll. in Cong. Ch. and Soc.	80 63
North Coventry, do. in part	3 75
do. by Rev. Mr. Calhoun	23 92
Northford, do. in Cong. Soc. by Rev. Mr. Boardman	24 03
Pomfret, 1st Eccl. Soc. by G. B. Mathewson, thro' D. C. Robinson, Tr. W. Co. Ed. Soc.	48 00

<i>Plymouth, Ely Terry</i>	30 00
<i>Plymouth Hollow, Ladies' Benev. Soc. \$40 of which</i>	
<i>is to const. Rev. Harvey D. Kitchell an H. M.</i>	43 00
<i>South Coventry, coll.</i>	12 50
<i>Somers, do. in part to const. Rev. J. P. Terry an</i>	
<i>H. M.</i>	38 89
<i>Southington, do.</i>	62 64
<i>Terrysville, Cong. of Rev. Mr. Richardson</i>	9 82
<i>Watbury, coll. in 1st Cong.</i>	29 75
<i>Wallingford, do. in Rev. Mr. Gilbert's Cong. by</i>	
<i>Dea. B. Barnes, Tr.</i>	37 22
<i>Watertown, do. in Cong. Soc.</i>	59 69
<i>Washington, Ladies' Ed. Soc. by Rev. Mr. Riddel</i>	15 68
<i>Wethersfield, coll. in 1st Soc.</i>	141 37

\$1,258 22

Most of the foregoing by Rev. Joseph Emerson, Ag't.

CENTRAL AMERICAN EDUCATION SOCIETY.

[Charles Starr, Esq. N. Y. Tr.]

<i>Bennington, Vt. Mrs. F. T. Hooker, to const. her</i>	
<i>infant son Edward a L. M.</i>	40 00
<i>Connecticut Farms, N. J. coll. in Presb. Ch. in part</i>	
<i>to const. their pastor Rev. R. Street a L. M.</i>	24 50
<i>Catskill, N. Y. S. S. Day 10 00, E. B. Day 5 00,</i>	
<i>by Rev. Dr. Porter</i>	15 00
<i>Elizabeth Port, N. J. coll. in Cong. Ch. at Monthly</i>	
<i>Concert</i>	4 22
<i>Farmington Ct. Mrs. Mary Rowe</i>	20 00
<i>Greenwich, Ct. Rev. Isaac Lewis, D. D.</i>	12 00
<i>Georgia, S. W. Magill,</i>	10 00
<i>Hudson, N. Y. Charles Paul, bal. to const.</i>	
<i>himself a L. M.</i>	20 00
<i>Mrs. Laura B. Fairchild, Tr.</i>	
<i>Fem. Ed. Soc.</i>	19 50—39 50
<i>Madison, N. J. coll. in Presb. Ch.</i>	24 47
<i>Morrisstown, N. J. Miss Charlotte B. Arden</i>	30 00
<i>Newark, N. J. Rev. E. Cheever, 2d Ch. 25 00, David</i>	
<i>Nichols, 3d Ch. 15 00</i>	40 00
<i>New Preston, Ct. Mr. Hotchkiss</i>	23 00
<i>New York City, Brainerd Ch. by Rev. B. La-</i>	
<i>barce</i>	100 00
<i>Broadway Tabernacle, Wm. Peirson</i>	
<i>1 00, Donation 1 00</i>	2 00
<i>Carmine St. Ch. coll. in part</i>	24 00
<i>Central Presb. Ch. coll. in part 80 32,</i>	
<i>Mrs. J. Lathrop 1 00, Stephen</i>	
<i>Spencer 2 00, A. O. Wilcox 5 00,</i>	
<i>A. E. Kimball 1 00, Almira Kim-</i>	
<i>ball 1 00, H. M. Smith 1 00, Dan-</i>	
<i>iel M. Devoe 1 00, J. M. Judson</i>	
<i>5 00, J. W. Quincey 10 00, Mrs.</i>	
<i>Seymour 5 00, Mrs. S. M. Blatch-</i>	
<i>ford 2 00, Henry S. Blatchford</i>	
<i>1 00, J. C. B. 10 00, P. M. Ches-</i>	
<i>ter 3 00, S. Freeman 1 00. G. C.</i>	
<i>Burnup 1 00</i>	130 32
<i>Dunne St. Ch. Wm. M. Halsted</i>	100 00
<i>Mercer St. Ch. coll. in part 106 80,</i>	
<i>Rev. Dr. Skinner 25 00, George</i>	
<i>P. Shipman 25 00, Thomas Den-</i>	
<i>ney 10 00, Francis Markoe 10 00,</i>	
<i>Anson G. Phelps 50 00, Anson G.</i>	
<i>Phelps, Jr. 10 00, Benj. F. Butler</i>	
<i>25 00, R. T. Haines 100 00, R. M.</i>	
<i>1 00, Rev. Cyrus Mason 5 00, J.</i>	
<i>W. 10 00</i>	377 80
<i>Pearl Street Ch. coll. in part 38 01,</i>	
<i>A. P. Halsey 10 00</i>	48 01
<i>Seventh Presb. Ch. coll. in part 65 36,</i>	
<i>Edward Pratt, to const. his wife,</i>	
<i>Mrs. Sarah B. Pratt a L. M. 40 00</i>	105 36
<i>Third Free Ch. Horace Leet, bal. to</i>	
<i>const. himself a L. M.</i>	10 00
<i>Tenth Presb. Ch. coll. in part</i>	15 70—913 19
<i>Orange County, N. Y. Mrs. Eunice Lee, by</i>	
<i>Rev. Peter Canous</i>	10 00
<i>Troy, N. Y. First Ch. coll. 50 00, Second St.</i>	
<i>Ch. E. Wickes, Esq. 150 00</i>	200 00

\$1,405 88

UTICA AGENCY.

[J. W. Doolittle, Esq. Utica, Tr.]

[Collected by Rev. Daniel Clark, Jr. Sec.]

<i>Rev. George R. Kimball 2 00, Alder Creek</i>	
<i>Union Ch. 2 00</i>	4 00
<i>Binghamton, Pres. Ch. 71 41, Cong. Ch.</i>	
<i>11 25, Methodist Ch. 12 85</i>	95 51
<i>Colchester, Miss Sarah Downs 20 00, Cort-</i>	
<i>land 34 06, East Coventry 3 50</i>	57 56
<i>Fayetteville 12 00, Franklin 29 52, Gliberts-</i>	
<i>ville 17 00</i>	58 52
<i>Guilford, Ladies' Benev. Soc. 5 00, Cong.</i>	
<i>Ch. 50 33</i>	55 33
<i>Hamptden, Miss Lindsley 1 00, Harpersfield</i>	
<i>10 00, Head of Delaware 10 00</i>	21 00
<i>Homer 94 50, Mantus 29 75, Norwich 12 07</i>	
<i>Oneida Assoc. 6 58</i>	142 70
<i>Oneonta 5 00, Onondaga Hollow 10 63, Ote-</i>	
<i>go 12 19, Otisco & Amber 7 25</i>	35 07

<i>Rockland 4 00, Sherburn 34 32, Utica, Meth.</i>	
<i>Ch. 25 11</i>	63 43
<i>Verona, Meth. Ch. 5 98, Pres. Ch. 7 09</i>	12 97—546 09
[Collected by J. W. Doolittle, Tr.]	
<i>Camden 4 57, New Hartford 3 00, Utica, First</i>	
<i>Ch. bal. 50 cts.</i>	7 67
	\$553 96

WESTERN EDUCATION SOCIETY OF NEW YORK.

[J. S. Seymour, Esq. Auburn, Tr.]

[Collected by Rev. George R. Rudd, Sec.]

<i>Batavia 1 25, Dunkirk 23 25, Elbridge 3 50,</i>	
<i>Eltmira 74 02, Fredonia 22 00</i>	124 02
<i>Geneva, H. Dwight 75 00, Hornelsville 1 75,</i>	
<i>Ithaca 75 37, Jordan 11 00</i>	163 12
<i>Owego 64 50, Romulus 9 00, Rushville 13 85,</i>	
<i>Nunda 3 15, Southport 3 30</i>	93 90
<i>Victor 23 00, Westfield, B. J. Seward 10 00,</i>	
<i>W. Bloomfield 20 00, Warsaw 20 00</i>	93 00
<i>York 20 00</i>	\$474 04

PHILADELPHIA EDUCATION SOCIETY.

[Geo. W. McClelland, Esq. Philadelphia, Tr.]

Collected by Rev. E. Phelps, Sec. from sundry sources	\$714 00
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WESTERN RESERVE BRANCH.

[Anson A. Brewster, Esq., Hudson, Tr.]

<i>Avails of Scholarships in W. R. Coll.</i>	56 67
<i>Collections, Ch. in Cleveland</i>	24 08
<i>Do. Cong. Ch. Ohio City</i>	5 87
<i>Do. Pres. Ch. do.</i>	12 07
<i>Do. Ch. in Cuyahoga Falls</i>	14 72
<i>Do. Ch. in Berlin</i>	3 25
<i>Do. Ch. in Ravenna</i>	14 75
<i>Do. Ch. in Middlebury</i>	7 12
<i>Do. Ch. in Hudson</i>	39 50
<i>Do. Ch. in West. Res. Coll.</i>	55 50
<i>Do. Ch. in Tallmadge</i>	6 50
<i>Do. Laa. Soc. Tallmadge</i>	7 50
<i>Do. Ch. in Yme</i>	16 81
<i>Do. Ch. in Livonia</i>	28 00
<i>Do. Ch. in Aurora</i>	1 90
<i>Do. Ch. in Wintham</i>	7 18
<i>Do. Ch. in Conneaut</i>	21 39
<i>Do. Ch. in Chester</i>	1 37
<i>Do. Ch. in Painesville</i>	23 01
<i>A. Camdeny</i>	5 00
	\$351 29

MICHIGAN BRANCH.

[Horace Hallock, Esq. Detroit, Tr.]

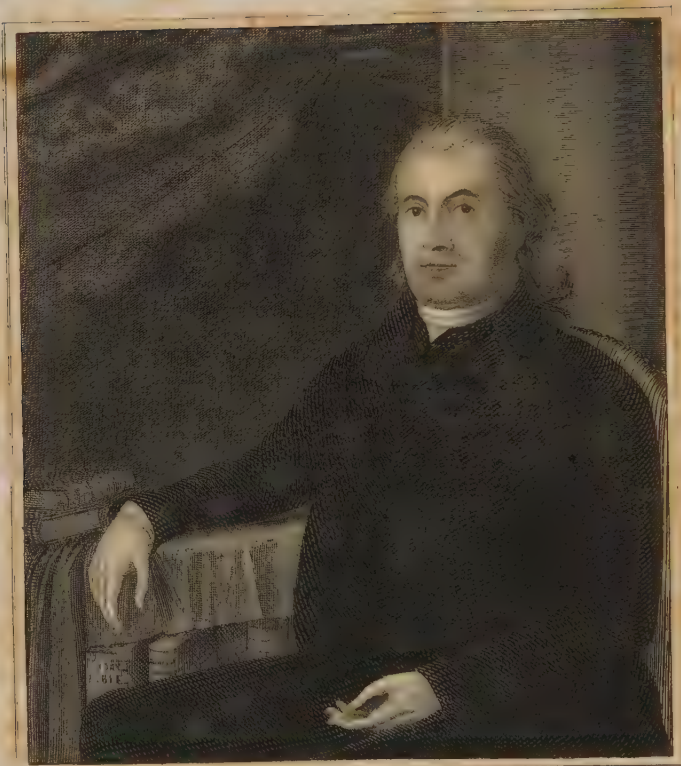
<i>Ypsilanti, by P. W. Sage</i>	12 00
<i>Monroe, by Rev. D. C. Blood, Ag't</i>	17 73
<i>Clinton, do. do.</i>	14 25
<i>Tecumseh, do. do.</i>	34 08
<i>Raisin, do. do.</i>	25
<i>Ann Arbor, do. do.</i>	10 00
<i>Ypsilanti, do. do.</i>	30 00
	\$118 81

Whole amount received \$11,732 24.

Clothing received during the Quarter.

<i>Braintree, Ms. Ladies' Ed. Soc. in Rev. Dr. Storr's Cong. by</i>	
<i>Mrs. Charlotte Fogg, Pres. 10 shirts.</i>	
<i>Bridgewater, Ms. Social Circle, by Miss L. F. Dike, thro' Dea.</i>	
<i>Morton Eddy, a bundle of shirts, socks and collars.</i>	
<i>Do. Ladies' Reading Circle, Miss L. F. Dike, Sec.</i>	
<i>by Dea. Morton Eddy, shirts and collars,</i>	
<i>valued at \$3.</i>	
<i>Dedham, Ms. 1st Parish, by Ladies, through Gen. Nathaniel</i>	
<i>Guild, a bundle, valued at \$14.</i>	
<i>Dover, N. H. Ladies' Benev. Soc. by Mr. M. F. Williams,</i>	
<i>Sec. and Tr. a bundle, valued at \$15.</i>	
<i>Franklin, N. H. Ladies' Ed. Soc. by Miss A. P. Ladd, Sec.</i>	
<i>3 bundles, valued at \$14.</i>	
<i>Marlboro', Ms. Ladies' Benev. Soc. by Miss Hannah M.</i>	
<i>Stevens, Tr. a bundle of shirts, socks, &c. &c.</i>	
<i>New Ipswich, N. H. Young Ladies' Sewing Circle, in the</i>	
<i>Academy, by Miss E. R. Shedd, a package, containing</i>	
<i>sheets, shirts, &c. &c. valued at \$25 50.</i>	
<i>Do. Ladies' Reading and Charitable Society, by</i>	
<i>Mrs. Hannah Johnson, Sec. a package con-</i>	
<i>taining shirts, socks, quilts, &c. valued at</i>	
<i>\$29 81.</i>	
<i>Newport, N. H. Ladies' 2d Reading Society, a bundle, valued</i>	
<i>at \$6 29.</i>	
<i>Do. D. D. Chapin, 3 yds. fulled cloth, valued at \$3.</i>	





Stewart Print

1840

REV. NATHAN STRONG, D.D.

Minister of the First Church, Hartford, Ct.

as mentioned in the Am. Anti-Slavery Reporter

AMERICAN QUARTERLY REGISTER.

VOL. XIII.

NOVEMBER, 1840.

No. 2.

MEMOIR OF THE REV. NATHAN STRONG, D. D.

PASTOR OF THE FIRST CHURCH IN HARTFORD, CT.

[By the Rev. SAMUEL H. RIDDEL, Hartford.]

NATHAN STRONG, D. D., the subject of the following sketch, was a son of the Rev. Nathan Strong, first minister of the North Congregational Church and Society in Coventry, Ct.* He was born on the 16th of October, 1748. His father was the son of Elnathan Strong, who was born August 20, 1686, and who lived at Woodbury, and died in middle life, leaving a young family. The father of Elnathan was Thomas Strong, who was the fourth child of Elder John Strong, who died at Northampton April 4, 1699, at the age of 94. For a more particular account of the genealogy of the Strong family, see *American Quarterly Register*, Vol. XII. pp. 9, 389.

We have no means of learning the personal history of the subject of this memoir, during any part of his childhood or youth, previous to his becoming a graduate of Yale College, in the year 1769; which was a few weeks before he had completed his twenty-first year. For several years after he was graduated, Mr. Strong remained at the college in the office of tutor, in which employment he was intimately associated, as he had been during his collegiate course, with his distinguished classmate Dr. Dwight, afterwards president of Yale College. Of the manner in which he had improved his opportunities for acquiring knowledge at this period, and evinced already the characteristics which afterwards became so prominent in his public life, something may be inferred from the remark of President Stiles, who is reported to have said, to the committee of the church in Hartford, in reply to their inquiries respecting Mr. Strong as a candidate for settlement, that "*he was the most universal scholar he had ever known.*" When we consider the high authority, on a point of this nature, from which this honorable testimony came, it will not seem improbable that it should have been received as a high encomium upon the intellectual endowments, as well as the systematic diligence of one, who, in his academic course, had been a competitor with such men as Dwight, Trumbull, Treadwell, Emmons, Lyman, and Charles Backus, who were among his cotemporaries in college.

Mr. Strong was graduated with the highest honors of the college. The following is from the Memoir of Dr. Dwight. "At the commencement

* The Rev. Joseph Strong, D. D., late of Norwich, Ct., was also a son, and a younger brother of Nathan.

but a single appointment was made from the class which received the degree of Bachelors. Before giving it out, the president sent for Dwight and Strong, and informed them that, in the view of the officers of college, they were at the head of the class, and equally deserving of the appointment; but, as Strong was the elder of the two, it would be given to him at that time, and to Dwight when the class entered on the degree of Masters." A writer in the *Christian Spectator* for September, 1833, in an article "on the character and writings of Dr. Strong," to which we shall have occasion somewhat largely to refer in compiling the facts to be embodied in the present memoir, thus pertinently remarks upon the mutual influence of this early emulation. "Whatever spirit of literary rivalry might, for a time, have actuated these two, perhaps the brightest ornaments of their class, we believe that while it did not impair their respect for each other's talents, it had the effect to increase in each those high qualifications, by which they were both so eminently fitted for public usefulness. As they came forward together in life, they were united in counsel and effort, in all the leading measures pursued for the advancement of the moral and religious welfare of the community. It is no mean praise to Dr. Strong, that he should have uniformly enjoyed the confidence, the coöperation, and the willing deference of such a man as President Dwight."

The same habits of diligence in the pursuit of every branch of knowledge which his acute and comprehensive mind could make subservient either immediately or remotely to the useful purposes of life, continued with Dr. Strong through his whole subsequent course; and as appears from the results of his public labors, and from the testimony of his cotemporaries, with the same success in active, professional life, which had been witnessed by his venerable instructor, and had rewarded his earlier efforts in classical literature. In a brief obituary notice of Dr. Strong, prepared as an announcement of his decease by the Rev. Thomas Robbins, at that time pastor of a church in East Windsor, Ct., this valuable feature of his character is thus recognized.

"Very diligent in the improvement of time, he rose early in the morning, and devoted all that could be spared from necessary avocations, the calls of company, and the active labors of his profession, to the duties of retirement and study. By thus cultivating a mind of the first class for activity and penetration, he became very eminent as a divine, and possessed of extensive erudition. His learning has not been duly appreciated, as it was never displayed in his public instructions, and but partially exhibited in his intercourse with his acquaintance. Yet his information extended to almost every subject. The state of the Christian world and the past history of the church seemed to be all open before him; the present condition of most countries, particularly in their moral and religious character, he possessed with great clearness; while none of his attainments in the abstract sciences appeared to have been lost. With a memory of great strength, he possessed an astonishing sagacity of mind, by which he would often be master of a subject, on which he had received but little information."

That Dr. Strong did not make a display of his erudition, as such, in his public instructions, is undoubtedly a fact; one which arose partly from the form in which his continual acquisitions of knowledge were incorporated into his general stock, and, still more, from the intellectual and moral dignity of his mind, and of the great purpose which influenced him in all his public labors. That his erudition was not duly appreciated, in the form of scholastic learning, by the great mass of men, was also, for the

same reasons, likely to be a fact; at the same time it is fully manifest that few men have been more distinctly recognised by the generation in which they lived, as men of preëminent knowledge, than Dr. Strong; or as capable by means of what they knew, of throwing a clearer illumination upon every subject of popular instruction. It may also be remarked, in this connection, that a very considerable part of what Dr. Strong wrote for the public eye, especially on miscellaneous subjects, was published anonymously at the time, and has never appeared in connection with his name. Few men appear to have thought less than he did of rearing a monument for fame.

After leaving college, Mr. Strong devoted himself for a time to the study of law, probably with a design to engage in that profession. How long he continued his attention to that study we are not informed. But at length we are told that "having suddenly changed his purpose," he gave himself to the study of theology, and was soon licensed to preach.

At what period of his early life Mr. Strong became a hopeful subject of renewing grace, we have no means of ascertaining with exactness. The writer of the obituary notice above quoted, says: "Dr. Strong supposed he was made a subject of divine grace in his youth. From this we may probably conclude that his conversion took place before he entered college. It may have been, however, at a later period, in connection with his change of purpose in regard to a profession.

During the period of his residence at Yale College as a tutor, Mr. Strong received several invitations to preach as a candidate for settlement in important vacancies at a distance; but preferring a residence in his native State, he accepted an application from the First Society in Hartford, Ct., which had become vacant by the death of the Rev. Edward Dorr, in 1772. Mr. Strong commenced preaching to the people in Hartford sometime in the autumn of 1773; and on the 5th of January, 1774, his ordination took place. The sermon, on this occasion, was preached by the reverend father of the candidate, from 2 Tim. iv. 4: *But watch thou in all things; endure afflictions; do the work of an evangelist; make full proof of thy ministry.* This discourse was published, and is a production highly creditable to the author as a discriminating and sound divine, and as a clear and forcible writer. A single passage we may here quote, as evincing the manner in which the youthful preacher had been trained, by parental teaching and example, to understand the substance of the message with which the ambassadors of Christ are sent to their fellow men.

"To the great and fundamental doctrines of the Christian religion there should be close attention; such doctrines as these: eternal election, original sin, the imputation of Christ's righteousness, justification by faith alone, the necessity of special grace in conversion, the saint's perseverance in holiness unto eternal life. These doctrines are the principal basis and foundation on which the superstructure of our holy religion stands. These doctrines must therefore be opened, explained and defended from the sacred oracles, where they are abundantly asserted. God's sovereignty in the bestowment of his grace, the mediation, satisfaction and intercession of Christ, the only procuring cause of salvation, should be displayed with force and energy." Referring to Paul, he says: "We find a crucified Saviour and the doctrines of redemption almost universally the subjects of his preaching;—subjects sweet and agreeable!—the centre in which all the lines of divine truth meet."

In the conclusion, an address is made to the candidate, in which "all the affection and tender feelings of the father" are blended with the faithfulness and solemnity of the Christian bishop.

Mr. Strong was now introduced into an important field of labor, where, in accordance with the spirit of the age, he doubtless expected to spend the remainder of his days. At the period of his ordination, religion not only in Hartford, but in the country generally, was in a very low state. There were only fifteen male members in the church when he received the pastoral charge. During the previous and still continued agitations of the country, on account of our unsettled relations with Great Britain, and the many exciting and demoralizing influences which came in with the war, the minds of the people were engrossed with the cares of this life, and revivals of religion were comparatively rare. The standard of doctrine and discipline in the church, and of ministerial activity, had been greatly depressed. The spirit of French infidelity was growing rife, especially in the larger towns, and among the more influential classes; so that the religion of Christ and its ministers, were often the subject of open ridicule and contempt, even on the part of those who were regarded as being entitled to the first standing in society. Under these circumstances the office of a minister was a trying situation for a young man to assume. Mr. Strong, however, was not the man, even when young, to be baffled nor abashed by external difficulties of this nature; and, so far as his mental characteristics were concerned, he was fully competent to that part of the apostolic charge which directs, "Let no man despise thee." In this point of view, singular as the remark may seem, it is not without reason supposed, that his extraordinary native shrewdness and sarcastic wit, which enabled him infallibly to detect the drift of a sly assailant, and instantly to turn the missile, which was intended for himself, back whence it had been thrown, was a talent which, though often lamented by its possessor in subsequent life, was providentially turned to good account, in his intercourse with men at the commencement of his ministry; a period when, presuming upon the forbearance of Christian courtesy or modesty, many of the irreligious gloried in acting upon the specious maxim—"Ridicule is the test of truth."

Mr. Strong was not unfrequently attacked in public places by some of this class of persons, who, under the guise of a pleasant railery, sought to inflict a wound upon his feelings, and to sink him and his office in the deference of the thoughtless bystanders. They soon found, however, that it was always at their peril they attempted to get an advantage over him in this way. The writer in the *Christian Spectator*, before referred to, has remarked that "towards all who yielded him a suitable tribute of respect, he invariably manifested sufficient condescension and urbanity; giving due weight to their opinions and arguments, patiently listening to their inquiries, and making them entirely easy in his presence. But flies were never more easily brushed from a wall than the impertinent were rebuked and abashed by some sudden and confounding stroke of his wit; which he well knew how to charge with the keenest satire, and administer with unsparing effect."

Being led here to make the above allusions to this brilliant faculty of Dr. Strong, we may, perhaps, with more propriety than in any other place, add what seems to be further requisite, in order to do justice to a feature of so much prominence and interest in his social character. And here the writer last referred to will speak in substantial accordance with what we learn from his living acquaintances.

"Dr. Strong," he says, "had an uncommonly strong sense of the ludicrous, and of those relations between opposite ideas which constitute wit, and it was difficult for him to subdue his almost irresistible propensity to disburthen his prolific imagination of the ideas which, whether delicate

or grotesque, rushed upon him with the rapidity and vividness of lightning. In the social circle he was too often facetious and sometimes even jocose. After leading in prayer in presence of the Legislature of the State, or the municipal courts, and bringing tears from many an eye by the solemnity and fervor of his manner, it was well if, in his way out of the house, he did not, by some sally of wit, either ludicrous or severe, occasion a burst of laughter on every side. From indulging in such habits, he came to be regarded too much as a champion in contests for preëminence in retort and sarcasm. As it was seldom that he was not able to parry the thrusts of the most adroit in the art, and utterly to disarm his antagonist, the consciousness of his own superior powers, together with an undue fondness for such excitement, was a constant temptation to the indulgence of his ruling propensity—a temptation by which, *notwithstanding all his struggles against it*, he was too often overcome.” What the writer next adds, we would make particularly emphatic. “It was well, however, that he completely mastered himself in the pulpit. Not only did nothing proceed from his lips in the house of God, calculated to excite a ludicrous thought, or to awaken a vain smile, but there was scarcely a minister of the day, whose whole manner in conducting the services of the sanctuary, was more deeply solemn and impressive. His printed sermons exhibit not the least semblance of the quality which has now been mentioned, *and which entered into the very texture of his mind.*”

It should be observed that a pleasant indulgence in wit and repartee, in the social intercourse of life, was a much more prevalent custom at that period than at the present. Men had more leisure for social intercourse, and took their relaxation from severer pursuits more in this way. When they dropped their pen or their books, or left their shops or offices, their minds were in a good measure free from that endless tissue of cares and perplexities which is fast making all, but the real triflers of the present generation, grave, silent and absent-minded even at their own firesides and their meals. Not a few of the most distinguished men, and among them many of the most distinguished clergymen of that day, were men of extraordinary wit and humor. In Hartford, particularly, it will be recollected that some of the first men which New England has produced, in literary and civil life, who were cotemporaries and familiar friends of Dr. Strong, were justly celebrated for the possession of this talent, and for the effectual use to which they applied it in satirizing the errors and follies of the times. These facts may with propriety be suggested here, as having a tendency to make it appear less inexplicable, that Dr. Strong, “*notwithstanding all his struggles against it*,” which were many and sincere, should have exhibited in the intercourse of life so much of a quality “*which entered into the very texture of his mind.*”

But in the pulpit, as has been stated, and in all the appropriate services of religion, his associations and habits of thought were entirely of a different cast. He was “a preacher such as Paul.” The almost unexampled pathos and solemnity of his prayers and preaching were, on the same principle with the Apostle’s, the manifest effect of a divine presence and of a distinct and sublime apprehension of eternal realities. The same characteristic of piety has been often remarked, in other cases, to have accompanied the possession of the native talent of wit, especially where grace has abounded as in the heart of this eminent man of God. The phenomenon, if duly noticed, might suggest an interesting clew to mental and moral inquiry; in the result of which it might possibly come to be seen, that the combination is neither so unnatural, nor, on the whole, so infelicitous, as has generally been supposed.

The period of Dr. Strong's ministry may be naturally divided into two great eras; having respect, in this distinction, to the different circumstances of the church, and the different degrees of success which appeared to crown his efforts. Dr. Hawes, in his Centennial Discourse, speaking of his venerable predecessor, says: "The former part of his ministry was not distinguished by any special tokens of success. It was a period of war and of great political excitement; and, though he did not neglect the proper duties of his office, it is but saying what he afterwards often confessed and lamented, that his mind was too much drawn off from his ministerial work by engagement in other pursuits. But during the last twenty years of his life he labored with great fidelity and diligence, and with most marked success. His preaching became more solemn and impressive, and was aimed more directly at the heart and conscience. The Holy Spirit set his seal to his labors, and great was the success which crowned the latter half of his ministry."

Mr. Strong was settled upon a stipulated salary of one hundred and thirty pounds. From this sum, however, there were so many subtractions and losses in consequence of the depreciations of the currency of the country, that it was often of little value, for the time being, as a means of support. At one time, we are informed, by a venerable citizen who took part in the transactions of that day, the society, on reckoning up the arrearages which had accrued in this way, found that they would be indebted to their minister to the amount of six hundred pounds, or that he had failed, by such a deficiency as this, of receiving the full value of his compensation. This being a subject of conversation in the society's meeting, there was considerable shrinking from the obligation to make good the loss. The validity of the minister's claim, by many seemed to be called in question. At this juncture, the Hon. Chief Justice Ellsworth, who was at that time a member of the congregation, interposed with a decision such as justice, in his view, demanded, and which was sufficient to put the question at rest. "Gentlemen," said he, "we owe this money honestly, and we must not refuse to pay it." The judge having convinced the meeting of the soundness of the position he had taken, no further objections were heard, and arrangements were made to meet the pecuniary responsibility.

The insufficiency and uncertainty of his support during the early part of his ministry, was undoubtedly the inducement which led Mr. Strong to invest some funds, which came into his possession from the property of his father, in a mercantile establishment in Hartford. This step he had occasion afterwards to regret, not only because it proved disastrous in a few years in its pecuniary results, the concern being involved in bankruptcy, but because it was in some degree a hindrance to his ministerial success. The solicitude connected with it necessarily occupied his mind to some extent; and, what was more probable, it gave a public impression unfavorable to the singleness of his purpose as a laborer in the vineyard of his Master. The force of these considerations he felt deeply himself in after days, when, through the blessing of God upon his accumulated domestic afflictions, among which the loss of his property was indeed but one of the lightest, he was brought to look upon himself as crucified to the world and the world to him.

In the course of a few years after his settlement, Mr. Strong was called to part with a first and a second wife by death. His first wife, to whom he was united November 20, 1777, was the eldest daughter of Dr. Solomon Smith, a respectable apothecary in Hartford. With her he lived not quite

seven years. She died October 17, 1784, leaving two children, Anna, afterwards the wife, and now the widow of the Rev. David Perry, late of Sharon, Ct., and Nathan, who resided in Hartford as a physician, until his death, on the second of August, 1837. Mr. Strong was married a second time, on the 20th of June, 1787, to Anna M^cCurdy, of Lyme, Ct., whose family connections were of the highest respectability. Of her he was bereaved on the 22d of March, 1789, and left with an infant son, whom he named John M^cCurdy. During the remainder of his life, a period of nearly twenty-seven years, he lived a widower.

The effect of these repeated strokes of bereavement, together with other secular reverses, was so marked in the experience of Mr. Strong, in quickening his spiritual affections, and in leading him to make a more entire and ardent consecration of his noble powers to the duties of his sacred calling, that some were even led to infer that this was in reality the era of his conversion to God. This impression, we believe, went abroad to some extent; and it is not unlikely that it might have received a measure of confirmation from the manner in which Dr. Strong, through life, was accustomed to deplore the comparative unfruitfulness of his early ministry. It is by no means correct, however, to suppose that he ever entertained the view of his own experience, to which we have above referred. It is particularly recollected by some of his most intimate acquaintances, who still survive, that he has repeatedly said that, if he was ever a renewed person, it was previous to his entering the ministry.

There is one department of the labors and usefulness of Mr. Strong, during this period of his public life, of which we are now speaking, which demands our notice before passing to the events of his subsequent history.

"Dr. Strong," says Mr. Robbins, "warmly espoused the American cause in the arduous struggle between the Colonies and Great Britain, which came on in the early part of his ministry. Some of the best political essays published in this State during that eventful period, were from his pen. For a part of the time he was employed as a chaplain in the army."

The period in which Dr. Strong* lived, was rendered illustrious in Connecticut by the appearance of a constellation of lights of the first magnitude in the sphere of mind. The spirit which led to the American Revolution, and the energy, both in counsel and in action, demanded by that memorable crisis, (including in this era of the Republic not the war alone but also the establishment of the Federal Government,) were fitted to nourish and to bring out the strongest intellectual powers, and the noblest style of character, in those to whom the country looked up as men of commanding influence. The leading politicians of that day were men of a superior order. And all our citizens, especially those in public stations, whatever might be their particular profession, participated deeply in the general solicitude and excitement. Thus the benefits of a common intercourse, on a free and liberal scale, were extended promiscuously among all those who were in any degree qualified for it, by a similarity of genius and education. Many of the master spirits of that period, therefore, seemed to possess a sort of universal talent. They were allotted to their respective spheres of service, whether in the church or state, more by what they regarded as the providential calls of duty, than by their individual peculiarities. There were not a few among the distinguished civilians and jurists of Connecticut in those days, who wanted little else but a formal

* He received the honorary degree of Doctor in Divinity from the College of New Jersey in the year 1801.

investment with the sacerdotal functions, to have made them divines of the first rank; and many of the clergy, on the other hand, were not only ardent patriots in their spirit and influence, but also profound and high-minded statesmen in the scope of their views and reasonings on those matters of national moment about which every one was constrained to speak. Intimately associated as Dr. Strong was, in Hartford, with such men as Ellsworth, Trumbull, Goodrich and Hopkins, his talents were very naturally directed to some extent into this important channel. The several series of anonymous papers, which he sent to the press, were justly estimated to have exerted an extensive and salutary influence. This is especially true of one, running through some twenty numbers, which was published while the proposal for the adoption of the Federal Constitution was before the people of the United States; and which was designed to lead them to harmony of sentiment and action in regard to that critical and important measure. But the limits of this brief sketch forbid the introduction of many particulars in this place.

We have spoken of the times in which Dr. Strong came into public life, as exerting an influence in the production of much eminent talent in the civil community. The same tendency was perhaps scarcely less noticeable in the ecclesiastical community. The trying emergency of the American churches during much of that eventful period; the perils to which the cause of religion was exposed at one time from the influx of infidelity and licentiousness, and at another from speculative error and blind enthusiasm; and finally the powerful action into which the practical principles of Christianity were called by the shedding down of the Spirit of God; were circumstances which conspired to call out the energies of talent and piety in the ministry in an extraordinary degree. The names of the venerable men whom God raised up for this important crisis, and whom his Spirit endued and blessed in so remarkable a manner, are associated in every mind with the religious history of that period; and they will for ever remain enrolled as the heroic and powerful leaders in those conflicts and victories for the cause of truth and godliness, which prepared the way for the present comparative purity, prosperity and activity of the churches in this land. Such men were Smalley, Edwards the younger, Bellamy, Backus, Dwight and Strong. The relative place and influence which Dr. Strong held among this band of worthies, will be made sufficiently manifest, as we proceed to give some further extracts from the notices of his life and character in the *Christian Spectator*, selected with a view to illustrate the spirit and power of his ministry during the last twenty years of its continuance, and to exhibit his connection with some of the most important Christian enterprises of the day.

"It is confidently believed," says this writer, "that no person did more than Dr. Strong to prepare the way for the glorious revival which began to overspread a large portion of Connecticut, and some parts of Massachusetts, just before the close of the last century. His preaching was peculiarly fitted to make every hearer feel that religion is a personal and vital concern, and that no valid excuse can be given for the neglect of it a single moment. Laying aside the scholastic mode of sermonizing, which still prevailed to some extent, and adopting the most simple mode of discussion, as well as a style terse, direct and perspicuous, he made his auditors feel that theology, if it was not a new science, was at least invested with new charms, by being exhibited in an easy and intelligible manner.

"He particularly excelled in stating and proving the entire moral corruption of man, and in exhibiting the helplessness of the sinner in a

light peculiarly calculated to convince him that all his inability is voluntary, and therefore is the essence of all his guilt in the sight of God. These, and the topics which are naturally connected with them, are ably discussed in a volume of sermons which he published in the year 1798.—In the year 1800, Dr. Strong issued a second volume of sermons, not less strikingly adapted to the state of things in the revival then existing, than was the former volume to the office of preparing the way for that extensive work of grace.

“Soon after the commencement of the new religious era, Dr. Strong, well aware of the power of sacred poetry, as a means of spiritual instruction and impression, projected a work which was published in 1799, with the title of ‘Hartford Selection of Hymns.’ In preparing this compilation, he was assisted by Rev. Messrs. Steward and Flint. Several of the hymns were of his own composition, among which is the hundred and seventieth, one of the most interesting metrical compositions of the kind in our language. The book contains, indeed, a few indifferent pieces, but as a whole, is one of high excellence.

“We are now,” this writer continues, “to speak of one of the earliest religious periodicals which existed in the western world, and which, aiming at the same benevolent object as the volume of hymns, was established in July, 1800. We refer to the Connecticut Evangelical Magazine. The plan of this work originated with Dr. Strong, and the labor of conducting it devolved chiefly on him. It was continued fifteen years, and amounted to as many volumes. During the first seven years, some ten or twelve of the principal divines in different parts of the State, were associated with him in the editorial department; but the duty of procuring and revising the matter to be inserted was performed principally by himself. After the commencement of the new series, which, though the same work still, was called the Connecticut Evangelical Magazine and Religious Intelligencer, and extended to eight volumes, he had no regular editorial assistance, except during the last three years.—In speaking of the Connecticut Evangelical Magazine, we scarcely know which to admire most, the felicity of its plan, or the ability displayed in its execution. Its effects upon the community were great and salutary. It embraced much doctrinal discussion, a great variety of experimental and practical divinity, general religious intelligence, and interesting narratives of the numerous revivals which for several years continued to bless the churches.”

The second series of the Magazine was commenced by Dr. Strong on his own pecuniary responsibility. After the completion of the second volume, this responsibility was assumed by the publishers, and the editor received a stated salary for his services. No religious periodical was ever better sustained than this. Dr. Strong possessed eminent qualifications for the management of such a work. We are informed by one who had better opportunities to know the fact than perhaps any other beside the editor himself, that probably more than one half of the original matter with which its pages were so ably and judiciously supplied, was from the pen of Dr. Strong. Bold and original in his style of thought and expression, he had, at the same time, great versatility and fruitfulness of invention, which enabled him to sustain an extraordinary interest in the minds of his readers. “We know not,” says the writer just quoted, “that any subsequent religious periodical has enjoyed more ample patronage. The number of copies printed during the first five years, averaged 3,730 annually. All the net proceeds of the Magazine were sacredly devoted to the permanent fund of the Connecticut Missionary Society. The total avails paid over to the

Society amounted to 11,520 dollars.—The Magazine embraces more matter and more discussion adapted to the mass of the people, than almost any other similar publication of later date. None more abounds in plain disquisition; in grave and profitable anecdote; in a simple narration of interesting facts; or in an unstudied, easy, we had almost said graceful development of Christian experience. We have seen none preserved with more care, or more frequently re-perused with unabated relish, especially by those past the middle period of life, than the excellent magazine which owed its existence, and no small part of its uncommon excellence, to the ingenuity, industry and benevolence of Dr. Strong.”

Another, and a highly important branch of Dr. Strong’s public usefulness is to be contemplated in the agency he had in the institution, support and management of the Connecticut Missionary Society, which was formed in the year 1798, and had for its object the sending of missionaries to the destitute settlements at the north and west. We have no room to speak of this noble enterprise as it deserves, nor to do justice to the part which Dr. Strong performed in subservience to its objects. We have already seen how largely it was indebted to a correlative branch of his efforts, for its pecuniary support. “This institution,” says the Christian Spectator, “if it be dated from the incipient but not altogether inefficient stage of its being, has the honor to be the oldest missionary society in the land. And although Dr. Strong’s ‘record is on high,’ yet to what multitudes in the north, west and south, must his name be as ointment poured forth, when they duly consider the diversified blessing which heaven has shed on half the American States, by means of a society of which he was the parent; and which, while he lived, was more indebted to him than to any other man for the watchfulness and care, the wisdom and energy, with which its important concerns were managed.”

Besides the two volumes of sermons which have been referred to above, Dr. Strong, in 1796, gave to the public another elaborate work, which is entitled “*The Doctrine of Eternal Misery reconcilable with the Infinite Benevolence of God.*” This was called forth by a posthumous publication, from the pen of the Rev. Dr. Huntington of Coventry, Ct. But it was much more than an answer to that book. It amounts almost to a complete discussion and defence of the great points of Calvinistic theology. It holds a rank among the ablest and best productions of the age, in the department of polemic divinity.

Many of Dr. Strong’s occasional sermons, at different periods of his ministry, were given to the public. The following is an imperfect list. “The Reasons and Design of Public Punishments; a Discourse delivered at the execution of Moses Dunbar, who was condemned for high treason against the State of Connecticut, and executed March 17, 1777.” “A Sermon preached in Hartford, June 10, 1797, at the execution of Richard Doane, convicted of the murder of Daniel M’Iver.” “A Fast Sermon, April 6, 1798.” “Political Instruction from the Prophecies of God’s Word; a Sermon preached on the State Thanksgiving, November 29, 1798.” “A Discourse delivered on Friday, December 27, 1799, the day set apart by the citizens of Hartford to lament before God the death of Gen. George Washington.” “A Thanksgiving Sermon, delivered November 27, 1800.” “A Sermon, delivered at Hartford, January 6, 1807, at the Funeral of the Rev. James Cogswell, D. D.” “A Sermon, delivered at the Consecration of the New Brick Church in Hartford, December 3, 1807.”* “The

* This large and beautiful edifice is now occupied by the First Society, under the pastoral charge of the successor of Dr. Strong, the Rev. Joel Hawes, D. D.

Character of a virtuous and good Woman ; a Sermon, delivered before the Female Beneficent Society in Hartford, October 4, 1809." "The Mutability of Human Life ; a Sermon, preached March 10, 1811." "A Fast Sermon, July 23, 1812." "A Sermon on the use of Time, delivered January 10, 1813." "A Sermon, delivered in Hartford, at the Funeral of the Hon. Chauncey Goodrich, Lieutenant Governor of the State of Connecticut, who died August 18, 1815." "A Sermon, delivered January 7, 1816."

Although the talents of Dr. Strong could, by no means, be limited to the duties of a parochial minister, yet the measure of his diligence, devotedness and success in that important sphere, as filled by him for the last twenty years of his life, has seldom been surpassed. His ministry during that period was preëminently blessed. The following testimony, given by Mr. Robbins at the time of his death, is doubtless just.

"Though called to various and important duties as a minister of Christ, his first labors and cares were always devoted to the people of his charge. Seldom absent from home, he was ever anxious that no opportunity for their religious instruction and improvement should be lost. Their union and prosperity was the object of his unceasing care, whilst he carefully watched every event that might tend to their disadvantage. In return for his cares he had the happiness to receive from them the testimony of a grateful affection in a faithful observance of the means of grace, in liberal attention to all objects of charity which he recommended to their regard, and in a cheerful readiness to do all for him which he thought proper at any time to desire.

"His labors among his people were eminently blessed by the Holy Spirit of God. The greatest revival under his ministry was in the year 1799, in which a large number were made the hopeful subjects of divine grace, the most of whom made a public profession of religion. Previous to that time there had been frequent instances of individual subjects of divine grace, but no general attention among his people ;—a period in which our country generally was remarkably destitute of revivals of religion. In 1808, and again in 1813, this people were favored with a signal work of the grace of God. In these revivals the pastor labored with great fervor and assiduity ; his house was always open for religious meetings, his study was accessible to all who wished to converse on divine things ; and those alone who enjoyed the privilege, can tell of the skill, the prudence, the affection with which he enlightened, guided and comforted the inquiring in the way to Christ. His public labors were very great. He often preached four or five times in a week. There is little danger of saying that for four years past, he has preached more than any other settled minister in the State. At the commencement of the last awakening, when he had become persuaded that the work of God was begun, his mind was so agitated with anxiety, hope, joy and fear, that, for a fortnight, as he has said, he did not have an hour of uninterrupted sleep at a time."

The interest which Dr. Strong felt in the scenes of a revival of religion was most lively and intense ; and it continued increasing to the day of his death. It may be said without exaggeration, and without disparagement to any of the other great and useful objects which he accomplished, that he had labored unceasingly for the promotion of pure, evangelical revivals of religion, by the practical aim with which in his preaching, he directed all the arrows of divine truth, and by the character and influence which he gave to the Evangelical Magazine, as a great and leading object of his ministry. The revival in Hartford which commenced in 1813, continued steadily for two

years ; and the spirit of it never departed from Dr. Strong. He could never speak of the withdrawal of the Spirit of God from his people, after that season of gracious visitation, without being in a measure overcome by the strength of his emotions. That remarkable insight into the characters and motives of men, which was one of the most striking qualities of his mind, and which served him for so many valuable purposes through life, fitted him to be eminently skillful, in dealing with individuals who were the subjects of awakening and conviction. He had a wonderful knowledge of the human heart, especially under the operation of divine truth, and could discriminate cases with great precision. His comprehension of the great points of evangelical doctrine was clear and scriptural in a high degree, and he considered his principal business as an ambassador of Christ to sinners, to consist in making an earnest application of these great truths to the heart and conscience. "As a divine," says Mr. Robbins, "he possessed an almost intuitive knowledge of the Christian system."—"He usually contemplated the truths of revelation as a great scheme of divine wisdom and mercy, designed for the honor of God and the restoration of lost man to holy blessedness. As a writer of sermons he was not exceeded by any preacher in this country. He had the talent, which very few have ever possessed, of treating all gospel truths in a practical manner ; exhibiting the danger of the wicked, the necessity of holy obedience, and the safety of righteousness. The leading truths in his preaching were the purity and perpetual obligation of the divine law ; the equal necessity of the atonement of Christ and the sanctification of the divine Spirit ; the unalterable connection between holiness and happiness, sin and misery ; and the uniform presence of God as a witness of all human conduct. It may be said with safety, that no sermons ever preached in this country are better adapted to be read in religious meetings than his."

Powerful and impressive as were the written sermons of Dr. Strong, they were equalled and often surpassed by the simple, soul-stirring eloquence of his more familiar exercises in the conference room. Here he always spoke extemporaneously, with the aid of a few memoranda ; but with the same lucid order of thought, and unstudied precision and force of expression, as when he had a written discourse before him. As a writer, indeed, so far as style is concerned, his habits were in a great measure extemporaneous. "He usually wrote rapidly," we are told, "and never reviewed what he had written." Hence his language was never labored, nor his periods polished. These were qualities on which he bestowed little attention.

Dr. Strong was remarkable for bringing his hearers into the immediate presence of God. This is emphatically referred to by Mr. Robbins, in the foregoing extract. It was not by rhetorical artifice, however, but by unconscious moral effect ; resulting from sympathy on their part with his own solemn and deep emotions, and from the leading aspect in which he loved to present all the truths of the Bible, as distinctly related to the counsel and government of the Most High. Whoever reads the sermons of Dr. Strong, or the Connecticut Evangelical Magazine, will perceive how much he relied on a clear exhibition of the wisdom, righteousness, mercy and sovereignty of God, for the increase and the purity of revivals of religion. Says a clergyman, who speaks of his acquaintance with Dr. Strong from the year 1800 until the time of his death as being "most constant and intimate,"—"The substance and strength of Strong's theology were the sovereignty, holiness and mercy of Jehovah in the purpose and work of redemption ; the total native and desperate depravity and sinfulness, the

vileness, folly and guilt of man, with his absolute and universal dependence upon God for justification and sanctification. In his sermon, which is entitled *The gospel of Christ is not after man*, he says: 'Whoever understands the gospel scheme of salvation must be sensible that it stands wholly upon divine sovereignty. God is represented as acting sovereignly in determining that any shall be saved, in appointing to whom he will extend his grace, in the manner and time when this shall be done, and in defining the obligation of creatures and the duties they shall perform. Submission to absolute sovereignty, even in God himself, is the last thing which a sinful heart yields.'* The same writer observes: "I believe I may declare with truth and safety, that I have known of no revivals in any age or part of the world, that were more rational and scriptural in their commencement, more powerful and glorious in their progress, and more permanent and beneficial in their effects, than those by which Hartford was so greatly blessed under the ministry of Dr. Strong."

Thus "powerful, through God" were the weapons of divine truth in the hands of this veteran soldier of the cross; and thus rich and precious were the blessings conferred on the people of his charge through his instrumentality. The church at the time of his death had become the largest in the State, embracing about four hundred communicants.

We have not space to dwell upon the personal, social and domestic traits in the character of Dr. Strong. Mr. Robbins says: "This great man possessed a mind eminently susceptible of the endearments of domestic life. As a son, a brother, a husband, a parent, he was tender and affectionate, and faithfully attentive to the duties arising from these relations. By his relatives and domestics he was no less beloved than respected."

In person he was tall and straight, with a well proportioned and commanding figure. His countenance, which was finely expressive, is considered as well represented in the family portrait, from which the engraving accompanying this memoir, has been taken.

It pleased God, about ten years before his death, to send upon Dr. Strong another severe and sudden stroke of domestic affliction. His youngest son, and only child by his second marriage, had been graduated at Yale College, at the commencement in 1806, with high reputation as a scholar, and had just entered upon the study of law with his uncle, Lieutenant Governor Goodrich; when in crossing the ferry on his return to the city from a short absence, he was thrown into the river by the restiveness of his horse, and drowned.† By this dispensation, which excited general grief, the father's "heart was almost broke;" and, although he experienced great support from his habitual confidence in the divine goodness, the affliction seemed ever afterwards to exert a chastening and subduing influence upon his spirits.

A number of months previous to his death, Dr. Strong experienced a severe attack of disease, by which he was brought to the verge of the eternal world. This, especially, was his own view of the case. He fully expected that he should never return to his labors on earth. But the event was otherwise ordered. He recovered his strength and was enabled to preach as usual for a considerable time. It was observed, however, that his face was

* Centennial Sermon on the revival of religion A. D. 1740. Inscribed to the memory of Rev. Nathan Strong, D. D. By Rev. Thomas Williams.

† This event occurred during twilight. The body was soon found, but life was extinct, and the means used for restoration were unavailing. Between the hours of 10 and 11, the body was borne to the house of the bereaved parent, accompanied by a great collection of sympathizing citizens. Instead of being overwhelmed by his private grief, he came to the door and addressed the assembled multitude in a speech of such power and pathos that it produced a salutary and lasting impression upon the hearers.

henceforward set towards his heavenly home. The strain of his preaching indicated that his thoughts, both in respect to himself and his people, were deeply engrossed with the scenes of the future world, and with the solemn relations of this life to eternity. He would often read the hymn beginning with the following stanza :

“ On Jordan’s rugged banks I stand,
And cast a wishful eye
To Canaan’s fair and happy land,
Where my possessions lie.”

The last hymn which he gave out to be sung by the choir, was that beautiful one by Dr. Watts,

“ There is a land of pure delight,
Where saints immortal reign,” &c.

The sentiment was in accordance with the subjects of his discourses through the day. The coincidence between the tenor of these two last sermons of Dr. Strong, and the event of his decease, which, although he was then in tolerable health, took place after but one Sabbath had intervened, was thought so interesting, that his successor, a few years afterwards, procured their publication, with a statement of the circumstance, in the *Christian Spectator*. They are contained in the numbers for July, 1824, and February, 1825. One is founded on Hebrews ix. 27,—*It is appointed unto men once to die, but after this the judgment*,—and sets forth in a tender and solemn manner the great subjects of anxiety which will crowd upon the mind of an individual in the hour of death. The other discourse is from the words of Paul, Philippians i. 23, 24,—*For I am in a strait betwixt two, having a desire to depart, and to be with Christ, which is far better. Nevertheless to abide in the flesh is more needful for you*. It was confined to the consideration of those views of the gospel which enable the Christian “to triumph over death and desire to depart.” The conclusion is as follows:

“ The Christian triumphing over death, and desiring to depart, exhibits a phenomenon the ungodly cannot solve; for they never felt it, nor the cause by which it is produced. Unassisted reason cannot explain it, nor can philosophy fortify the soul against its terrors. Where reason and philosophy fail, love and faith prevail, enabling the dying saint to say : *For me to die is gain; I have a desire to depart that I may be with Christ.*

“ Ye who trust in any other defence against the fear of death, will find yourselves overwhelmed with awful apprehensions by the solemn event of its approach.

“ Ye who believe, still feeling yourselves partially under its bondage; pray for increase of faith and love. As these grow in strength, you will be enabled to tread the world under your feet, and feel yourselves joyfully drawn into the presence of Christ, your Redeemer and God. Amen.”

Such was the impression upon the congregation, from the spirit and manner of Dr. Strong in the delivery of these two discourses, that some, even at the time, felt an indefinable apprehension that they were listening to the last address from the lips of their beloved and venerated pastor.

The last sickness of Dr. Strong was short and painful; but during his conflict with mortality, he was preserved in the clear exercise of his intellectual faculties, and was comforted in the near prospect of death by “the testimonies of his Saviour’s love.” When speaking, in conversation

with a friend, of the little which he knew, or could know while in the present state, of the exact nature of future scenes, he added in a manner perfectly characteristic of his exalted piety: "*But I trust I am going where God is; and that is all I desire!*"

This blessed consummation of his prayers and hopes he realized on the 25th day of December, Anno Domini 1816; being in the sixty-ninth year of his age and the forty-third of his ministry.—It was a period rendered mournfully memorable by the almost cotemporaneous departure of three of the most distinguished lights of the American church. Dr. Strong was the first. Dr. Azel Backus, President of Hamilton College, died on the evening of the next day; and President Dwight, of Yale College, on the 11th of January following.

A numerous collection of the clergy and a great concourse of people attended the funeral of Dr. Strong, "attesting by their solemn deportment their great respect for the deceased." The sermon on the occasion was preached by Rev. Dr. Perkins of West Hartford, and was afterwards published. It contains a brief but just estimate of the talents and character of Dr. Strong.

The people so long and so richly blessed in the ministry of this eminent servant of Christ, in testimony of their esteem, caused to be erected over his grave an expensive and beautiful monument, in the form of a sarcophagus, which bears on one of its sides the following inscription:

BENEATH THIS MONUMENT ARE DEPOSITED THE REMAINS OF THE

REV. NATHAN STRONG, D. D.

PASTOR OF THE CHURCH IN THE FIRST ECCLESIASTICAL SOCIETY IN HARTFORD.

Endowed with rare talents and eminent for learning and eloquence, he zealously devoted himself to the cause of religion; and after many years of faithful services, approved and blessed by the Holy Spirit, he fell asleep in Jesus, deeply lamented by his friends, the people of his charge, and the church of Christ.

Blessed are the dead who die in the Lord, for they rest from their labors.

Complete List of the Congregational Ministers, Pastors of Churches, in the State of Maine,

FROM THE SETTLEMENT OF THE COUNTRY TO THE PRESENT TIME, (1840.)

By Rev. ELIPHALET GILLET, D. D., Corresponding Secretary of the Maine Missionary Society, Hallowell.

N. B. This mark † subjoined to the name signifies installed, ‡ settled colleague, || Unitarian, — prefixed to the date, honorary degree.

<i>Towns and Churches.</i>	<i>Ministers.</i>	<i>Native Place.</i>	<i>Educated.</i>	<i>Grad.</i>	<i>Settlement.</i>	<i>Dismission.</i>	<i>Death.</i>	<i>Age.</i>
YORK COUNTY. Acton	Joseph Brown	Conway, N. H.	—	—	Jan. 1796	May, 1804		
	Henry A. Merrill	Coventry, Ct.	—	—	April 30, 1823	1824		
	Clement Parkert	Kingston, Ms.	—	—	Jan. 28, 1829	Nov. 9, 1831		
	Martyn Cushman	Coventry, Ct.	—	—	April 9, 1834	1836		
	Clement Parkert†		—	—	June 20, 1838			
Alfred	John Turner		Brown	1788	Sept. 1791	May, 1804		
	Joseph Brown†				Nov. 13, 1805	1809		
	Nathan Douglass	New London, Ct.	Middlebury	1813	Nov. 6, 1816	July 31, 1827		
Berwick	Daniel D. Tappan	Newburyport, Ms.	Bowdoin	1822	April 23, 1828	Feb. 28, 1832		
	John Morse		Harvard	1751	April 30, 1755			
	Matthew Merriam	Wallingford, Ct.	Yale	1759	Sept. 1765		1765	
Biddeford	Joseph Hilliard	Cambridge, Ms.	Harvard	1793	Oct. 1797		Jan. 1797	
	Samuel Willard	Boston, Ms.	Harvard	1723	Sept. 30, 1730			
	Moses Morrill	Salisbury, Ms.	Harvard	1737	Sept. 1742			
	Nathaniel Webster	Alna	Harvard	1769	April 14, 1779			
	Jonathan Ward†	Haverhill, N. H.	Dartmouth	1822	Oct. 26, 1825			56
Buxton	Christopher Marsht	Conway, N. H.	Dartmouth	1820	May 7, 1828	Oct. 26, 1831	Oct. 25, 1741	81
	Stephen Merrill†				Oct. 26, 1831		Feb. 1778	25
	John Turner†		Brown	1788	Nov. 1805	Dec. 1818	March 8, 1830	
	Christopher Marsht	Haverhill, N. H.	Dartmouth	1820	May 7, 1828	Aug. 17, 1832	Feb. 3, 1826	
	Stephen Morse	Bradford, Ms.	Dartmouth	1821	Sept. 25, 1833	July 9, 1835		
2d Chh.	Paul Coffin, D. D.	Newbury, Ms.	Harvard	1759	March 16, 1763	Aug. 31, 1835	June 6, 1821	
	Levi Loring†	New Gloucester			Oct. 22, 1817			
	Benjamin Rice†		Brown	1808	Dec. 9, 1835			

Eliot	John Rogers Alpheus Springt Samuel Chandler Josiah G. Merrill† Elisha Bacon† Daniel Little Nathaniel H. Fletcher† George W. Wells† Daniel Campbell Beriah Greent Joseph Fuller Josiah W. Powers† Thomas Prentice John Hovey Silas Moody George Payson Joseph P. Fessenden Cephas H. Kent† Levi Smith† John Newmarch Benj. Stevens, D. D.† Jonas Hartwell William Briggs Stephen Merrill Tobias H. Miller Josiah Chase Joseph Litchfield Isaac Hasey Paul Jewett James Weston Joseph Loring† Edmund Eastman Charles Freeman Jonathan Atkinson Caleb F. Page Ivory Kimball John Gunnison	Harvard Coll. N. J. Harvard Bowdoin Harvard Harvard Dartmouth Middlebury Middlebury Harvard Harvard Harvard Yale Bowdoin Middlebury Yale Harvard Harvard Dartmouth Brown Harvard Brown Harvard Brown Bowdoin Bowdoin Bowdoin Bowdoin Dartmouth Bowdoin Dartmouth Bowdoin Dartmouth Wells Kingston, N. H. Gilmanton, N. H.	1711 1766 1790 1825 1793 1823 1801 1819 1827 1726 1725 1761 1812 1818 1824 1818 1690 1740 1787 1794 1738 1773 1762 1802 1810 1823 1793 1812 1787 1820 1787	Oct. 25, June 29, Oct. 17, May 4, Jan. 2, March 27, Sept. 3, Oct. 24, Dec. 5, July 31, Sept. 29, Nov. 5, Nov. Sept. Jan. 9, July, Oct. 25, Nov. 10, Dec. 20, Nov. 4, May 1, Dec. June, Nov. 21, Sept. 19, July, June 25, April, Feb. 11, Oct. 12, Nov. 6, Jan. 19, Oct. 17, Nov. 5, Nov. 12, Dec. 2, May 12,	1721 1768 1792 1831 1836 1750 1800 1827 1827 1829 1830 1834 1837 1738 1768 1771 1816 1820 1829 1832 1838 1714 1751 1792 1798 1821 1838 1750 1782 1765 1814 1823 1836 1795 1820 1794 1823 1834 1801 1831 1831	Oct. 25, June 29, Oct. 17, May 4, Jan. 2, March 27, Sept. 3, Oct. 24, Dec. 5, July 31, Sept. 29, Nov. 5, Nov. Sept. Jan. 9, July, Oct. 25, Nov. 10, Dec. 20, Nov. 4, May 1, Dec. June, Nov. 21, Sept. 19, July, June 25, April, Feb. 11, Oct. 12, Nov. 6, Jan. 19, Oct. 17, Nov. 5, Nov. 12, Dec. 2, May 12,	1721 1768 1792 1831 1836 1750 1800 1827 1827 1829 1830 1834 1837 1738 1768 1771 1816 1820 1829 1832 1838 1714 1751 1792 1798 1821 1838 1750 1782 1765 1814 1823 1836 1795 1820 1794 1823 1834 1801 1831 1831	Oct. 25, June 29, Oct. 17, May 4, Jan. 2, March 27, Sept. 3, Oct. 24, Dec. 5, July 31, Sept. 29, Nov. 5, Nov. Sept. Jan. 9, July, Oct. 25, Nov. 10, Dec. 20, Nov. 4, May 1, Dec. June, Nov. 21, Sept. 19, July, June 25, April, Feb. 11, Oct. 12, Nov. 6, Jan. 19, Oct. 17, Nov. 5, Nov. 12, Dec. 2, May 12,	1721 1768 1792 1831 1836 1750 1800 1827 1827 1829 1830 1834 1837 1738 1768 1771 1816 1820 1829 1832 1838 1714 1751 1792 1798 1821 1838 1750 1782 1765 1814 1823 1836 1795 1820 1794 1823 1834 1801 1831 1831	Oct. 25, June 29, Oct. 17, May 4, Jan. 2, March 27, Sept. 3, Oct. 24, Dec. 5, July 31, Sept. 29, Nov. 5, Nov. Sept. Jan. 9, July, Oct. 25, Nov. 10, Dec. 20, Nov. 4, May 1, Dec. June, Nov. 21, Sept. 19, July, June 25, April, Feb. 11, Oct. 12, Nov. 6, Jan. 19, Oct. 17, Nov. 5, Nov. 12, Dec. 2, May 12,	1721 1768 1792 1831 1836 1750 1800 1827 1827 1829 1830 1834 1837 1738 1768 1771 1816 1820 1829 1832 1838 1714 1751 1792 1798 1821 1838 1750 1782 1765 1814 1823 1836 1795 1820 1794 1823 1834 1801 1831 1831	Oct. 25, June 29, Oct. 17, May 4, Jan. 2, March 27, Sept. 3, Oct. 24, Dec. 5, July 31, Sept. 29, Nov. 5, Nov. Sept. Jan. 9, July, Oct. 25, Nov. 10, Dec. 20, Nov. 4, May 1, Dec. June, Nov. 21, Sept. 19, July, June 25, April, Feb. 11, Oct. 12, Nov. 6, Jan. 19, Oct. 17, Nov. 5, Nov. 12, Dec. 2, May 12,	1721 1768 1792 1831 1836 1750 1800 1827 1827 1829 1830 1834 1837 1738 1768 1771 1816 1820 1829 1832 1838 1714 1751 1792 1798 1821 1838 1750 1782 1765 1814 1823 1836 1795 1820 1794 1823 1834 1801 1831 1831	Oct. 25, June 29, Oct. 17, May 4, Jan. 2, March 27, Sept. 3, Oct. 24, Dec. 5, July 31, Sept. 29, Nov. 5, Nov. Sept. Jan. 9, July, Oct. 25, Nov. 10, Dec. 20, Nov. 4, May 1, Dec. June, Nov. 21, Sept. 19, July, June 25, April, Feb. 11, Oct. 12, Nov. 6, Jan. 19, Oct. 17, Nov. 5, Nov. 12, Dec. 2, May 12,	1721 1768 1792 1831 1836 1750 1800 1827 1827 1829 1830 1834 1837 1738 1768 1771 1816 1820 1829 1832 1838 1714 1751 1792 1798 1821 1838 1750 1782 1765 1814 1823 1836 1795 1820 1794 1823 1834 1801 1831 1831	Oct. 25, June 29, Oct. 17, May 4, Jan. 2, March 27, Sept. 3, Oct. 24, Dec. 5, July 31, Sept. 29, Nov. 5, Nov. Sept. Jan. 9, July, Oct. 25, Nov. 10, Dec. 20, Nov. 4, May 1, Dec. June, Nov. 21, Sept. 19, July, June 25, April, Feb. 11, Oct. 12, Nov. 6, Jan. 19, Oct. 17, Nov. 5, Nov. 12, Dec. 2, May 12,	1721 1768 1792 1831 1836 1750 1800 1827 1827 1829 1830 1834 1837 1738 1768 1771 1816 1820 1829 1832 1838 1714 1751 1792 1798 1821 1838 1750 1782 1765 1814 1823 1836 1795 1820 1794 1823 1
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<i>Towns and Churches.</i>	<i>Ministers.</i>	<i>Native place.</i>	<i>Educated.</i>	<i>Grad.</i>	<i>Settlement.</i>	<i>Dismissal.</i>	<i>Age.</i>	<i>Decease.</i>
Newfield	John Dane	Andover, Ms.	Dartmouth	1800	Feb. 16,	1804		
	Henry T. Kelley	Hampstead, N. H.	Dartmouth	1819	June 29,	1827		
	Charles S. Adams	Bath	Bowdoin	1823	Sept. 17,	1831		
	David P. Smith†	Hollis, N. H.	Dartmouth	1823	July 11,	1839		
Parsonsfield	Solomon B. Gilbert†	Brookfield, Ms.			Jan. 3,	1840		
	Benjamin Rolfe	Newbury, Ms.	Harvard	1777	June 29,	1825	1815	
	Henry T. Kelley	Hampstead, N. H.	Dartmouth	1819	July 11,	1827	1827	
	David P. Smith†	Hollis, N. H.	Dartmouth	1823	Dec. 5,	1834	1834	
Saco	Samuel Ordway	Boston, Ms.			Oct. 27,	1799		
	John Fairfield		Harvard	1757	July,	1810		
	Elihu Whitcomb	Rowley, Ms.	Harvard	1793	Oct. 16,	1828		
	Jonathan Cogswell, D. D.	Georgetown, Ms.	Bowdoin	1806	Feb. 17,	1836		
Sanford	Samuel Johnson†	Northampton, Ms.	Dartmouth	1817	July 19,	1827		
	Samuel Hopkins†			1827	May 2,	1834		
	Moses Sweat	Haverhill, N. H.	Dartmouth	1820	May 6,	1824		
	Christopher Marsh	Freeport	Bowdoin	1825	Feb. 6,	1804		
Shapleigh	Elisha Bacon	Wells			Jan.	1824		
	George W. Bourne	Conway, N. H.			April 30,	1823		
	Joseph Brown				Nov. 18,	1702		
	Henry A. Merrill		Harvard	1693	Nov. 26,	1707		
South Berwick	John Wade		Harvard	1700	Sept. 1,	1756		
	Jeremiah Wise		Harvard	1754	May 7,	1783		
	Jacob Foster		Harvard	1765	Nov. 17,	1824		
	John Thompson†	Scarboro',	Union	1820	Oct. 15,	1829		
Wells	George W. Campbell†	Lebanon, N. H.	Middlebury	1826	March 1,	1837		
	Seth H. Keeler	Brandon, Vt.			Oct. 29,	1701		
	Andrew Rankin†	Littleton, N. H.	Harvard	1691	Dec.	1725		
	Samuel Emery	Salem, Ms.	Harvard	1722	Feb.	1754		
	Samuel Jefferts	Sudbury, Ms.	Harvard	1749	Aug. 8,	1759		
	Gideon Richardson	Framingham, Ms.	Harvard	1755	June,	1811		
	Moses Hemmenway, D. D.	Thetford, Vt.	Dartmouth	1807	March 8,	1815		
	Benjamin White				Feb. 18,	1829		
	Jonathan Greenleaf	Hancock, N. H.	Dartmouth	1822	April 18,	1837		
	William Clark†	Dracut, Ms.	Middlebury	1817	Dec. 27,	1831		
	Jonas Colburn†	Bath	Bowdoin	1823	Sept. 24,	1834		
	Charles S. Adamst	Waterford, N. Y.	Union	1809				
	David Oliphant†							

<i>Towns and Churches.</i>	<i>Ministers.</i>	<i>Native Place.</i>	<i>Educated.</i>	<i>Grad.</i>	<i>Settlement.</i>	<i>Dismission.</i>	<i>Decease.</i>	<i>Age.</i>
Danville	Samuel Stone	Windsor, Vt.	—	—	May, 1821	Oct. 1829	—	—
	Isaac Westont	Plymouth, Ms.	Dartmouth	1818	Oct. 20, 1830	—	—	—
	Horace B. Chapin†	—	—	—	Nov. 14, 1832	—	—	—
	Jacob Herrick	Benson, Vt.	Harvard	1777	July 24, 1839	—	—	—
	Bennett Robertst†	—	—	—	March, 1796	—	—	1832
Falmouth	John Wiswall	—	Harvard	1749	Sept. 26, 1827	—	—	—
	Ebenezer Williams	Roxbury, Ms.	Harvard	1760	Nov. 3, 1756	—	—	—
	William Milmore	Londonderry, N. H.	Dartmouth	1798	Nov. 6, 1765	—	—	—
Freeport	Anson Sheldont†	—	—	—	June 19, 1803	July, 1833	Feb. 25, 1799	—
	Charles Dame	Acton	—	—	Oct. 28, 1835	Nov. 15, 1836	—	—
	Joseph B. Stevenst†	Ct.	Bowdoin	1835	May 29, 1839	—	—	—
	Alfred Johnson	Plainfield, Ct.	Bowdoin	1827	Feb. 19, 1834	—	—	—
	Samuel Veazie	Braintree, Ms.	Dartmouth	1785	Dec. 29, 1789	—	—	—
Gorham	Reuben Neason	Dover, N. H.	Harvard	1800	Dec. 10, 1806	—	—	—
	Enos Merrill	Falmouth	Harvard	1802	Feb. 7, 1810	—	—	—
	Cephas H. Kent†	Benson, Vt.	Bowdoin	1808	Nov. 6, 1816	—	—	—
	Ebenezer G. Parsons	Wiscasset	Middlebury	1824	July 25, 1832	—	—	—
	Solomon Lombard	Truro, Ms.	Bowdoin	1833	Oct. 4, 1837	—	—	—
Gray	Josiah Thatcher•	Lebanon, Ct.	Harvard	1723	Dec. 26, 1750	—	—	—
	Caleb Jewett	Newburyport, Ms.	Coll. N. J.	1760	Oct. 28, 1767	—	—	—
	Jeremiah Noyes	Newburyport, Ms.	Dartmouth	1776	Nov. 5, 1783	—	—	—
	Asa Rand	Ridge, N. H.	Dartmouth	1799	Nov. 16, 1803	—	—	—
	Thaddeus Pomeroy†	Southampton, Ms.	Williams	1806	Jan. 18, 1809	—	—	—
Harpwell	Samuel Nash	—	Brown	1810	June 12, 1822	—	—	—
	Samuel Perley†	Ipswich, Ms.	Harvard	1770	June 21, 1775	—	—	—
	Daniel Weston	Petersham, Ms.	—	1763	Sept. 8, 1784	—	—	—
	Thomas Riggs	Dorchester, Ms.	—	1795	Oct. 1, 1803	—	—	—
	Calvin Whitet	New Castle	—	—	Sept. 14, 1825	—	—	—
Harrison	Nathan W. Sheldont†	—	—	—	Jan. 26, 1831	—	—	—
	Elisha Eatont†	—	—	—	Aug. 7, 1833	—	—	—
	Samuel Eaton	Quincy, Ms.	Harvard	1729	Jan. 23, 1839	—	—	—
	William Harlow†	Plymouth, Ms.	Harvard	1763	Oct. 24, 1764	—	—	—
	James P. Richardson†	Cambridge, Ms.	—	—	Jan. 25, 1832	—	—	—
Minot	Joseph Searle†	Rowley, Ms.	—	—	Oct. 22, 1837	—	—	—
	Jonathan Scott†	—	Dartmouth	1815	July 19, 1837	—	—	—

2d Chh.	William Pidgint	Newbury, Ms.	Dartmouth	1794	Feb.	1811	Aug. 14,	1819
United Chh.	Elijah Jones	Brewer	Harvard	1754	Feb. 12,	1823		
New Gloucester	Samuel Foxcroft	Boston, Ms.	Dartmouth	1790	Jan. 16,	1765		1792
	Eliza Moseley	Windham, Ct.	Brown	1808	Feb. 10,	1802	Aug. 15,	1835
	Benjamin Rice†		Bowdoin	1833	Oct. 1,	1838		
North Yarmouth	Samuel H. Shepley	Quincy, Ms.	Harvard	1725	Oct. 31,	1838	Aug. 15,	1835
	Ammi R. Cutter	West Cambridge, Ms.	Harvard	1732	Nov. 18,	1730	Nov. 28,	1735
	Nicholas Loring	Nantasket, Ms.	Harvard	1757	Nov. 17,	1736		
	Edward Brooks	Medford, Ms.	Harvard	1757	Dec. 8,	1764	March,	1769
	Tristram Gilman	Durham, N. H.	Harvard	1805	July 4,	1769		
	Francis Brown, D. D.	Chester, N. H.	Dartmouth	1811	Jan. 11,	1810	Nov. 1,	1815
	Joseph W. Curtis	Windsor, Vt.	Dartmouth	1811	July 5,	1816	Jan. 2,	1817
	Samuel Woodbury	Acworth, N. H.	Dartmouth	1817	Nov. 5,	1817		
	Asa Cummings	Andover, Ms.	Harvard	1825	Feb. 14,	1821	Feb. 17,	1830
	David Shepley	Solon	Bowdoin	1801	Feb. 18,	1830		
2d Chh.	John Dutton†	Menotomy, Ms.	Dartmouth	1815	Oct. 1,	1806	Aug. 3,	1814
	Otis C. Whiton	Winchendon, Ms.	Dartmouth	1815	Feb. 18,	1818	July 17,	1822
	Caleb Hobart	Milton, Ms.	Dartmouth	1815	Dec. 3,	1823		
	Noah Cresey†		Williams	1805	Oct.	1820		
Chapel Chh.	Thomas Roby†	Saugus, Ms.	Harvard	1779	Jan. 23,	1797	Sept. 4,	1810
Otisfield	Josiah G. Merrill	Conway, N. H.		—	Nov. 2,	1814	Nov. 23,	1830
	James P. Richardson†	Cambridge, Ms.		—	Oct. 22,	1833		
Poland	James P. Richardson	Cambridge, Ms.	Brown	1824	Aug. 16,	1826		
	Charles R. Fisk†	Wrentham, Ms.	Brown	1809	May 28,	1834		
	Thomas William†	Weymouth, Ms.	Harvard	1720	Oct. 14,	1835	May 28,	1835
Portland	Thomas Smith	Boston, Ms.	Harvard	1760	March 8,	1727		
	Samuel Deane, D. D.†	Norton, Ms.	Harvard	1803	Oct. 17,	1764		
	Ichabod Nichols, D. D.†	Salem, Ms.	Harvard	1755	June,	1809		
2d Chh.	Elijah Kellogg	South Hadley, Ms.	Dartmouth	1803	Oct. 1,	1788	Dec. 5,	1811
	Edward Payson, D. D.†	Rindge, N. H.	Harvard	1804	Dec. 16,	1807	April 22,	1834
	Bennet Tyler, D. D.†		Yale	1811	Sept. 17,	1828	Oct. 15,	1837
	Joseph Vaill†	East Haddam, Ct.	Yale	1827	Oct. 15,	1834		
	Jonathan B. Condit†	Hanover, N. J.	Princeton	1807	May 17,	1833	June,	1812
3d Chh.	Nat'n S. S. Beman, D. D.	Stamford, Ct.	Middlebury	1816	March 14,	1810	Aug. 3,	1824
	Thomas M. Smith	Barre, Ms.	Yale	1813	July 31,	1822		
	Charles Jenkin†	Greenfield, Ct.	Yale	1813	Nov. 9,	1825		
Chapel Chh.	William T. Dwight	South Hadley, Ms.	Dartmouth	1755	Nov. 6,	1832	Dec. 29,	1831
	Elijah Kellogg†			—	March 18,	1812	Dec. 12,	1821

<i>Towns and Churches.</i>	<i>Ministers.</i>	<i>Native Place.</i>	<i>Educated.</i>	<i>Grad.</i>	<i>Settlement.</i>	<i>Dismission.</i>	<i>Decease.</i>	<i>Age.</i>
High Street Chh. Pownal	Thomas J. Muddock†	Norwich, Vt.	Dartmouth	1812	Sept. 29,	March 21,		
	George C. Beckwith†		Middlebury	1822	Aug. 8,	Jan. 5,		
	John W. Chickering†	Woburn, Ms.	Middlebury	1826	April 2,			
	Perez Chapin	Whately, Ms.	Middlebury	1808	March 20,		Jan. 27,	1839
Scarborough	Ariel P. Chute†	Rowley, Ms.	Bowdoin	1832	Sept. 18,		Feb. 13,	1759
	William Thompson				May 26,		Jan. 26,	1775
	Thomas Pierce						Jan. 27,	1831
	Thomas Lancaster	Rowley, Ms.	Harvard	1764	June 29,		Aug. 12,	1776
2d Chh.	Thomas Jameson†		Dartmouth	1818	Nov. 7,			
	Richard Elvins				Dec. 10,	May,		
	Benjamin Chadwick	Salisbury, N. H.	Harvard	1770	Dec. 10,			
	Nathan Tilton	Scarboro'	Harvard	1796	Sept. 18,	April 21,		
Standish	Moses Sawyer†		Dartmouth	1799	Oct.			
	John Thompson		Harvard	1765				
	Jonathan Gould		Brown	1786				
	Daniel Maret		Harvard	1790			1794	
Westbrook	Thomas Tenney	Chester, N. H.	Harvard	1790	Dec. 23,			
	Clark Perry†	Worcester, Ms.	Dartmouth	1825	May 11,			
	Thomas Brown†	Haverhill, Ms.	Harvard	1823	Aug. 21,			
	Caleb Bradley	Dracut, Ms.	Harvard	1752	Oct. 9,		Oct. 18,	1797
	Henry C. Jewett	Rowley, Ms.	Harvard	1795	April 29,	April 28,		
	Joseph Lanet	Sanbornton, N. H.	Brown	1824	Dec. 29,	May 14,		
	Jonathan Sewall, Jr.†	Chester, N. H.			Oct. 9,			
	Joseph Searlet	Rowley, Ms.	Dartmouth	1815	April 3,	May,		
2d Chh. Windham	John Wight				Dec.		1754	
	Peter T. Smith	Portland	Harvard	1753	Sept. 22,			
	Nathaniel Stone	Dennis, Ms.			Oct. 1,	Feb.		
	Asa Lyman†	Lebanon, Ct.	Dartmouth	1797	Nov. 30,			
	Gardiner Kellogg†		Yale	1791	April 25,			
	William Gragg		Harvard	1820	Oct. 15,		1826	
	Jonathan L. Hale†	Canaan, Ct.	Middlebury	1819	Sept. 12,		Jan. 15,	1835
	John W. Shepard				Aug. 3,			
	William Warren	Waterford			Feb. 13,	1839		

NOTES,

COUNTY OF YORK.

This county was coëxtensive with the limits of the State, until June 19, 1760; when two new counties, (Cumberland and Lincoln,) were established within the same territory.—*Williamson's Hist. of Maine, Vol. II. pp. 353, 354.* Since that time, at different dates, ten additional counties have been organized, making in the whole, thirteen now in the State.

This county embraces 25 towns; 21 in the preceding Table, and 4, (Cornish, Hollis, North Berwick and Waterborough,) in which no Congregational churches were ever embodied, and of course no Congregational ministry settled. Though this county was earliest in its settlement, and enjoyment of gospel privileges; yet some other sections of the State have surpassed it in population, and have a more full supply of the ministrations of religion. At the census of 1837, the number of inhabitants was 53,731. There have been, at successive periods, 28 Congregational churches organized in the county, all of which, (except the North church in Kennebunkport,) have had pastors. One has become Unitarian; one has become extinct; 15 now have pastors; 8 have stated supplies; and the balance are destitute, or have only occasional preaching.

ACTON.—This town was incorporated in 1833; originally the west part of Shapleigh. The church was organized Sept. 18, 1781, consisting of 15 members. It has now 56. Shapleigh was legally divided into two parishes in 1795, styled East and West parishes; there being a natural division of the town in that manner by ponds. The West parish, (now Acton,) was first settled, and has more constantly enjoyed the means of religion. Indeed, the church in Shapleigh has never had a pastor, except jointly with Acton. Their first minister here, (the Rev. Joseph Brown,) was settled in 1796; and though there have been five successive settlements in the ministry, (as may be seen in the preceding Table,) yet they have been destitute a considerable portion of the time. Their present pastor, Rev. Clement Parker, who was settled in 1829, was dismissed in 1831; a little previous to which time, there was considerable revival of religion, and enlargement of the church. Rev. Martyn Cushman succeeded him as pastor in 1834, and was dismissed in 1836. During this time, Mr. Parker had the pastoral charge of the 2d church in York. He returned here, and was resettled in 1838. This establishment was formerly aided in the support of the gospel, by the Maine Missionary Society; but from the increase of numbers, with the income from the parish fund, they have now sufficient ability to sustain the ordinances of religion. See Shapleigh.

ALFRED.—This town was taken from Sanford, and incorporated Feb. 4, 1794. The church was organized in Sept. 1791, in what was then the north parish of Sanford; and their first minister, Rev. John Turner, at the same time ordained. His immediate successor, Rev. Joseph Brown, formerly minister of Acton, was installed in 1805, and dismissed in 1809. At the time of his dismissal, religion was at a very low ebb, and they remained destitute several years. "In the beginning of the year 1816, the spirit of the people revived; but the church had dwindled away to a small number. In April of that year, the parish was reorganized, having previously held no legal meeting for nearly six years; and in Nov. following, Rev. Nathan Douglass was ordained. In the spring of 1817, a considerable awakening took place, and about 25 persons made public profession of religion." (Greenleaf's Sketches.) Since that time the state of religion has been more prosperous, both under the ministry of Rev. Daniel D. Tappan, and his successor, their present preacher, Rev. Albert W. Fisk, who has been ordained in the place, but not installed as their pastor. The church now consists of 132 members.

BERWICK.—This town was incorporated June 9, 1713. It originally embraced what is now South Berwick, and North Berwick, in addition to its present territory. The church was organized, March 13, 1755, and was then the 2d church in Berwick; the religious establishment, in what was afterwards South Berwick, being prior to it. This church has never had but three pastors. The first, Rev. John Morse, who was ordained a little more than a month after its organization, ministered to them about ten years, and his successor, Rev. Matthew Merriam, a little more than thirty years. Both continued with them during life. The pastoral relation of Rev. Joseph Hilliard, who was ordained the year of Mr. Merriam's decease, (1797,) has never been dissolved; though for many years, from indisposition, he has performed no parochial services. The church, never

large, gradually diminishing by long destitution, will probably become extinct by the remaining members joining to neighboring churches.

BIDDEFORD.—The first church was organized here on the 30th of April, 1730, and its first pastor, Rev. Samuel Willard, ordained at the same time. They have enjoyed the stated means of religion, with little intermission, to the present time, having had six successive pastors. They were in a declining state, for several years, previous to 1825; since which time the church has been more prosperous; and now contains 102 members. Their last minister, Rev. Stephen Merrill, was dismissed in 1839; but they have since had a stated supply, with considerable revival of religion.

The 2d church was organized in 1805, and Rev. John Turner, formerly minister in Alfred, was installed its pastor. He labored with them till 1817, and his pastoral connection continued till Dec. 1818, at which time he was installed at Kingston, N. H.—Rev. Christopher Marsh succeeded Mr. Turner in the pastoral office here, in 1828, and continued a little more than four years; when he was dismissed and took a Sabbath school agency in Massachusetts. His successor, Rev. Stephen Morse, was installed in 1833, and dismissed in 1835. The church is now destitute, and contains 69 members.

The town of Biddeford was incorporated in 1718, including what was afterwards Pepperellborough, and now Saco. The same territory, on both sides of the river, was incorporated by the name of Saco, in 1653.—*Williamson's Hist. of Maine, Vol. I. p. 352.*

BUXTON, incorporated July 4, 1762. Religious ordinances were established here at an early period of the settlement. When there were only about twenty families in the town, a church was organized, and Rev. Paul Coffin ordained as its pastor, in 1763. Dr. Coffin continued to preach and perform all pastoral labor, for more than half a century; and remained pastor of the church till his decease, (1821,) almost 60 years. In 1817, Rev. Levi Loring was ordained as his colleague. Soon after the dismissal of Mr. Loring, (1835,) the present pastor, Rev. Benjamin Rice, was installed. There are two meeting-houses, in which public worship is attended alternately. And though the establishment of other denominations of Christians within the same limits, (as is the case in almost every other town in the State,) somewhat diminishes their numbers and strength; yet the parish, being happily united, has ample means for the support of Christian ordinances. The church consists of 82 members.

ELIOT. This town, which was formerly the north parish of Kittery, was incorporated March 1, 1810. The church was organized on the 22d of June, 1721, and their first pastor, Rev. John Rogers, ordained Oct. 25, of the same year. He continued pastor till his decease, in 1773; but had a colleague, Rev. Alpheus Spring, in 1768. There have been five successive pastors. The state of the church has been generally flourishing. "Twice since its formation, an attention to religion has been general through the parish. Once during the ministry of its first pastor, about the year 1742; and once under the ministry of Rev. Samuel Chandler, in 1815." Since that period, there have been successive "times of refreshing from the presence of the Lord." They are united and prosperous, under the ministrations of their present pastor, Rev. John Bacon. The number in the church is 143.

KENNEBUNK, incorporated as a town in 1820, was legally constituted as the north parish of Wells, in 1750, and in the same year a church was embodied, and the Rev. Daniel Little ordained over them. He remained pastor of the church, till his decease, in Oct. 1801, a little more than half a century. He performed all pastoral labors till towards the close of life. In 1766 he received the honorary degree of Master of Arts from Harvard College. In Aug. 1800, Rev. Nathaniel H. Fletcher was ordained his colleague. Rev. George W. Wells, on the 24th of Oct. 1827, was ordained colleague with Mr. Fletcher, whose pastoral relation was dissolved, by mutual consent, the following year.

A second church was formed in Kennebunk, Aug. 15, 1826, styled Union Church. It was small at its organization, embracing only one male member. Its first pastor, Rev. Daniel Campbell, was ordained Dec. 5, 1827. He has had, as may be seen in the preceding Table, three successors in office; and the church is now destitute of a pastor. It has witnessed a regular and gradual increase, and now numbers 67 members. It was aided for several years, in the support of the gospel, by the Maine Missionary Society; but under the ministrations of its last pastor, Rev. Josiah W. Powers, it sustained of itself the ordinances of worship. The first church, which has become Unitarian, continues to embrace the greater portion of the population and wealth.

KENNEBUNKPORT, in 1653, was incorporated under the name of Cape Porpus; and after a scene of desolation in the Indian wars, was revived and reestablished in 1714, and took the name of Arundel; which has been changed to the present style, since the separation of Maine from Massachusetts in 1820.

The church was organized here in Nov. 1730. The people had stated preaching, many years before this; but there is no record of any previous ecclesiastical establishment. Their first pastor, Rev. Thomas Prentice, was ordained at the time the church was embodied. He was dismissed in 1738, and afterwards settled in Charlestown, Ms. His immediate successor, Rev. John Hovey, was ordained Sept. 1741, and dismissed June, 1768. The third pastor of this church was Rev. Silas Moody, ordained Jan. 9, 1771. From that date to the present time, about 70 years, the church has not been destitute of a pastor for the space of a year at any time, with the exception of the last two years; though they have had five successive ministers within that period. During the last twenty years, the church has been blessed with revivals of religion, which have increased their numbers and strength. It is an establishment, which has always had sufficient means for the respectable support of gospel ordinances. At the time of the dismissal of their last pastor, Rev. Levi Smith, Jan. 10, 1838, the church was divided, taking the style of the First Church, and the South Church. The former has 72 members, and the latter, 83. Both have hitherto enjoyed stated preaching, but neither has as yet settled a pastor.

There has within a few years past been embodied a church in the borders of this town, called the North Church; but it is small, and has never had a pastor, and probably may never be able to sustain stated worship. It consists of 5 members.

KITTERY, incorporated 1648, was the first incorporation of a town in the State, York being at that time a city, under the name of Georgeana. (See York.) Kittery originally embraced, in addition to its present territory, Berwick and Elliot.

The first church formed within the present limits of this town, was at Kittery Point, Nov. 4, 1714, and at the same time Rev. John Newmarch was ordained pastor. He had preached to the people several years previous to this date. Rev. Benjamin Stevens was ordained as his colleague, May 1, 1751. Both continued in the pastoral office during life. The former died Jan. 15, 1754; the latter, May 18, 1791. The year after Dr. Stevens's death, Rev. Jonas Hartwell was ordained pastor, and dismissed May, 1798. He was succeeded in the ministry here, in Dec. of the same year, by Rev. William Briggs, who was dismissed in 1814. For several years the state of religion had been declining, so that the town was almost a waste place, at the time of the dismissal of Mr. Briggs; there being then no male member in the church, and but three females. It was revived under the ministry of the Rev. Stephen Merrill, who was ordained in 1821, and dismissed in 1831. It has been aided for many years in supporting the gospel, but gives promise from its gradual enlargement, to be soon able to sustain its own ordinances of religion. Rev. Tobias H. Miller, who was ordained Nov. 21, 1838, is the present pastor. The church contains 34 members.

The second church in this town, in the parish called Spruce Creek, was organized Sept. 19, 1750, and has had two pastors, Rev. Josiah Chase and Rev. Joseph Litchfield; the former was ordained at the time of the organization of the church, and the latter, July, 1782. The church is now extinct.

LEBANON was incorporated, June 25, 1767. A church was formed, and Rev. Isaac Hasey, their first pastor, ordained June 26, 1765. "Mr. Hasey moved his family here among the first inhabitants, and was supported for seventeen years by the original proprietors of the land." Since that time, the parish, possessing considerable "ministerial funds," has always been in a capacity to support the gospel. Mr. Hasey continued their pastor till his death, Oct. 1812, a little more than 47 years. He was succeeded in the ministry here by Rev. Paul Jewett, who was ordained, April, 1814, and dismissed, Oct. 1819. Some serious attention to religion was witnessed under the ministry of Mr. Jewett, by which the church was enlarged. It was still more prosperous, during the labors of his successor, Rev. James Weston. The present pastor, Rev. Joseph Loring, was ordained Oct 12, 1836. The church contains 126 members.

LIMERICK, incorporated March 6, 1787. The church in this place was formed July 5, 1795, and Rev. Edmund Eastman, their first minister, ordained the 6th of November following. He continued their pastor till his decease, Dec. 9, 1812; a little more than seventeen years. His health failing in the latter part of his ministry, he was taken off from his active labors, and the parish began to be scattered and diminished. In their destitute state after his death, in the course of a few years, the place became almost a moral waste; as was also the case of a number of the churches in the immediate vicinity. In 1818, Rev. Charles Freeman, the present pastor of the church, went to them, as a missionary, under the auspices of the Maine Missionary Society. His labors were blessed in the revival of religion, and he was ordained pastor of the church, Jan. 19, 1820. Since that time, the affairs of the church have worn a favorable aspect. There has been a gradual enlargement, with union and strength; so that they have doubly repaid, in contributions to the charitable objects of the day, the amount received by

themselves, in former time, to raise them up from years of desolation. Number of members in the church, 91.

LIMINGTON, formerly Ossipee plantation, was incorporated Feb. 9, 1792. The church was organized, Oct. 1789, consisting of six members. Their first pastor, Rev. Jonathan Atkinson, was ordained, Oct. 17, 1794. It was originally a feeble Society, but received some additional strength, in a special attention to religion in 1802. Mr. Atkinson was dismissed in 1821; but his parochial services were discontinued several years before. Rev. Caleb F. Page succeeded him, in the pastoral office in this church, Nov. 5, 1823, and was dismissed Sept. 24, 1833, and has since been installed pastor of the first church in Bridgeton. Their present pastor, Rev. Ivory Kimball, was ordained Nov. 12, 1834. The establishment here has witnessed some enlargement, by revivals of religion within the ten years past; but is still feeble, and receives aid from abroad, in sustaining the ordinances of worship. The church consists of 69 members.

LYMAN, under the name of Coxhall, was incorporated March 11, 1778. It took its present name, Feb. 26, 1803. The people, in their parochial affairs, were at first connected with Alfred and Sanford. A church was formed in 1801, and their first pastor, Rev. Jonathan Calef, who had previously been settled in Canaan, was installed Dec. 2, of that year. Mr. Calef ministered to them about thirty years, and was dismissed May 11, 1831. On the following day, his successor, Rev. John Gunnison, was ordained; and dismissed Sept. 1834. During Mr. Gunnison's labors, the people received aid from the Maine Missionary Society; and since his dismissal, though they have had the preaching of the gospel, they have settled no pastor. The church, originally small, was somewhat enlarged under the ministry of its first pastor, and experienced a more extended revival of religion under the services of his successor; so that it now numbers 154 members.

NEWFIELD, incorporated Feb. 26, 1794. A small church was organized here in July, 1801, and Rev. John Dane, its first pastor, ordained Feb. 16, 1803, and dismissed the following year. "The ministry of Mr. Dane, though short, was ruinous to the church and society." After a destitution of twenty years, they settled a successor, Rev. Henry T. Kelley, who was ordained June 29, 1825, and dismissed June 27, 1827. Rev. Charles S. Adams was ordained Sept. 17, 1828, and dismissed Dec. 27, 1831. Rev. David P. Smith was installed July 11, 1832, and dismissed Aug. 19, 1839. Mr. Kelley, Mr. Adams and Mr. Smith, were settled as pastors of the churches of Newfield and Parson-field jointly; though the labors of Mr. Smith, for the last few years before his dismissal, were restricted wholly to Newfield. Rev. Solomon B. Gilbert was ordained Jan. 3, 1840, and his services are devoted wholly to this place. The church contains 70 members. It has been prosperous under the ministrations of religion of late years; but the Maine Missionary Society has hitherto afforded to them some aid in supporting the gospel; as it has indeed to more than half the churches in the county, at different times, within the quarter of a century past.

PARSONSFIELD.—This town was incorporated March 9, 1785. A church was organized here, and Rev. Benjamin Rolfe ordained its pastor, in Jan. 1795. Mr. Rolfe ministered to them twenty years, and was dismissed May, 1815. "The church, which was never large, became reduced to less than twenty members, and the Congregational Society to about that number of families." Since that time it has been resuscitated, and considerably enlarged. The church now contains forty-three members. It has had three successive pastors, jointly with the church in Newfield; but they settled their present pastor, Rev. Samuel Ordway, securing his services wholly to themselves. His ordination took place Dec. 5, 1838. (See Newfield.)

SACO, formerly Pepperellborough, set off from Biddeford and including that part of the town lying east of the Saco river, was incorporated June 9, 1772. It assumed its present name in 1805. The church was formed here, and the first pastor, Rev. John Fairfield, ordained, Oct. 27, 1762. His pastoral relation continued, though he had ceased preaching to the people for a year or two, until his successor, Rev. Elihu Whitecomb, was ordained, in July, 1799. Mr. Whitecomb continued in the ministry till the summer of 1810. In October of the same year, Rev. Jonathan Cogswell was ordained pastor. At this time, the church had become very much reduced, consisting of only 28 members. But his ministry was accompanied by divine influences, and the number was increased to more than a hundred. Dr. Cogswell was dismissed Oct. 16, 1828; and afterwards settled in Berlin, Ct. and is now one of the professors in the Theological Seminary at East Windsor, in that State. In November of the same year, Rev. Samuel Johnson, formerly pastor of the church in Alna, was installed. He continued till 1835, when he accepted the office of General Agent of the Maine Missionary Society, and died in Hallowell, on the 16th of November, in the year following. The installation of the present pastor, Rev. Samuel Hopkins, formerly settled at Montpelier, in Vermont, was on the 17th of Feb. 1836.

The pastoral relation of his predecessor, Mr. Johnson, was not dissolved to this date. The church has been generally in a prosperous state, since 1810; and now contains 232 members. It is exceeded in numbers but by one church in the county; and by none in ability for the support of gospel ordinances.

SANFORD, incorporated Feb. 23, 1768. A church was organized here July 19, 1786; and Rev. Moses Sweat, its first pastor, ordained at the same time. Mr. Sweat ministered to them about 36 years, and died Aug. 31, 1822. In May of the following year, Rev. Christopher March was ordained to the pastoral charge. He continued a little more than four years, and was dismissed Dec. 11, 1827. He was succeeded by Rev. Elisha Bacon, who was ordained May 6, 1829, dismissed Sept. 11, 1834, and since settled in the ministry at Elliot. Their present pastor, Rev. George W. Bourne, was ordained Feb. 6, 1840. The church contains 63 members.

SHAPLEIGH.—This town was originally a plantation under the name of Hubbards-town, and incorporated March 5, 1785, with the name prefixed to this article, from Nicholas Shapleigh, Esq. a principal proprietor or claimant of the town. The church within its present limits is very small, consisting of four members, and though enjoying the ministrations of the gospel occasionally, has never had a pastor, except jointly with Acton, which was formerly a part of the same town; and the churches were originally one. This church is now destitute, and if there is a resettlement of the ministry, it must be sustained in part by charitable aid. See Acton.

SOUTH BERWICK was incorporated as a town Feb. 12, 1814. It was originally called Quampeagan Landing, and was the place of the first settlement in the original town of Berwick.

Their first pastor, Rev. John Wade, began to preach at this place about the year 1700; but the church was not formed till June 4, 1702, and Mr. Wade was ordained the November following. His ministry was short, as he lived but one year after his settlement. He was succeeded by Rev. Jeremiah Wise, who was ordained in 1707, and died in 1756, having been pastor of the church almost half a century. Their third pastor was Rev. Jacob Foster, ordained Sept. 1, 1756. He was dismissed in 1777, and became a chaplain in the army of the Revolution. Rev. John Thompson, who had been settled at Standish, was installed pastor of the church in May, 1783, and continued in this office till his decease, which was Dec. 21, 1828. Rev. George W. Campbell was ordained colleague pastor with Mr. Thompson, Nov. 17, 1824, and dismissed Dec. 24, 1828. He was succeeded by Rev. Seth H. Keeler, ordained Oct. 15, 1829, and dismissed April 18, 1836. "The church, which consisted of only 13 members, in Nov. 1826, was greatly increased during the labors of the last two pastors mentioned. The former received 60, and the latter 72, to the communion." Their late pastor, Rev. Andrew Rankin, who was installed March 1, 1837, was blessed in his labors, having admitted 27 to the church; and there are about as many more hopeful converts, that have not yet made public profession of religion. It is an establishment that has generally been supplied with the means of grace, and always possessed of ample means for the support of the gospel. The church now contains 130 members.

WELLS.—This town originally included what is now Kennebunk, in addition to its present territory, and was incorporated in 1653. A church was organized here in 1701, and on the 29th of October of the same year, Rev. Samuel Emery was ordained pastor. The people had preaching, more or less constantly, many years before this; as was the case in various other towns in the county, before the regular ecclesiastical establishments. Mr. Emery died in 1725, and was succeeded the same year by Rev. Samuel Jefferds, who continued pastor till his decease, Feb. 1752. After a vacancy of about two years, Rev. Gideon Richardson was ordained pastor in Feb. 1754, but lived only four years. The fourth pastor of the church was Rev. Moses Hemmenway, who was ordained Aug. 8, 1759, and deceased April 5, 1811. The ministry of Dr. Hemmenway was peaceful, and extended through more than half a century. The next minister of the church was Rev. Benjamin White, who was ordained June, 1811, and died March, 1814. The ministry of Mr. White was short, but successful. He was succeeded by Rev. Jonathan Greenleaf, who was ordained March 8, 1815, and dismissed Sept. 4, 1828, and is now Secretary of the American Seaman's Friend Society, New York. Mr. Greenleaf received the honorary degree of Master of Arts at Bowdoin College in 1824. Rev. William Clark was installed pastor of the church in 1829, and continued with them till 1836, when he accepted of an agency in the American Tract Society, and has been laboring in that department in the Western States. The present pastor of the church, Rev. Jonas Colburn, was installed April 18, 1837. There have been successive revivals of religion. One under the ministry of Mr. Jefferds, in 1741-2; another under Mr. Richardson, 1756; a third under Mr. White, 1811; a fourth under Mr. Greenleaf, 1827; and the most extensive, during the labors of Mr. Clark, his successor. It now comprises a larger number than

any other church in the county; though there are others that have more wealth. It has now 251 members.

A second church was formed here in August, 1831, and Rev. Charles S. Adams, formerly minister in Newfield, installed 27th of December following. Mr. Adams was dismissed Jan. 13, 1834, and was succeeded by Rev. David Oliphant, formerly minister of Beverly, Ms. who was installed Sept. 24, of the same year. Their present pastor, Rev. Charles Walker, was installed May 8, 1839. This church contains 71 members. Both churches have sufficient means for sustaining their respective ordinances of worship, and are at present in a tranquil and prosperous state.

YORK was chartered as a borough, 1641; as a city, 1642; and incorporated as a town, 1652. (See Kittery.)—Here was planted the first church in the State. Its organization, though there is no record of it, is supposed to be at the time of the ordination of their first pastor, Rev. Shubael Dummer, 1673. "On the 25th of Jan. 1692, the Indians made an attack on the settlement at York, and Mr. Dummer was shot as he was mounting his horse at his own door." He was succeeded in the ministry by Rev. Samuel Moody, who was ordained over the church, Dec. 1700. The ministry of Mr. Moody was long and prosperous. "About the year 1741, a general revival of religion commenced, and many were hopelessly converted and gathered into the church." After ministering to the church almost half a century, he died at the age of 72, in 1747. His immediate successor was Rev. Isaac Lyman, who was ordained, 1749, and deceased, 1810; after sustaining the office of pastor 60 years. In 1798, Rev. Rosewell Messenger was settled as colleague pastor with Mr. Lyman, and dismissed in 1813. After an interval of about two years, Rev. Moses Dow, formerly minister in Beverly, Ms. was installed pastor of the church; and was dismissed Feb. 17, 1830. On the same day, Rev. Eber Carpenter was ordained pastor of the church. Mr. Carpenter remained with them a little more than five years, and was dismissed Sept. 16, 1835. Their present pastor, Rev. John Haven, was ordained June 12, 1837. This church has almost constantly enjoyed the means of religion from its first establishment, and was formerly flourishing; but had become weakened and diminished, in later years. For the last ten years it has been increasing in numbers and strength. It now contains 98 members.

In 1732, a second church was formed in this town, and Rev. Joseph Moody, son of Rev. Samuel Moody, of the first church, ordained pastor. He has had here, as may be seen in the Table, six successors in the ministry. But the establishment has never been marked by any special religious prosperity. It has been resuscitated of late, from almost entire extinction. It is, however, still small, containing only 14 members, and receives aid in supporting the gospel. Its present pastor, Rev. Samuel Stone, first settled in Warren and afterwards in Cumberland; was installed Dec. 19, 1838.

The dates of the incorporation of towns, in the preceding minutes, were taken from Williamson's History of Maine; and for the few notices, respecting the churches in more ancient time, reference is had chiefly to Greenleaf's Sketches of the Ecclesiastical History of the State, published in 1821. Since that period, there has been a revival of religion, to a greater or less extent, in almost all the churches within the limits of the county, which has contributed to their enlargement; though some of them are still few in numbers and feeble in resources. The whole number of members, belonging to the churches at the present time, is 2,261.

COUNTY OF CUMBERLAND.

This county was established June 19, 1760. It now embraces 27 towns, in 24 of which, as may be seen in the preceding Table, there has been settled a Congregational ministry. There have been at successive periods, 38 churches organized; all of which, except two, one at Danville Corner and the other at Raymond, have had pastors. One has become Unitarian, two have been united in one, four have become extinct, twenty-six now have pastors, and the remainder, with one or two exceptions, have stated supplies. This county embraces more churches, has had a more constant supply of the means of grace, possesses more wealth, and has a more numerous population, than any other county in the State. It is not so large in territory as some others; but at the census of 1837, it numbered 67,781 inhabitants. The Congregational churches embrace 3,473 members.

BALDWIN.—This town was incorporated on the 23d of June, 1802; and then included what is now Sebago. The church was organized May, 1821, and Rev. Noah Emerson, who is the present pastor, was installed June 1, 1825. Though the religious establishment had a fund sufficient for the support of the gospel, it has never been in a prosperous state. The church now contains 21 members, residing partly in Baldwin and partly in the adjoining town, Sebago.

BRIDGETON, which received its name from Moody Bridges of Andover, Ms. who was a large proprietor, was incorporated Feb. 7, 1794. The first improvements were made by Benjamin Kimball in 1769. The church was formed in August, 1784, consisting of 17 members. The first candidate, to whom they gave a call to settle with them, was Rev. Nathan Church, who was ordained June 17, 1789, and died Nov. 14, 1836, at the age of 82 years. Rev. Daniel Newell was ordained his colleague Oct. 24, 1827, and dismissed in April, 1830. Their present pastor, Rev. Caleb F. Page, formerly pastor of the church in Limington, was installed Oct. 23, 1833.

A second church was formed in the south part of the town, Dec. 30, 1829, and their present pastor, Rev. Joseph P. Fessenden, formerly minister in Kennebunkport, was installed on the 10th of February following. Both churches have very considerable ministerial funds, and are in a prosperous condition. The former contains 100 members, and this, 63.

A third church was formed in the north part of this town, Nov. 16, 1832, and now contains 45 members. Their first pastor, Rev. Charles Soule, was installed Jan. 23, 1833, and dismissed in 1835. Their present pastor, Rev. Joseph Searle, formerly minister of the second church in Westbrook, was installed July 19, 1837. Bridgeton Academy, which was incorporated March, 1808, is situated in this section of the town, and is now in successful operation. The religious establishment here, not having sufficient means for the constant support of the gospel, Mr. Searle, at the same time, was also installed pastor of the church in the adjoining town of Harrison, supplying alternately both places. See Harrison.

BRUNSWICK.—“This was originally called Pegypscot, and began to be settled as early as 1626. In 1676, it was destroyed by the savages. It revived after the war, and was again destroyed in 1690. In 1713–14, the settlements were resumed; yet in Lovewell’s war, 1722, it was reduced to ashes, and again repeople in 1727. Brunswick was incorporated as a town on the 24th of June, 1797. It is now among the most important municipalities in the State. Here is our principal seat of classic science and literature. The village is delightfully situated on a sandy plain; the greater part of the dwelling-houses and stores, standing on both sides of a wide and spacious street, a mile in length, terminated on one end by the Androscoggin at the lower falls and the bridge, and on the other by the meeting-house and the College edifices.”—*Williamson’s Hist. of Maine, Vol. II. pp. 191, 2.*

The church was probably embodied, though there is no record of its date, about the time of the settlement of its first pastor, Rev. Robert Dunlap, who was ordained in 1747. The people had preaching, by successive ministers, many years before this. Mr. Dunlap ministered to them about thirteen years; was dismissed in Oct. 1760, and continued to reside in the place till his decease, June 26, 1776. His successor in the pastoral office was Rev. John Miller, who was ordained Nov. 3, 1762. Mr. Miller retained his pastoral relation till his death, which was in 1789. After a destitution of five years, and having employed many candidates, Rev. Ebenezer Coffin was ordained June 23, 1794. He was dismissed in 1802. The next pastor, Rev. Winthrop Bailey, was ordained May, 1811, and dismissed April, 1814, continuing with them about three years. The church had become very much reduced, so as to consist of only 17 members, at the time of Mr. Bailey’s settlement. He was succeeded by Rev. Asa Mead, ordained Dec. 18, 1822, and dismissed in July, 1829. Mr. Mead was afterwards installed pastor of a church in East Hartford, Ct. where he died, Oct. 26, 1831. The present pastor of the church, Rev. George E. Adams, was installed Dec. 30, 1829. For the last twenty years, the church has been prosperous, gradually increasing in numbers, wealth and influence. It now contains 155 members.

CAPE ELIZABETH, originally belonging to Falmouth, was incorporated as a town, 1765. The church, which was the second church in Falmouth, was organized in 1734, and Rev. Benjamin Allen, previously settled in Bridgwater, Ms. was installed pastor, in November of that year. His pastoral relation continued till his death, May 6, 1754. He was succeeded, after an interval of two years, by Rev. Ephraim Clark, who was installed May 21, 1756. Mr. Clark ministered to them a little more than forty years, and died Dec. 11, 1797. The church was reorganized in 1801, having become nearly extinct; and Rev. William Gregg was ordained pastor in June of that year. He was dismissed in 1806, and was succeeded by Rev. Benjamin Sawyer, who was ordained Nov. 22, 1809. After the dismissal of Mr. Sawyer, in 1813, the people had only occasional preaching for two or three years, when Mr. Gregg was resettled, Jan. 31, 1816. He was dismissed in 1824. Rev. Isaac Esty, the next pastor of the church, was ordained Jan. 29, 1829, and continued a little more than two years. Rev. Josiah G. Merrill was the last pastor, installed Feb. 6, 1833, and dismissed in 1838. It has been for a long time a feeble establishment, though of late years gathering strength. The church now contains 44 members.

CUMBERLAND.—This town was taken from North Yarmouth, and incorporated about the time Maine was erected into a State. The church was organized here in 1793, consisting of members set off from the first church in North Yarmouth. On the 22d of Oct. 1794, their first pastor, Rev. Rufus Anderson, was ordained. He continued with them about ten years, and was afterwards settled in Wenham, Ms. Rev. Amasa Smith, formerly minister at Turner, was installed pastor of the church, Oct. 22, 1806, and dismissed in 1820; still residing in the place at an advanced age. He was succeeded by Rev. Samuel Stone, formerly settled at Warren, who was installed May, 1821. He ministered to them a little more than eight years, and has since taken the pastoral charge of the second church in York. Their present pastor, Rev. Isaac Weston, formerly minister in Boothbay, was installed Oct. 20, 1830. The church has generally been prosperous; and especially within the last ten years has been enlarged by revivals of religion. It now contains 165 members.

DANVILLE, incorporated Feb. 1, 1819, "was formerly a part of the Pejepscot claim and Little's Gore." It is situated on the westerly side of the Androscoggin, opposite to Lewiston Falls. The church was formed here in the winter of 1825-6. It consists of members partly residing here and partly in Lewiston, on the opposite side of the river. But the place of worship is here, and the greater portion of the church. It was a feeble establishment, till the settlement of their first pastor, Rev. Weston B. Adams, Nov. 14, 1832. Since that time it has prospered, and now contains 80 members, with sufficient means for the support of gospel ordinances. Mr. Adams was dismissed in 1838, and their present pastor, Rev. Horace B. Chapin, installed July 24, 1839.

A church was formed here, some years since, worshipping near the border line, between this town and New Gloucester. It has never had a pastor, and may be considered as nearly extinct, consisting now of 8 members only.

DURHAM was incorporated as a town Feb. 17, 1789; its plantation-name being Royals-town, from Col. Royal of Medford, Ms. who was a considerable proprietor. The church was organized and their first minister, Rev. Jacob Herrick, ordained, in May, 1796. Mr. Herrick deceased in 1832. His colleague, Rev. Bennett Roberts, who was ordained Sept. 26, 1827, continued about two years. The church now contains 54 members, and though destitute of a pastor has generally stated preaching.

FALMOUTH was incorporated in 1658, and reorganized in 1714. It originally included what is now Portland, Cape Elizabeth and Westbrook. The church formed within its present limits, was organized in 1754, and their first minister, Rev. John Wiswall, ordained Nov. 3, 1756. He left them in 1764, without any formal dismission, and became an Episcopalian. His successor, Rev. Ebenezer Williams, who was ordained Nov. 6, 1765, continued during life. He died in 1799. Rev. William Miltimore was ordained June 19, 1803, and remained thirty years. Rev. Ansel Sheldon was installed in 1835 and dismissed, 1836. The church contains 115 members. Rev. Charles Dame, who was ordained May 29, 1839, is the present pastor.

A second church was organized in this town Sept. 2, 1830, and their present pastor, Rev. Joseph B. Stevens, ordained Feb. 19, 1834. Both churches are now prosperous. This contains 71 members.

FREEPORT, once a part of North Yarmouth, was incorporated Feb. 14, 1789. On the 21st of December of that year a church was organized, and Rev. Alfred Johnson ordained the 23th of the same month. Mr. Johnson was dismissed Sept. 11, 1825, and installed at Belfast. He was succeeded by Rev. Samuel Veazie, ordained Dec. 10, 1806, and deceased Feb. 6, 1809. Rev. Reuben Nason was ordained Feb. 7, 1810, and continued five years. He was afterwards preceptor of Gorham Academy. He was succeeded by Rev. Enos Merrill, ordained Nov. 6, 1816, dismissed Jan. 6, 1830, and since installed at Alna. Rev. Cephas H. Kent, formerly settled at Kennebunkport, was installed July 25, 1832, and continued a little more than four years. The church has been prosperous in late years, and now contains 170 members. Rev. Ebenezer G. Parsons was ordained Oct. 4, 1837, and is the present pastor.

GORHAM was incorporated Oct. 30, 1764. An Academy has been in successful operation for many years in this town, and lately there has been connected with it a Female Teachers' Seminary; both flourishing. The church was organized, 1750. It is a wealthy establishment, the parish being large, and the greater portion for the support of the gospel derived from the income of "ministerial funds." The church has been increased of late by successive revivals of religion, and now contains 185 members. The first pastor, Rev. Solomon Lombard, was ordained at the time of the organization of the church. Rev. Josiah Thatcher, in 1767; Rev. Caleb Jewett in 1783; Rev. Jeremiah Noyes in 1803; Rev. Asa Rand in 1809; and Rev. Thaddeus Pomeroy, their last pastor, was installed June 12, 1822. The church, though now destitute of a pastor, has constant preaching. It contains 185 members.

GRAY, formerly a plantation under the name of New Boston, was incorporated June 19, 1778. The church was organized Aug. 1774, and Rev. Samuel Nash ordained June 21st of the year following. He was succeeded by Rev. Samuel Perley in 1784; Rev. Daniel Weston in 1803; Rev. Samuel H. Peckham in 1825; Rev. Thomas Riggs in 1831; Rev. Calvin White in 1833; and the present pastor, Rev. Nathan W. Sheldon, first settled in Brownville and afterwards at Rumford, who was installed here Jan. 23, 1839. The church has not unfrequently been destitute; has always been a feeble establishment, though of late gaining strength. It now contains 58 members.

HARPSWELL, once a part of North Yarmouth, was incorporated Jan. 25, 1758. The church was organized, and Rev. Elisha Eaton installed pastor in 1753. He died April 22, 1764; and was succeeded by his son, Rev. Samuel Eaton, who was ordained on the 22d of October, of the same year. A little more than two years after this, "the people were favored with a remarkable shower of divine grace, and there were 67 added to the church." Mr. Eaton died in 1822. Since then the church has been in a low state, few in numbers and feeble. Rev. William Harlow was installed in 1832, and continued about five years; but no enlargement. The church is now destitute of a pastor, and contains 25 members. But the revival of religion, they are enjoying this present year, 1840, will probably more than double the number.

HARRISON, "formed of the northwesterly part of Otisfield and the easterly part of Bridgeton," was incorporated March 18, 1805. The church was organized Feb. 15, 1826. Rev. James P. Richardson was installed pastor Oct. 22, 1833. Mr. Richardson took the pastoral charge of the church at Otisfield at the same time; supplying in both places. He was dismissed from this church July 19, 1837, and has since restricted his labors wholly to Otisfield. On the same day of his dismissal, Rev. Joseph Searle was installed over this church, jointly with the church at North Bridgeton. The church is now prosperous, numbers 86 members, and will probably soon secure the labors of a pastor wholly to itself. See North Bridgeton.

MINOT was incorporated June 18, 1802. "In the spring of 1791, a considerable revival of religion commenced in the northern part of Bakerstown, now Minot, and a church was organized Sept. 8th of the same year. Rev. Jonathan Scott was installed pastor in 1796. The records kept by him were mostly consumed by the burning of his house, Feb. 1807. In 1806, in consequence of some difference about the location of a meeting-house, twelve members were set off and organized into a second church. They received a pastor in 1811. But very small additions were made to either church. In Oct. 1819, the first church was bereaved of its pastor by the decease of Mr. Scott. The same year the second church became destitute. Both churches were now without a pastor for about five years, and their prospects appeared very dark. The two churches became one, taking the name of 'the United Congregational church, Minot,' on the 12th of Feb. 1823; and on the same day, Rev. Elijah Jones was ordained pastor. In the spring following this union, there began to be some favorable appearances and several hopeful conversions. For nearly three years the work went gradually onward, some being added to the church at almost every communion. In 1826, the attention became general in the town, and about 100 that year were added. There were considerable additions in two or three succeeding years, and a more general revival in 1837 and the first part of the year following. The two churches, at the time of their union, both contained about 37 members. There are now 275."—*Extract from MS. Letter of Rev. E. Jones, pastor of the church.*

NEW GLOUCESTER was originally settled by inhabitants from Gloucester, Ms. It was granted to proprietors in Gloucester, 1735; surveyed and laid out into lots in 1737. "The proprietors' meetings were held the first time within the plantation in 1763." A church was organized consisting of 8 members, Jan. 16, 1765, and Rev. Samuel Foxcroft at the same time ordained. Mr. Foxcroft continued pastor for 27 years. He remained in the town, in feeble health, till his decease, May 9, 1807. Rev. Elisha Moseley was ordained Feb. 10, 1802, and died Feb. 10, 1826. He was succeeded by Rev. Benjamin Rice, who was installed Oct. 1, 1828, and dismissed Aug. 15, 1835. Rev. Samuel H. Shepley was ordained Oct. 31, 1838, and is the present pastor. Lands were originally given in aid of the gospel; and the funds have been so managed as now to yield the greater portion of ministerial support. The church contains 134 members.

NORTH YARMOUTH, originally including Harpswell, Cumberland, Freeport and Pownal, was first granted as a "propriety;" and "town privileges fully allowed, Jan. 1732." A church was organized on the 8th of Nov. 1730, and at the same time, Rev. Ammi R. Cutter was ordained pastor. He has had eight successors in the pastoral office; Rev. Nicholas Loring, in 1736; Rev. Edward Brooks, in 1764; and Rev. Tristram Gilman, in

1769; whose ministry continued 40 years, and 293 added to the church during the time. He was succeeded by Rev. Francis Brown in 1810, afterwards President of Dartmouth College; by Rev. Joseph W. Curtis, in 1816, who was dismissed the following year; and by Rev. Samuel Woodbury, in 1817, who deceased in 1819. Rev. Asa Cummings, who was ordained Feb. 14, 1821, remained nine years; since editor of the Christian Mirror. Rev. David Shepley was ordained Feb. 18, 1830, and is the present pastor. No church in the State has more constantly enjoyed the means of religion, or been more uninterruptedly blessed with prosperity. It contains 246 members.

A second church was formed in this town by members set off from the first church, and from the church in Cumberland, on the 1st of Oct. 1806, and Rev. John Dutton the same day installed pastor. He was dismissed Aug. 3, 1814; and succeeded by Rev. Otis C. Whiton, Feb. 18, 1818. Mr. Whiton continued a little more than four years. Rev. Caleb Hobart was installed Dec. 3, 1823, and is the present pastor. The church, though not large in former time, has lately increased in members and strength. It now contains 101 members.

Another church was organized here in May, 1820, styled the Chapel Church, and Rev. Noah Cresey, formerly minister in Norway, ordained pastor in October following. Mr. Cresey remained about eight years; after which the church became extinct, by the members joining with other churches.

OTISFIELD, formerly a plantation of the same name, was incorporated as a town Feb. 19, 1798. A church was organized the year preceding, Nov. 23, 1797, and Rev. Thomas Roby, formerly minister in Mansfield, Ms. was the same day installed pastor. He was dismissed Sept. 4, 1810. By this time the church had become small and inefficient. They had some occasional preaching for two or three years, and the church was reorganized and Rev. Josiah G. Merrill ordained pastor, Nov. 2, 1814. It gained some strength during Mr. Merrill's ministry. He was dismissed Nov. 23, 1830. Rev. James P. Richardson, formerly minister in Poland, was installed to the pastoral charge of this church, jointly with the church in Harrison, Oct. 22, 1833. He was dismissed from Harrison July 19, 1837, and has since restricted his labors wholly to this church, it having become very much enlarged, with sufficient means for sustaining the gospel itself. The church contains 155 members. See Harrison.

A church was formed in Raymond, an adjoining town, in Nov. 1813; but it always has been small, never has had a pastor, and now has 13 members.

POLAND was incorporated 17th Feb. 1794; and the church organized Nov. 2, 1825. Rev. James P. Richardson, the first pastor, was ordained Aug. 16th of the year following. He was dismissed in 1833, and was succeeded by Rev. Charles R. Fisk, May 28, 1834, who continued one year. Rev. Thomas Williams, first settled in Brewer, afterwards in Foxcroft, was installed Oct. 14, 1835, and is the present pastor. The church was originally small, and received aid in supporting the gospel, but has of late been blessed with a revival of religion, which has increased the numbers, and brought in sufficient means for sustaining the ministry. It contains 86 members.

PORTLAND, formerly a part of Falmouth, "was incorporated as a town in 1786, and organized as a city, April 30, 1832. The population in 1837 was 15,637, and the taxable property in 1839 was \$4,048,735. The great loss of capital in the late speculations and general pressure of the times has been deeply felt here; yet business moves; the public schools are in full operation; the ministers of the altar do not have to leave the word of God and serve tables; and the charities of the day, though restricted are not forgotten."

"The first church in Portland, (then Falmouth,) was organized March 8, 1727, and Rev. Thomas Smith the same time ordained pastor. He continued in the pastoral office till his death, May 23, 1795. Rev. Samuel Deane was ordained colleague pastor with Mr. Smith Oct. 17, 1764 and died Nov. 12, 1814. Rev. Ichabod Nichols was ordained colleague with Dr. Deane in June, 1809. Dr. Nichols is the present pastor of the church."

"The second church was organized Nov. 30, 1788, and Rev. Elijah Kellogg, on the following day ordained pastor. Rev. Edward Payson was ordained colleague with Mr. Kellogg, Dec. 16, 1807. It was the design of this church, while it had two pastors, to propagate Congregational churches, as the population should increase; and now it has become three bands. Mr. Kellogg was dismissed Dec. 5, 1811, and then Dr. Payson continued sole pastor till his decease, Oct. 22, 1827. Rev. Bennet Tyler, D. D. formerly President of Dartmouth College, was installed pastor of the church on the 17th of Sept. 1828. Dismissed April 22, 1834; and since, President of the Theological Seminary in East Windsor, Ct. He was succeeded by Rev. Joseph Vaill, Oct. 15, 1834, who was formerly settled in Brimfield, Ms. Mr. Vaill continued three years, and then was re-settled in Brimfield. The present pastor, Rev. Jonathan B. Condit, was installed May 17, 1838. The church has witnessed many seasons of revival of religion, and though

others have been formed out of it at different times, yet it is now the largest in the State, containing 389 members.

"A third church was organized here, consisting of members formerly belonging to the second church, Dec. 8, 1807, and Rev. Nathan S. S. Beman was ordained pastor, March 14, 1810. Mr. Beman was dismissed in June, 1812. Rev. Thomas M. Smith was ordained July 31, 1822, and dismissed Aug. 3, 1824. He was succeeded by Rev. Charles Jenkins, who continued pastor till his decease, Dec. 29, 1831. The present pastor, Rev. William T. Dwight, was ordained June 6, 1832. The church contains 257 members.

"Another church was formed, consisting also of members originally belonging to the second church, styled the Chapel Congregational Church. It was organized March 17, 1812, and Rev. Elijah Kellogg installed pastor the following day. He received as colleague Rev. Thomas J. Murdock, who was ordained Sept. 29, 1819, and dismissed March 21, 1821. Mr. Kellogg was dismissed on the 12th of December of the same year. The church has since become extinct, by the members uniting with other churches.

"The High Street church was formed of members set off from the second and third churches, and was organized Sept. 9, 1831. Their first pastor, Rev. George C. Beckwith, was ordained Aug. 8, 1832, and dismissed Jan. 5, 1835. Rev. John W. Chickering was installed April 2, 1835, and is the present pastor. The church contains 247 members.

"The first church, which has become Unitarian, embraces the greater portion of wealth; but the others have ample means for sustaining gospel ordinances."—*MS. Letter of Rev. Elijah Kellogg, first pastor of second church.*

POWNAI, the northwest part of Freeport, was incorporated as a town, March 3, 1803; and the church organized March 20, 1811, consisting then of 10 members. Rev. Perez Chapin was ordained at the same time, and remained pastor till his decease, Jan. 27, 1839. Mr. Chapin's labors were blessed to the people. About 60 persons were added to the church in a revival of religion in 1817. It now contains 118 members. Rev. Ariel P. Chute, first settled in Oxford, was installed Sept. 18, 1839, and is the present pastor.

SCARBOROUGH.—This place began to be settled as early as 1640; but was afterwards desolated in the Indian wars, and resettled, 1714. There is no record of the organization of a church until 1727; though the people had preaching more or less constantly, many years before this. Their first minister, Rev. William Thompson, was settled soon after the church was embodied, and died in 1759. He was succeeded by Rev. Thomas Pierce in 1762, and Rev. Thomas Lancaster in 1775. Both continued during life; the former dying Jan. 26, 1775, and the latter Jan. 27, 1831. The Rev. Thomas Jameson was settled colleague with Mr. Lancaster on the 29th of June, 1825, and is the present pastor. The church had become very much weakened and diminished at the time of Mr. Jameson's settlement, but has since been prosperous, and now consists of 116 members.

A second church was organized Oct. 1744, and Rev. Richard Elvins ordained pastor on the 7th of November following. He remained till his decease, Aug. 12, 1776. He was succeeded by Rev. Benjamin Chadwick, Dec. 1776; by Rev. Nathan Tilton, Dec. 10, 1800; and by Rev. Moses Sawyer, Sept. 1828. Mr. Sawyer did not continue quite two years, and since that time they have maintained no stated worship. The church may be considered well nigh extinct.

STANDISH was incorporated Nov. 30, 1785. While it was a plantation under the name of Pearsonstown, a church was organized, and Rev. John Thompson ordained in Oct. 1768. The proprietors paid Mr. Thompson's salary for eight years; after which he preached several years without compensation; was dismissed in 1783, and installed at South Berwick. He was succeeded by Rev. Jonathan Gould in 1793, who died the following year; by Rev. Daniel Maret in 1795; by Rev. Thomas Tenney in 1829; and by the present pastor, Rev. Clark Perry, who was installed May 11, 1837. The church contains 76 members.

WESTBROOK was incorporated as a town, Feb. 14, 1814. It was formerly a part of Falmouth, and incorporated as the fourth parish of that town in 1764. In the following year a church was organized, and Rev. Thomas Brown, formerly minister in Marshfield, Me. was installed pastor, Aug. 21, 1765. Mr. Brown continued his ministry with them till his decease, Oct. 18, 1797; a little more than 32 years. Rev. Caleb Bradley was ordained pastor of the church Oct. 9, 1799. During the latter part of Mr. Bradley's labors with them there was an extensive revival of religion, and the church very much enlarged. He was dismissed April 28, 1829, and Rev. Henry C. Jewett ordained the following day. Rev. Joseph Lane succeeded Mr. Jewett in 1836, and Rev. Jotham Sewall, Jr., formerly minister in New Castle, was installed Oct. 9, 1839. The church contains 102 members.

A second church was formed in this town in 1832, and Rev. Joseph Searle installed April 3, 1833. He was dismissed May, 1837, and has since taken the pastoral charge of the adjoining churches of North Bridgeton and Harrison. Since that time, though the people have sustained constant preaching, they have not yet settled a pastor. The church contains 76 members.

WINDHAM was first a grant to some inhabitants of Marblehead, Ms. in 1734, and called New Marblehead. It was incorporated as a town, with the present name, June 12, 1762. A church was organized Dec. 1743, and Rev. John Wight, at the same time ordained pastor. The church contained, including the minister, 7 members. Mr. Wight labored with them till his decease in the summer of 1754. Rev. Peter T. Smith, son of Rev. Thomas Smith of Portland, was ordained his successor Sept. 22, 1762. Mr. Smith was dismissed in 1790, and succeeded by Rev. Nathaniel Stone Oct. 1, 1798. The people were much of the time destitute of preaching between the successive settlements of the pastors, and the church all the time few and feeble. It consisted of 14 members at Mr. Smith's settlement, and only two male members when Mr. Stone was ordained. During Mr. Stone's ministry the lands reserved in the town for the support of the gospel were sold, the money funded, and a foundation thus laid for sustaining in part the ordinances of religion in coming time. Mr. Stone was dismissed Feb. 1805, and succeeded by Rev. Asa Lyman, formerly minister in Bath, Nov. 30, 1809, who remained six months. Rev. Gardiner Kellogg was installed pastor April 25, 1811, and deceased 1826. He was succeeded by Rev. William Gragg Oct 15, 1828; by Rev. Jonathan L. Hale, Sept. 12, 1832, who died Jan. 15, 1835; and by Rev. John W. Shepherd, Aug. 3, 1836. Mr. Shepherd was dismissed in 1839, and the present pastor, Rev. William Warren, ordained Feb. 13, 1840. The church now contains 54 members.

P. S. In all the preceding notices, the number of the members in the churches is taken from the returns in June, 1839. Since that time, there have been extensive revivals of religion in the State, and many of the churches very much enlarged. Some of the churches originally assumed a Presbyterian form of government; but they soon changed to Congregational; and as there is now no Presbyterian church in the State, it was thought not necessary to notice it in the respective places.

LUTHERANS.

[By the Hon. WILLIAM D. WILLIAMSON, Bangor, Me., Author of the History of Maine.]

AT Waldoborough, in Maine, on the banks of Broad Bay and the Muscongus River, an inviting place, a very few German emigrants began the original plantation. It is supposed they came over in the summer or autumn of 1739, on board of some vessel which brought to New England, that year, letters of marque and reprisal from the king of England, against the subjects of Spain. It was at first the abode of only two or three families—to which accessions were made in 1740; and in 1743 the number had so increased, that the Legislature of Massachusetts granted them £75 in aid of their efforts to defend themselves. This was called the *Spanish* war; and as soon as France took part against England, in the contest, their respective colonists in America became involved, also, in hostilities. The Eastern and Canadian Indians, taking sides with the French as they usually did, determined to extirpate the young settlement at a single blow. Hence they fell upon it in May, 1746, and reduced their habitations to ashes; killing some of the inoffensive people, and carrying the residue away captives.

The settlement lay waste till after the treaty of Aix la Chapelle, October 7, 1748, when the tragic story, or some other incident, turned the thoughts of other Germans towards the same region for an abiding place. Sympathies have strong attractions; and the soil, that had drank in the blood of their martyred brethren, was to them consecrated ground. Hence Mr. Crelleus, a German gentleman, early in 1750, made a voyage across the Atlantic, on an errand of inquiry, what places and encouragements would be found most eligible for

emigrants. He therefore presented a memorial to the General Court of Massachusetts, in which he proposed to remove a considerable number of Protestant families from his country to this, provided a favorable prospect offered of supporting themselves here. From the character and disposition of that people, says the governor, I apprehend it to be of great importance to encourage their settlement among us, as they would introduce many useful manufactures and arts. The Legislature being of the same opinion, adopted provisional measures for their accommodation and comfort, for naturalizing them and their families, and for encouraging their ministers and interpreters on their arrival. The next year, 1751, between 20 and 30 families came over, with Mr. Etter their interpreter; and their necessities were relieved, the ensuing winter, at the public expense, as well as by private charities. Even beds, bedding and other articles were furnished them till their removal to Broad Bay and other places of residence. Thus it was that the German settlement was revived, at the present Waldoborough, in the spring of 1752. About the same time, Gen. Samuel Waldo, principal proprietor of the Muscongus Patent, seized upon the occasion as a favorable one to increase its settlement, and sent his son to Germany, who issued circulars, promising every man who would emigrate, and reside upon his Patent, 100 acres of land, and also assistance on the soil to make beginnings there.

Encouraged by these offers, about 1,500 Germans emigrated, from time to time, and settled at Broad Bay, and at Broad Cove, on the westerly side of the Muscongus River. "In the outset some of them brought money with them and lived comfortably;—while the living of others was very poor, and their sufferings great." Early in the French war, which commenced 1755, they were cruelly attacked and treated by the Indians, "some being killed and others carried alive to Canada"—barbarities which the savages were hired to commit by the Romish French. But the war was hardly closed, ere this quiet and excellent people were perplexed with troubles from another and quite unexpected quarter. By the report of a committee, February 23, 1762, accepted by the Legislature, the Waldo or Muscongus Patent was confined between the rivers Penobscot and Muscongus; and consequently all the inhabitants on the westerly side of the latter river (and these constituted the greater part of the plantation) were without any title to their lands, as the deeds from Waldo gave them none. Hence they were liable to lose their buildings and improvements, and be turned out of doors. In this dilemma, the troubled settlers at once, to the number of 50 or 60, purchased anew their lands, in 1763-4, and took deeds of the Drowne proprietors, who had established their title to them, under an old Patent of 1631, granted to Elbridge and Aldsworth. About the same time, a possessory right, called "the Brown claim," was raised to the same lands in virtue of ancient settlement and occupancy; and numerous depositions were taken to establish this title. Others of the honest planters had made improvements on certain portions of land within the Waldo patent;—yet having obtained no deeds of General Waldo before his death in 1759, they were molested by those who claimed under him, even by Gen. Knox. Thus were those good Germans who settled under Waldo, left in the midst of extreme afflictions, contrary to every principle of justice and good faith, without the least remuneration or indemnity for all their losses.

Justly affronted by such neglect, ill treatment and injury, disappointed in their expectations, displeased with the climate, and determined to be rid of lawsuits, a large number of families resolved to leave the settlement for a southern climate. Therefore they sold their possessory estates for what they could obtain for them—in many instances for quite small sums;—and in 1773 removed from Maine, and joined their German brethren who had settled Londonderry, in South Carolina, under the benevolent auspices of its Legislature. It was with the deepest regrets, that their neighbors and brethren parted with them. Nay—all who knew any thing of them lamented their removal—for "they were mostly husbandmen of excellent moral character and considerable agricultural skill—distinguished for their industrious and economical habits." Of those who went to Carolina with Rev. Mr. Silly, a pious Moravian clergyman, some remained there, "the most of them returned;"

the expense incurred and loss of time, having greatly increased their indigence. But they were received with open hearts and open arms; for it is a maxim worthy to be engraved on a monument of gold, that "GERMANS LOVE AS BRETHREN." These emigrant settlers came from different parts of Germany;—a very few only are now living who were born there, though most of them lived to be quite aged.

When those pilgrims first planted themselves at Broad Bay, (now Waldo-borough,) they formed a *Lutheran church*, in two bodies or branches, as there were two sects, the "German Reformed" and "Lutheran" professors. Being a devout people, they met every Sabbath for public worship, till the arrival of their minister, *Rev. John M. Schaeffer*, who settled with them in 1762, when there were only 80 or 90 families in all. His church consisted of 60 members or more, each of whom paid him £3, old tenor, one bushel of corn, and a day's work annually. He also received half a dollar either for administering baptism or the sacrament, and a dollar for attending a funeral. Though his ministry was continued nearly twenty years, his character was not so adorned with graces as to entitle his portrait to a place among the apostles of rectitude and reform.—In 1785, he was succeeded by *Rev. Mr. Croner*, an evil example to his flock, "a reproach to the ministry, and a great injury to souls." His period of preaching there was four years. Sad monition to the living, for good! Truth-telling history, like scriptural faithfulness, ought never to spare even the clergyman when he goes astray.

The next minister of this people was *Rev. Augustus Ferdinand Ritz*, a native of Germany. He received a classical education in his native country, at the University of Helmestadt;—a man of piety and learning. He emigrated to the State of Pennsylvania in 1794, entered the ministry, became a member of the Lutheran Synod in that State, and was for a short time "pastor of four congregations." Hearing of his piety, talents and excellent character, the people of Waldoborough sent the next year to him, by a special committee, an invitation to become their minister—and he accepted the call. But as one justly says, "He had hard work to perform—for he had to cultivate ground for the greatest part uncultivated, in a spiritual sense; yet he labored not alone, there being evident tokens that God was with him." He was remunerated for his ministerial services, by 100 acres of land, and \$220 annual salary. He left this world suddenly, in the last of the year 1811, for mansions of bliss, where it is believed he received from his gracious Master the melting salutation, "Well done good and faithful servant, enter into the joys of thy Lord." He was an intimate friend of the late Dr. Schaeffer, the celebrated pastor of the Lutheran church in Philadelphia. By all who knew him, Americans as well as Germans, he was highly respected. Such a reputation as he left, is like an array of gems which never fade. His widow—an ornament to the church—is now an aged mother in Israel, adorned with graces.

The successor of the excellent Mr. Ritz, is *Rev. John William Starman*, still living. He was born at Lennep, in Germany, in 1773, a subject of the Elector of Palatine. His father, of the same name, "a pious, learned and eloquent preacher," was pastor of the Lutheran church in that town for many years before his death, which occurred in 1787. The son became acquainted with the rudiments of learning "in the schools of his native town;" and subsequently received his education partly in his father's house and partly under the instruction of the late Rev. Frederic W. Geissenhainer, D. D., New York. Being licensed to preach by the ministerium of the District Synod there, of which he became a member, he came by special invitation to Waldoborough, where he has been, since 1811, the pastor of the Lutheran church to the present time. Mr. Starman says—"When I came here I was unanimously chosen to be the pastor of this church and people. The Lutherans and the German Reformed* had then the custom to have the Lord's Supper administered to them, not at the same time, but separately. I followed this custom, and invited the other party to partake with us. There were few in the beginning that did so; however

* Great and frequent endeavors have been made to effect "an union of the Lutheran and German Reformed churches in this country," but not with full success and effect.—*Report of General Synod, 1835.*

their numbers increased, and on the 17th of June, 1829, the separation wall was entirely taken away. A meeting of the church-members of both parts of the congregation was held on that day, when it was unanimously resolved, that the Lutheran and German Reformed would hereafter commune together, according to a form which was likewise agreed upon, after the elements had been consecrated by the pastor, according to the usual mode practised in the Lutheran church." Since that time, both classes sit together at the Lord's table as one undivided family, in the unity of faith and bonds of peace. Mr. Starman has a taste for literature, and though not classically educated, he is a man of considerable learning, especially in divinity. His natural abilities are of an elevated order, and well adapted to usefulness. He has a great share of common sense, and a good knowledge of human nature. But his preëminent worth appears in the sphere of his clerical profession. Here his piety appears pure and ardent, as it is undoubted; and his zeal and humility are of a character like those of the primitive apostles. He is greatly beloved by his charge, and highly esteemed by all acquainted with him. By reason of his years and his labors, he says, "I hope soon the Lord will call me to his rest and supply my place, not only by one who is younger, but by one who knows more than I do—who is wiser, holier and more faithful." His support is derived from subscriptions; and though there are in his church about 130 members, he says, "the generality of them are poor, and do but give a scanty support to their minister."

The Germans have a kind of sacred veneration for their mother tongue. For this, as they think, is not only a living evidence to them and to other nations of a kindred fraternity;—for it was in this, the first reformers spake and wrote; in this, appears the earliest translation of the Holy Scriptures; in this, scholars to the present day love to read the ancient authors, and modern treatises on science and theology. Rev. Messrs. Schaeffer, Croner and Ritz uniformly wrote or delivered their discourses to their congregations in their vernacular language, it being the only one readily understood by the first settlers and by their children of the first half age, after the establishment of the plantation. But Rev. Mr. Starman has always preached more or less in English—formerly every second or third Sabbath, latterly in this language only. He says that the German at Waldoborough "is nearly extinct for want of German schools." The Lord's prayer, in German words, written in English letters, he has given as follows, with a literal translation:—Unser [Our] Vater [Father] der du [which] bist [art] im Himmel, [in Heaven,] geheiliget [hallowed] werde [be] dein [thy] name, [name,] dein [thy] reich [kingdom] komme, [come,] dein [thy] wille [will] geschehe, [be done,] auf [on] erden [earth] wie [as] im Himmel; [in Heaven,] unser [our] täglich [daily] brodt [bread] gieb [give] uns [us] heute, [this day,] und [and] vergieb [forgive] uns [us] unsere [our] schulden, [debts,] wie [as] wir [we] unsern [our] schuldigern [debtors] vergeben; [forgive,] und [and] führe [lead] uns [us] nicht [not] in versuchung, [into temptation,] sondern [but] erlöse [deliver] uns [us] vomdem [from] uebel, [evil,] denn [for] dein [thine] ist [is] das [the] reich, [kingdom,] und [and] die [the] kraft, [power,] und [and] die [the] herrlichkeit, [glory,] in ewigkeit. [forever.] Amen. [Amen.]

But the German, wherever spoken in this country, is daily giving place to the English; for as Rev. Dr. Bachman says in a discourse which he preached in November, 1837, at Charleston, S. C.—"It is comparatively of recent date, even within the remembrance of many who now hear us, that our religious services were first conducted in the English language." Still, it is intended soon to establish a German professorship in some of their seminaries in this country.*

Attached as the Germans are to their father land, where the first Reformers labored, martyrs bled and the gospel revived, they give full proof of their religious respect for the sentiments and usages of their fathers, by imbibing their spirit and carefully copying their example. They believe the cause of truth never gained any thing by violence or abuse; and therefore think that

* In the Theological Seminary of the General Synod of the Lutheran church, located at Gettysburg, a German professorship was established about eight years ago; and a large portion of the students of that institution learn to preach in the German as well as in the English language.—EDITORS.

all religious opinions are to be tolerated, which do not interfere with the laws of the government, and that church and state should be kept distinct and separate. They are undeviating adherents to the principles of the Reformation as they were developed and taught by their intrepid countryman, Martin Luther, both when he fearlessly encountered the papal indulgences, which money could purchase for any sin, past, present and to come; and when he put up or posted on the Castle church at Wittenberg, October 31, 1517, his "*ninety-five theses*"—the axioms of truth and the principles of the Bible. Yes, and that day* they annually celebrate, as a solemn festival in commemoration of his name and of the great Reformation; and from him, they have chosen to take their denominative name; though they call themselves, as embodied professors of religion, the "*Evangelical Lutheran Church*." To be called, however, after Luther or Calvin, they think, is only to designate their respective creeds;—the doctrines of neither are to be adopted only as they are found to agree with the word of God. Their principal difference in sentiment is this—the Lutherans "do not, as the Calvinists do, believe in the doctrine of unconditional election." They make no pretensions to exclusive rectitude; but believe in Christian benevolence and brotherly love, and invite the pious ministers of other denominations into their pulpits.

The AUGSBURG CONFESSION, adopted June 20, 1530, contains the fundamental principles of their faith. The 1st Article treats of God—as three persons in one Godhead—who are coëternal, and the same in essence and power, the Father, the Son, and the Holy Spirit. The 2d teaches the natural depravity of man. The 3d, the divinity of Christ, his incarnation, death and atonement for sinners. The 4th, on justification, teaches that men are not justified by their own works or merits, but through faith in Christ. The 5th is on the ministerial office. The 6th on renewed obedience, or the good fruits or good works which are the results of a true faith. The 7th teaches that the holy Christian church is a congregation of the faithful, where the gospel is purely preached and the holy sacraments administered according to Christ's ordinance. The 8th shows who are the members that compose the church. The 9th and 10th are on baptism and the holy supper. The 11th is on confession and the forgiveness of sins. The 12th on the nature and duty of repentance. The 13th on the number and use of the sacraments. The 14th and 15th on church government and ordinances. The 16th on political governments. The 17th on the future judgment. The 18th on free-will. The 19th on the enormity of sin. The 20th on faith and good works. The 21st to the 28th inclusive, enumerate the errors and corruptions of the Catholic church†—such as the adoration of saints—denial of wine to the laity in the communion—the celibacy of the priests—the sacrifice of mass—auricular confession—diversity of meats—monastic vows—and power of the clergy.—They believe these are the groundwork of the 39 articles in the Episcopal church—and in fact, of most Confessions of faith among all Protestant Christians.

By the 9th preceding article, "baptism is a necessary ordinance, as the means of grace, and ought to be administered to adults and also to children, who are thereby dedicated to God and received into his favor."‡ Although the Lutherans believe that a regenerate change of heart and personal piety are indispensable to salvation, candidates are not always admitted to church membership on a relation of Christian experience. "Those that are received into fellowship," as Rev. Mr. Starman says, "are such as we have reason to hope are genuine Christians, or can satisfy the church council, that they are sincerely endeavoring to become such;—and they are taken into the church by *confirmation*,§ or the renewal of their baptismal covenant. No one however is considered

* This festival has lately been recommended, by a resolve of the General Synod, to be annually celebrated.

† At the diet of Spire, in Germany, A. D. 1529, the name of Protestant took its rise, from the *Reformers protesting* against the church of Rome.

‡ But they do not hold that baptism is regeneration, nor that it is a converting ordinance, as Roman Catholics do.

§ Rev. Dr. John Bachman's discourse on the *Doctrines and Discipline* of the Evangelical Lutheran Church, p. 28, "But we do not regard confirmation as a sacrament." It is such as is practised in the Episcopal Church of England.

a fit subject for confirmation, who has not previously attended a course of lectures delivered by the pastor, on the most important doctrines and principles of the Christian church, unless he is satisfied the applicant's attainments are good without it." When admitted, he views the sacrament of the supper to him not merely a mark of his Christian profession, but rather a sign and evidence of the divine disposition renewed towards him, and used for the purpose of exciting and confirming the faith of him who partakes.*

The *officers* of an individual church consist of pastor, deacons, and elders—the council. The Lutherans recognize only one order of clergy; and the laity have an equal right to take part and act in administering the affairs of the church; for it is always represented in all constituted bodies, by an equal number of ministers and lay-delegates—the latter being annually elected by their brethren. Their *discipline* is just what their ministers and members themselves choose or consent to adopt—certainly opposed to vice in every form—yet allowing free conference and inquiry on every occasion. They "believe however, that the best discipline for the walk and conversation of man comes from a renewed heart—without which, the strictest rules are often unavailing."

As system and order are according to Divine wisdom, they have believed there ought to be some regular form of ecclesiastical polity; and therefore they have instituted *synods, district and general*. The former consists of all the ministers and licentiates, and of an equal number of lay-delegates, within a limited district or a particular State. In the United States are twelve synods, namely—East Pennsylvania, New York, Ohio, North Carolina, Maryland, West Pennsylvania, South Carolina, Hartwick, and four others. Rev. Mr. Starman belongs to that of New York. The officers of each district synod are a president, secretary, and treasurer. Each synod shall meet once a year at least; and it has power to cite any church member within its bounds to answer at its table; to determine appeals from church councils; to decide on all charges against ministers, "heterodoxy only excepted;" to see if the rules of government and discipline prescribed in the formula, be observed; and in short, to have the general oversight of the churches and ministers within its jurisdiction. But a lay-delegate may have no vote, unless his minister be present, to the end that the number of *clerical* votes shall never be exceeded by those of the *lay-delegates*. The *ministerium* consists of all the clergymen or ministers of the synod, and are sometimes denominated the *presbytery*. To this body exclusively belong the examination, licensure, and ordination of candidates for the ministry, and also inquiries into all charges of heresy against a minister. A candidate may be ordained either in the synod, or in the church that settles him. He always, however, receives ordination in a kneeling posture, by prayer and laying on of hands of the ministry or presbytery; and after rising, each of his brethren successively takes him by the hand in fellowship, and bids him a solemn welcome to his ministerial office and trust.

The *general synod* consists of delegates from the several district synods in this ratio;—if one contain 6 ministers, it may send one; if 14, two; if 25, three; if 40, four; if 60, five; if 80 or more, six;—and in each case, an equal number of lay-delegates, chosen in the way each district synod may deem proper. They are paid out of its funds all travelling expenses, not exceeding to an individual five dollars per hundred miles. On application, six Lutheran ordained ministers within a State may form a special *ministerium*, be created a district synod, and admitted to membership in the general synod. The officers of the latter are a president, secretary, and treasurer, and its meetings are held triennially, and sometimes oftener, in different places. This is rather an advisory tribunal than a court of appeals; as it gives advice to *ministeriums*, and recommends such rules and regulations to the several district synods, as may be thought contributory to their benefit and the best interests of religion. It merely gives opinions on complaints preferred, touching fundamental doctrines

* None are farther than the Lutherans from believing with the Catholic church, that "in the Lord's Supper the elements become the actual flesh and blood of Christ." *Council of Trent, Chap. IV. § 13, 19. Luther's Works, 321, 2, Ed. 1740. Calvin's Inst. Bk. IV. Ch. 17.*

and measures of discipline, and likewise on subjects of difference and dissension, "according to their best insight of right, equity, brotherly love and truth." It also examines "all catechisms, forms of liturgy, collections of hymns, and church formulas intended for public use, before any ministerium or synod patronizes their use."* In a word, this venerable body since its organization in 1820, have done much towards elevating the standard of piety among its churches, giving new springs to education and missionary effort, and promoting benevolence, zeal, union and reform among its people.

The Lutherans in this country have not always received from others the credit due to their benevolent spirit, and to their early and uniform exertions in the works of piety and reform;† nor yet allowed the consequence arising from their numbers. For their sentiments "have been adopted and prevail in Prussia, Denmark, Sweden, Norway, Iceland, Lapland, and parts of Russia, France, and Hungary—a population amounting at least to 27,000,000 of inhabitants in Europe; and embracing therein seventeen reigning sovereigns. In the United States, there are about 300 ordained and licensed Lutheran ministers, more than 1,200 churches, and between 60 and 70,000 communicants.

Their ministers and church-members take the deepest interest in the benevolent objects of the present age. In Germany, "every Protestant family, nay every individual of the family, from the prince down to the humblest peasant, possesses a copy of the Scriptures. It descends as a rich treasure from parents to children, and is often their only legacy. Surely then this sacred volume, the rule of their faith and life, is regarded with no less veneration by their American brethren. In truth the knowledge and spread of the Bible is with them a primary object. So the *Tract* and *Temperance societies*, those mighty signs of the times, and *Sunday schools*, those lights of new-replenished lamps, have awaked up multitudes to life and action, as evinced by the "encouragement and support given them in all parts of our reformed Zion." Even the general synod "earnestly recommends the formation of temperance societies among all the people of their connection." Of *Missionary* enterprise, it may be truly said, this is nothing new in the Lutheran church. For it has not only spread its messages of good and glad tidings from Germany in earlier times to Russia, Abyssinia, and the West Indies; the Danish Lutherans themselves before 1706 established a missionary society, that sent its religious teachers to the East Indies, Lapland and Greenland; and Professor Callenberg of the Frankean Institution at Halle, circulated by missionaries 20,000 copies of religious books and pamphlets in the Hebrew and Arabic languages, among Jews and Mohammedans. Nor can the German dependant ever forget who it was that originally translated the Holy Bible out of dead languages into his own; espoused the missionary cause; composed many of those sublime hymns, which have been read and sung for the last three hundred years, in every Christian temple, and family habitation, from the mountain-tops to the streamlets of the valley:—Bible and hymns, that have accompanied the shepherd to the hills, the peasant to his fields, and the emigrant and the herald to distant lands. The Lutherans hail the missionary spirit which has so generally revived among all Protestant Christians, within the last half century; and now that success and triumph may be its fruits, the general synod has appointed an hour to be set apart at early candle-light in the evening, on the first Monday of every month, for concert-prayer in all their congregations. For since "thousands of German emigrants arrive yearly on our shores," and the Lutheran church is rapidly increasing and extending in the Western States; they have a rightful claim on their brethren, as the synods have declared, for assistance and spiritual supplies.

The great respect and taste which the American Lutherans have for education, early, thorough and universal, may be justly claimed both of birth-right in

* Dr. Watts's Psalms and Hymns are used at Waldoboro'; but the Lutherans have German Hymn books of their own authors. An English Hymn book has been compiled by the Rev. Dr. Schmucker, of Gettysburg Seminary, by order of the General Synod, and published by that body.—EDITORS.

† Buck, in his Theological Dictionary, an accredited standard work, improperly says, "The Lutherans, of all Protestants, are said to differ least from the Romish church." Is he acquainted with the Augsburg Confession? with the primitive Reformers? with the excellent spirit and works of the German people;—with the Gospel simplicity and purity of the Lutherans every where, and especially in this country?

a realm of letters, and by their uniform sentiments and efforts in view of literature and learned ministers. For they have in this country not only established a "Parent Education Society," and provided means and professors to instruct and qualify indigent pious young men for the gospel ministry; they have moreover founded and endowed *four Theological Seminaries* to promote the desirable object, and extend more widely also the advantages of general science and classical literature. These are, first, *Hartwick Seminary*,* founded in 1815, at Otsego county, New York, with two professors; a second is the *Theological Institution*, established in 1825 under the particular auspices of the general synod, and located at *Gettysburg*, in Adams county, Pennsylvania; in which are not only two divinity professors, but another of Oriental literature, and exegesis *pro tempore*, and of German literature and church history. Here are thirty students, and every one of them in the institution is now engaged in the study of the German language. A third was founded in 1830, and established at *Columbus*, in Ohio, with one professor. A fourth was instituted in 1829 by the Lutheran Synod of South Carolina, likewise with one professor. *Pennsylvania College*, chartered in 1832 by the Legislature of the State, is situated in the borough of the above named Gettysburg—its first commencement being in 1834. This institution has been endowed by a grant of \$12,000 from the State and by private donations. Its faculty consists of a president, four professors, a lecturer on anatomy and physiology, and three tutors or teachers. The president is also professor of intellectual and moral science, rhetoric, and Hebrew. To the said professors are assigned instruction in the Greek language and literature; in mathematics, natural philosophy and chemistry; in mineralogy and botany; in the Latin language and Roman literature; and the tutors teach in the preparatory department. The number of students in 1839 was 112. At this college young men are educated for the preceding theological seminaries, especially for the one established in the same borough. Thus it is, that thorough education,† eminent piety, and disinterested benevolence, are considered by Lutherans, highly important and desirable, in any minister, and among any people. For science not only sheds light upon regions of surrounding darkness; it also melts down the icy mountains of prejudice and superstition. To faith, they would add that knowledge, which puts man on thought and inquiry. They would have Christians intelligent as well as godly, and be Bible readers, as well as Bible believers. They would even discountenance that spirit of proselytism, which strives mainly for an increase of numbers, wealth, and influence—a spirit productive of so much dissension in the world. They however feel hearty to unite with every lover of the gospel, in denouncing all bitter sectarianism, though never aiming at the obliteration of sects. A claim to the consideration of being the mother church under the Reformation, is of no avail, they are aware, unless its works and ways through every age give earnest of title to so desirable a priority. A preëminent disposition to possess and do good, they would have pervade their aims and efforts in the purposes of universal philanthropy, and the world's conversion.

* Students in 1834, were 4 in divinity, 9 preparandi, and 36 classical.

† Rev. Benjamin Kurtz, D. D., Baltimore, a distinguished minister of the Lutheran church, and late editor of the *Lutheran Observer*, says, "The reputation of the several Universities in Germany differ according to the peculiar profession for which a man wishes to prepare himself. The Legal Faculty at Goettingen and the Theological one at Halle have considerable reputation. But the study of German literature may be the best pursued in Prussia; a country that has the most complete school system in the world. The University at Berlin has probably 2,000 students; and that at Munich, in Bavaria, has nearly as many. The studies are not prosecuted at these universities as they are at our colleges; the whole arrangement, yea, every thing is different. The young men do little more than hear lectures and transcribe them. The gymnasiums in Germany answer better to our colleges; as in them students are prepared for the university. They use in part the same classical works that we do, but study every thing more correctly and profoundly. A young man spends some seven years at a gymnasium before he is prepared for the university; and in this he stays three years and sometimes more."

HISTORY OF NEWSPAPERS PUBLISHED IN NEW HAMPSHIRE, FROM 1756 TO 1840.

[By JACOB B. MOORE, Esq., Member and late Librarian of the N. H. Historical Society.]

THE first printing press in North America was established at Cambridge, in Massachusetts, at the close of the year 1638, almost coeval with the founding of Harvard University. The Rev. Mr. Glover, an English dissenting clergyman, purchased a printing apparatus, and embarked with it for Boston, but died on the passage. Stephen Daye, a practical printer, who had been engaged by Glover to carry on the business, arrived in the autumn of 1638, and under the direction of the magistrates set up the press at Cambridge. It is stated, that the first work issued from this press was *The Freeman's Oath*; the second, an almanac; the third, a metrical version of the Psalms. Licensers of the press were from time to time appointed; and in 1664, "for preventing irregularities and abuse of the authorities of the country," it was ordered "that no printing press should be established at any other place in the jurisdiction but Cambridge." In 1674, however, the General Court authorised John Foster to set up a press in Boston, and, on his decease, in 1681, a similar privilege was granted to Samuel Sewall; but at the same time an order passed, "that none may presume to set up any other press without the like liberty first granted." The strictest censorship was maintained over the press, and nothing was allowed to appear which had not passed the ordeal of the license. When Secretary or "Postmaster" Randolph, who had temporary charge of affairs pending the arrival of Andros, found out that Samuel Green, Jr. the Boston printer, and successor of Foster and Sewall, had undertaken to print an almanac without the official imprimatur, he dispatched a messenger to Green, peremptorily ordering him "not to proceed to print any almanac whatever without his approbation."

Although settlements were commenced in New Hampshire within three years after that at Plymouth, and at the time of the establishment of the first press at Cambridge, there were flourishing plantations at Pascataqua, Cochecho, Swamscot and Winicumet, in New Hampshire—it was more than 115 years before a printing press was established at Portsmouth. The authorities seem to have been especially vigilant in guarding against any evils which might result from the establishment of a free press, in any of the colonies. Accordingly, in the Royal Instructions to Governor Allen of New Hampshire, dated March 7, 1692, we find the following injunction:—"And forasmuch as great inconveniences may arise by the *liberty of printing* within our Province of New Hampshire, you are to provide by all necessary orders, that no person use any press for printing, upon any occasion whatever, without your special license first obtained." But no application for license seems to have been made, nor any steps taken for the establishment of a press, until the latter part of the year 1755, when a number of influential citizens of Portsmouth agreeing to encourage the enterprise, Daniel Fowle, of Boston, was induced to make arrangements to remove his press to Portsmouth, which he carried into effect in the summer of 1756.

Before proceeding to give an account of the Newspapers in New Hampshire, which we shall find it most convenient to do by arranging under their respective places of publication—it may be well to indicate here the order of time in which these publications first appeared in the different towns of the State.

1. Portsmouth,	1756	15. Plymouth,	1825
2. Exeter,	1775	16. Nashua,	1827
3. Hanover,	1778	17. Charlestown,	1829
4. Keene,	1787	18. Peterborough,	1830
5. Concord,	1790	19. Somersworth,	1830
6. Dover,	1790	20. New Hampton,	1832
7. Amherst,	1795	21. Gilford,	1832
8. Haverhill,	1798	22. New Ipswich,	1833
9. Gilmanton,	1800	23. Moultonborough,	1833
10. Walpole,	1803	24. Meredith Bridge,	1834
11. Andover,	1819	25. Lebanon,	1835
12. Claremont,	1823	26. Lancaster,	1838
13. Sanbornton,	1824	27. Manchester,	1839
14. Newport,	1825		

AMHERST.

1. *The Amherst Journal and New Hampshire Advertiser*, was commenced January 16, 1795, by Nathaniel Coverly, who after a few months took in his son Nathaniel as a partner. The paper continued until the close of the year, and was then relinquished. The elder Mr. Coverly died in Boston, Dec. 1816, aged 75.

2. *The Village Messenger*, was commenced Jan. 6, 1796, by William Biglow, a graduate at Harvard College in 1794, and by Samuel Cushing. Biglow dissolved his connection with the paper in July, 1796, and Mr. Cushing continued its editor until April 18, 1797, when Samuel Preston became editor and publisher, and so continued until the publication ceased, December 5, 1801.

3. *The Farmer's Cabinet*, was begun by Joseph Cushing, November 11, 1802, and continued under his supervision until October 10, 1809, when Richard Boylston became proprietor, and has continued sole editor and publisher to the present time—a longer period, without change of editor or proprietor, than any other printer has ever been connected with the press in New Hampshire.

4. *The Hillsborough Telegraph*, commenced January 1, 1820, by Elijah Mansur, was discontinued July 13, 1822.

5. *The Amherst Herald*, published by Thomas G. Wells and Nathan K. Seaton, was commenced January 1, 1825, and discontinued at the close of the same year, being united with the *Statesman and Register*, printed at Concord.

ANDOVER.

1. *The Religious Informer*, a monthly newspaper, devoted to the dissemination of the principles of the Free-Will Baptists, was commenced by Elder Ebenezer Chase, in July, 1819. Mr. Chase, having procured a fount of second-hand types at Concord, learned to set types without assistance, and worked off his paper for some time on a press of his own contrivance, constructed of wooden materials. His paper was continued for about three years.

CHARLESTOWN.

1. *The Sullivan Mercury*, commenced December 18, 1829, by Webber & Bowinan, was discontinued July 13, 1832, and the subscription list transferred to the *New Hampshire Spectator*, published at Newport.

CLAREMONT.

1. *Claremont Spectator*, by Cyrus Barton, commenced August 30, 1823, and discontinued September 3, 1824.

2. *The Impartialist*, a Universalist newspaper, edited by W. S. Balch, and printed in a small folio, was commenced in September, 1832, and continued until September, 1835, when it was united with the *Watchman*, a paper of similar character, printed at Lebanon.

3. *Independent Advocate*, edited by Jonathan Nye, was commenced April 17, 1833, and in September of the same year, it was transferred to A. R. Merrifield, who issued the paper under the name of

4. *The New Hampshire Argus*. In the fall of 1834, the publication office was removed from Claremont to Newport. (See Newport.)

5. *Freeman's Banner*, commenced by A. R. Merrifield, in October, 1834, was, after the publication of a few numbers, merged in another new paper, called

6. *The National Eagle*, which was commenced November 1, 1834, by Samuel L. Chase as publisher, and John H. Warland, editor. It is now published by Weber & Warland, the latter continuing the editor.

CONCORD.

1. The first newspaper published here bore the title of *Concord Herald and New Hampshire Intelligencer*. It was commenced by George Hough, who came to Concord from Windsor, Vt., where he had for several years, in company with Alden Spooner, published the *Vermont Journal*, the second paper printed in the State of Vermont. Mr. Hough arrived at Concord on the 16th of August, 1789, and on the 8th of September set up his printing press, in a small wooden building standing in front of the ground on which the Capitol is erected. The first work which he printed was the "Christian Economy," a small book said to have been written by Robert Dodsley, author of the "Economy of Human Life." On the 5th of January, 1790, Mr. Hough commenced the *Concord Herald and New Hampshire Intelligencer*, with the motto, "The Press

is the cradle of Science, the nurse of Genius, and the shield of Liberty." The paper was continued under this title until January, 1796, when it was exchanged for that of *Hough's Concord Herald*, and the motto "The Liberty of the Press is essential to the security of Freedom." The title was afterwards changed to the *Courier of New Hampshire*, and the paper was continued under this name until October 30, 1805, when it was discontinued.

2. *The Mirrour*, commenced by Elijah Russell, on the 28th of October, 1792, was conducted by him until October, 1794, when Moses Davis became a partner of Russell, and the name of the paper was altered to *The Federal Mirror*. Russell withdrew in October, 1797, after which the paper was conducted solely by Moses Davis, until 1799, when it ceased.

3. *The New Star*, a Republican, Miscellaneous and Literary Newspaper, by Russell & Davis, published weekly in octavo form, was commenced April 11, 1797, and continued for about a year.

4. *The Republican Gazette*, by Elijah Russell, was commenced January 5, 1801. In 1802, the names of the paper and publisher were altered to "*The American Republican Gazette*, by Citizen New-School." Its publication ceased on the death of Russell, who died at Washington, Vt. on the 25th of May, 1803.

From the discontinuance of Hough's *Courier*, in October, 1805, to July, 1806, no paper was printed in Concord. The next undertaking of the kind was the

5. *Concord Gazette*, commenced by William Hoit, Jr. and Jesse C. Tuttle, on the 12th of July, 1806, and discontinued February 17, 1807. On the 9th of June, 1807, its publication was revived by Tuttle, with a new numbering, and continued, under various changes of editors and publishers, until 1819, when it ceased altogether.

6. *The American Patriot*, by William Hoit, Jr., was commenced on the 18th of October, 1808, and continued under that title until April 18, 1809, when the name was changed to

7. *The New Hampshire Patriot*, and Isaac Hill, who had just then completed his apprenticeship in the printing-office of Joseph Cushing at Amherst, became the proprietor and editor. On the 6th of March, 1813, Walter R. Hill, a brother of Isaac, became partner in the concern, and continued such until August 22, 1815, when, in consequence of ill health, incapacitating him for business, his name was withdrawn from the head of the paper. On the 1st of January, 1819, Jacob B. Moore, who had served his apprenticeship in the office of Isaac Hill, became joint partner and editor in the concern. The paper was enlarged, and the name altered to the *New Hampshire Patriot and State Gazette*. The partnership of Hill and Moore expired on the 1st of January, 1823, when the establishment again reverted to the hands of Mr. Hill, by whom it was edited and published until April 27, 1829, when, President Jackson having conferred the office of second comptroller of the treasury on Isaac Hill, the paper appeared under the names of Horatio Hill & Co., until the 7th of July, 1829, when Cyrus Barton, who had been publisher of papers at Claremont and Newport, became purchaser of an interest in the *Patriot*, and it was continued under the names of Horatio Hill and Cyrus Barton. Mr. Hill was the younger brother of Isaac Hill, and served an apprenticeship in his office. In September, 1834, Mr. Barton purchased the entire interest of the paper, and has since been its sole editor and proprietor.

8. *The Concord Observer*, a religious newspaper, was commenced January 4, 1819, by George Hough, who continued it until April 1, 1822, when John W. Shepard became proprietor and editor, and changed the name to the *New Hampshire Repository*. With this title it continued until united, July 1, 1826, with the *New England Observer*, which had been commenced a short time before at Keene, by Rev. John M. Putnam, who, on becoming proprietor, changed the name to the *Repository and Observer*. The title was soon after again changed to the *New Hampshire Observer*, continuing under Mr. Putnam, until July, 1827, when the establishment was removed from Concord to Portsmouth, and passed into the hands of Tobias H. Miller, who issued the first number under his name on the 12th of July. Excepting a period of eight weeks in July and August, 1830, during which the paper was united with the *Christian Mirror*, and printed at Portland, it remained under the exclusive control of Mr. Miller, and was published by him at Portsmouth, until May 21, 1831, when Edmund S. Chadwick, having purchased one-half the establishment, removed the paper to Concord, and issued the first number under the firm of Miller & Chadwick. In June of the same year, Mr. Miller disposed of his interest in the *Observer* to the Hon. David L. Morrill, (Governor of the State from 1824 to 1827,) and the paper was published by the firm of Morrill & Chadwick, who issued their first number June 11, 1831. In March, 1832, the *New Hampshire Chronicle*, which was commenced at Dover, in June, 1830, was merged in the *Observer*. In August, 1833, Governor Morrill disposed of his interest in the establishment, and Mr. Charles H. Little, a graduate of Dartmouth College, became associated with Mr. Chadwick as editor and proprietor. In February, 1835, Mr. Little sold his interest in the paper to the Rev. David Kimball, and it was published by Kimball and Chadwick until

March 25, 1836, when Mr. Kimball became sole editor and proprietor. On the 1st of January, 1839, the name of the paper was altered to the *Christian Panoply*, under which title it continues to be published by Mr. Kimball.

9. *The New Hampshire Statesman*, printed by Luther Roby, and edited by Amos A. Parker, was commenced on the 6th of January, 1823, and continued until October 22, 1825, when it was united with the *Concord Register*.

10. *Concord Register*. This paper was commenced by George Kimball, a graduate of Dartmouth College, on the 29th of May, 1824. The *New Hampshire Statesman*, as above mentioned, was united with it October 22, 1825, and the title altered to the *New Hampshire Statesman and Concord Register*. On the 3d of December following, the subscriptions to the *Amherst Herald* were transferred to the *Statesman and Register*, and the publication of the *Herald* ceased. From its commencement to December 3, 1825, the *Concord Register* was printed by George Hough, for George Kimball, the publisher; from December 3, 1825, to February 4, 1826, it was published by George Kimball and Thomas G. Wells, who had been one of the publishers of the *Herald*; from February 11, 1826, to July 22, 1826, by George Kimball, Asa M'Farland, Jr. and Moses G. Atwood; from July 29, 1826, to July 21, 1827, by George Kent, Asa M'Farland and Moses G. Atwood; and from July 28, 1827, to the 14th of May, 1831, by George Kent and Asa M'Farland. At the last named period, Mr. Kent retired from the establishment, and the *New Hampshire Journal*, published by Richard Bartlett, was united with it. Asa M'Farland and George W. Ela became proprietors and editors of the united papers, and issued their first number May 21, 1831, under the title of the *New Hampshire Statesman and State Journal*. In 1834, Mr. M'Farland retired from the establishment, Mr. Ela becoming sole proprietor and editor. In May, 1838, John W. Flanders purchased one-half the paper, which was published under the firm of Ela & Flanders, until the death of the latter, July 11, 1840, when Mr. Ela again became sole proprietor.

11. *The New Hampshire Journal* was commenced September 11, 1826, by Jacob B. Moore, editor and proprietor, and printed by Henry E. Moore, who continued as printer until the close of the year. Mr. Jacob B. Moore, having received the appointment of Sheriff of the County of Merrimack, disposed of the establishment December 7, 1829, to Richard Bartlett, a graduate of Dartmouth College, and Secretary of State from 1825 to 1829, by whom it was continued until united with the *Statesman and Register*, May 21, 1831.

12. *Time's Mirror*, by Hugh Moore and James G. Patch, commenced October 6, 1828, but continued only for a few numbers.

13. *The Spirit of the Republican Free Press*, by Dudley S. Palmer, commenced January 7, 1829, and discontinued 9th April following. It was a small sheet published weekly at the office of the *New Hampshire Patriot*, and made up principally from the leading political articles of that paper.

14. *Concord Advertiser*, by Henry E. Moore and John W. Moore, commenced March 8, 1831, published on a small sheet, twice a week—discontinued for want of adequate support with the twelfth number. This was the first attempt to establish a semi-weekly paper in Concord.

15. *The New England Baptist Register*, the first volume having been published in Boston, and a portion of the second at New Hampton, was removed to Concord in 1832, and published by Chase & Dunlap, and edited by Rev. Ebenezer E. Cummings. Elbridge G. Eastman and Samuel Webster were for a short time connected with the paper as publishers. Rev. Edmund Worth became the editor in 1833, and the paper is still under his charge, and also under the patronage of the *New Hampshire Baptist State Convention*. (See *New Hampton*.)

16. *The Olive Branch*, by Jacob Perkins, editor and proprietor, commenced January 5, 1832, published in quarto form, of eight pages. John LeBosquet was associated with Mr. Perkins as editor, from April 5 to June 3, 1832, when it was discontinued.

17. *The Semi-Weekly Patriot*, by Hill & Barton, was commenced in 1832, and discontinued in 1834, after the publication of 133 numbers. The same matter appeared in the semi-weekly and weekly *Patriot*.

18. *New Hampshire Courier*, published by Dudley S. Palmer and Woodbridge Odlin, edited by D. S. Palmer, was commenced December 14, 1832. The *Spirit of Inquiry* was united with it June 13, 1834, after which the publishers were W. Odlin and A. G. Chadwick. After this union, the paper was published under the name of the *Courier and Enquirer* until June, 1836, when its subscription list was transferred to the *Statesman and Journal*.

19. *The Spirit of Inquiry*, by Albert G. Chadwick and John LeBosquet, proprietors, and Moses Eastman, editor, commenced June 18, 1833, and discontinued June 10, 1834, being united with the *New Hampshire Courier*. Mr. LeBosquet retired from the establishment November 5, 1833, after which, until the union with the *Courier*, it was published by A. G. Chadwick.

20. *Temperance Herald*, published monthly by the Executive Committee of the *New Hampshire Temperance Society*, commenced January, 1834. Edited by Jonathan

Kittredge, and printed and published by H. Hill & Co., in a quarto form, 4 pages. In 1835, it was published by Kimball & Chadwick, who continued its publishers until April 15, 1836, after which it was printed by E. S. Chadwick, and Andrew Rankin, editor, until February, 1837, when it was discontinued, at No. 2, of Vol. IV. The last two numbers were published by Jeremiah C. Chadwick. From April, 1836, it was published in large octavo form, 8 pages to each number.

21. *The Chameleon*, devoted to Amusement, and matters and things in general. Published semi-monthly, by John W. Moore, 8 pages quarto, commenced May 10, 1834. The title was soon after altered to *Penacook Chameleon*. It was discontinued in January, 1835.

22. *The Star in the East and New Hampshire Universalist*, published by J. R. Adams and Perkins Kimball, was commenced in April, 1834, and the name of John G. Adams inserted as editor October 11. It was suspended May 21, 1836; recommenced 18th June following, by Aaron Carter as publisher, and discontinued in June, 1837.

23. *The Literary Gazette*, published by David D. Fisk, and edited by Asa Fowler and Moody Currier, commenced August 1, 1834. Cyrus P. Bradley took the place of Mr. C. as editor November 28, 1834. Stevens and Wilson were publishers from February 20, 1835. On the 20th March, 26 numbers had been issued, and after that time, it was issued once in two weeks until June 27, when it ceased.

24. *The Abolitionist*, by David D. Fisk and Elbridge G. Eastman, commenced January 3, 1835. Three numbers only were published, when the establishment was sold to Albe Cady, George Storrs, George Kent, and Amos Wood, who employed Elbridge G. Chase as publisher, and Joseph Horace Kimball as editor. The name of the paper was changed to that of

25. *The Herald of Freedom*. In February, 1836, the paper was conveyed to a new association of members of the Anti-Slavery Society. On the 24th of March, 1838, Mr. Kimball retired from the editorship, and on the 30th of June following, Nathaniel P. Rogers became the editor, under whose management it has since remained, being published by the N. H. Anti-Slavery Society. Chase and Crosby are the present printers.

26. *The Northern Banner*, devoted to Temperance and Education, published monthly in 8vo. form, by J. C. Chadwick, and edited by T. D. P. Stone, was commenced in March, 1837. But few numbers were published, when the title was changed to *The Aurora*, and Dudley S. Palmer edited it until it ceased in 1838.

27. *New Hampshire Courier*, by Dudley S. Palmer, commenced in October, 1837, and is still continued.

28. *The Farmer's Monthly Visitor*, published in royal octavo form, 16 pages to each number, was commenced by Isaac Hill, formerly publisher of the New Hampshire Patriot, Senator in Congress, Governor, &c. on the 1st of January, 1839, and has the largest circulation of any periodical published in the State. John M'Clary Hill, son of the editor, publishes the paper. As its title indicates, the paper is mainly devoted to agricultural purposes.

29. *Abolition Standard*, published by E. S. Chadwick, and edited by Rev. Rufus A. Putnam, was commenced July 4, 1840.

30. *Hill's New Hampshire Patriot*. A newspaper, bearing this title, numbered "Vol. XXI. No. 1,047—New Series, Vol. I. No. 1," was commenced August 12, 1840, edited by Isaac Hill, and published by his sons, William P. and John M. Hill.

DOVER.

1. *Political Repository and Strafford Recorder*.—This was the title of the first newspaper printed in Dover. It commenced on the 15th of July, 1790 and was discontinued January 19, 1792. Eliphalet Ladd editor and publisher.

2. *The Phenix*, by Eliphalet Ladd, was commenced on the 23d of January, 1792, and continued until the 29th of August, 1795.

3. *The Sun, Dover Gazette and Strafford Advertiser*, by Samuel Bragg, Jr., was commenced September 5, 1795, and continued until December, 1810, when the entire printing establishment of Mr. Bragg was destroyed by fire.

4. *Dover Sun*.—On the 4th of July, 1812, John Mann commenced a paper with this title, which was continued until August 18, 1818. On the 25th of August 1818, Mr. Mann commenced a new paper under the title of

5. *Strafford Register*, which was continued until the 17th of December, 1822.

6. *The New Hampshire Republican*, edited by Charles W. Cutter, and published by John Mann, commenced January 8, 1823, and continued until October 30, 1829. Mr. Cutter continued as editor, however, only until October 14, 1823.

7. *Dover Gazette and Strafford County Advertiser*, by James Dickman, was commenced December 14, 1825, and continued by him until June 5, 1827, when the establishment passed into the hands of Gibbs and Turner, by whom it was published until July 13, 1830, when John T. Gibbs became sole proprietor and editor.

8. *The Strafford Inquirer*, published by Samuel C. Stevens, and edited by Richard

Kimball, was commenced February 26, 1823, and continued until July 29, 1823, when the establishment passing into new hands, the name of the paper was altered to

9. *The Dover Enquirer*, published by George W. Ela and Co. In January, 1830, George Wadleigh became joint proprietor and editor, and the paper was published under the firm of Ela and Wadleigh until May 17, 1831, when Mr. Ela disposed of his entire interest in the paper, which has since been published and edited by Mr. Wadleigh.

10. *New Hampshire Chronicle*, commenced June 5, 1830, by C. C. P. Moody, was continued until March 17, 1832, when it was united with the *New Hampshire Observer*, printed at Concord.

11. *New Hampshire Palladium*, by Joseph Turner, was published from September 7, 1830, to August 28, 1832.

12. *Unitarian Monitor*, commenced by John Mann, April 29, 1831, was published in 4to size once in two weeks. In April, 1834, the title was altered to *The Monitor*, and the paper was removed to Concord, where it was published by Amos Head and William T. Butters until August 7, 1834, after which Amos Head continued publisher until May, 1836, when Rev. A. Dumont Jones became editor and proprietor. Its publication ceased in June, 1837.

13. *New Hampshire Globe*, by Edwin R. Locke & Co., commenced May 18, 1833, and discontinued September 27, 1834.

14. *The Morning Star*, a religious paper, supported by the Free-Will Baptist denomination, was removed from Limerick, Me., to Dover, N. H. and the first number (being No. 28, vol. viii.) issued from thence, November 14, 1833. D. Marks was the publisher, and J. Burrell and S. Beede editors. Mr. Beede died in 1834, and it has since been edited by a publishing committee of the Free-Will Baptist Association.

EXETER.

1. The first newspaper published at Exeter, and the third which appeared in the State, was commenced near the close of the year 1775, by Robert Fowle, and published irregularly, under various titles, and generally without an imprint, in 1776, and a part of 1777, when it ceased. It was at first entitled, *A New Hampshire Gazette*; afterwards, *The New Hampshire Gazette*; next *The New Hampshire Gazette, or, Exeter Morning Chronicle*; in a short time its title was again changed to *The New Hampshire [State] Gazette, or, Exeter Circulating Morning Chronicle*; and it was afterwards called *The State Journal, or, The New Hampshire Gazette, and Tuesday's Liberty Advertiser*. These and various other changes, with alterations in the day of publication, occurred within a single year. In the last alteration of title, a large and coarsely engraved cut was introduced, being a copy of that which had for some years been used in the *Pennsylvania Journal*. The device was an open volume, on which the word "JOURNAL" is very conspicuous; underneath the volume appears a ship under sail, enclosed in an ornamented border; the volume is supported by two large figures—the one on the right hand representing Fame, that on the left hand representing an Indian fully equipped.

2. *The Exeter Chronicle*, by John Melcher and George J. Osborne, commenced June, 1784, and discontinued in December of the same year.

3. *The American Herald of Liberty*, commenced in 1785, by Henry Ranlet, and was subsequently published by Samuel Winslow, and Stearns and Winslow. It ceased in 1797.

4. *The Freeman's Oracle*, by John Lamson and Henry Ranlet, was commenced in 1786, and discontinued in 1788.

5. *The New Hampshire Gazetteer*, by Henry Ranlet, commenced in 1786, was continued until 1793.

6. *The Weekly Visitor, or, Exeter Gazette*, published by John Lamson, commenced May 5, 1795, and was continued by Lamson & Odiorne until —.

7. *Political Banquet and Farmer's Feast*, by Henry Ranlet, commenced in 1797, and continued about a year.

8. *Exeter Federal Miscellany*, by Henry Ranlet, commenced November 7, 1798.

9. *The Constitutionalist*, by Ephraim C. Beals, commenced May 21, 1810, and discontinued June 4, 1811; re-commenced June 23, 1812, and discontinued June 14, 1814.

10. *The Watchman*, by Henry A. Ranlet, commenced Oct. 1, 1816. In December following, the name was changed to *The Exeter Watchman*, and Nathaniel Boardman became publisher. George Lamson became the publisher, Nov. 9, 1819, and altered the title to *Exeter Watchman and Agricultural Repository*; Samuel T. Moses became publisher Feb. 6, 1821, and changed the name to the *Northern Republican*, under which name it ceased, Aug. 6, 1821.

11. *The Rockingham Gazette*, printed by Francis Grant, and edited by Oliver W. B. Peabody, Esq., commenced September 21, 1824, and continued until October, 1827, when its subscriptions were transferred to the *Portsmouth Journal*.

12. *The Hive*, a quarto paper, of four pages, by J. Y. James, commenced Sept. 1829, and discontinued in 1830.

13. *Exeter News-Letter*, by John S. Sleeper, commenced May 10, 1831, and was published by him until April 30, 1833, when he disposed of the establishment to John C. Gerrish, who continued to publish the paper until July 21, 1840, when Oliver Smith, Samuel Hall, and S. B. Clark became the publishers. John Kelly, Esq. is the editor.

14. *Christian Journal*, devoted to religious information and general intelligence, edited by Elisha New and Elijah Shaw, published by John C. Gerrish, commenced May, 1835, on the discontinuance of the *Christian Herald* at Portsmouth.

15. *Granite State Democrat*. A paper under this title, was commenced at Exeter in 1839, edited by James Shrigley.

GILFORD.

1. *The Strafford Republican*, by E. F. Lancaster, was commenced May 17, 1831, and the last number issued on a half sheet on the 7th June following.

2. *The Reformer and Strafford Sentinel*, was published for a short time in 1832, but discontinued in July of that year for want of support.

GILMANTON.

1. *Gilmanton Gazette, and Farmer's Weekly Magazine*, by Leavitt & Clough, edited by Dudley Leavitt, was published for a short time in 1800 and 1801.

2. *The Rural Museum*. A paper under this title was published for a short time by Elijah Russell, in 1800.

3. *Sabbath School Advocate*, published by Allen Prescott, and edited by an association of gentlemen, commenced in March, 1835.

HANOVER.

1. The first newspaper established at Hanover, was commenced by Judah P. Spooner and Timothy Green, towards the close of the year 1778. I am unable to give the name of the paper, which was published but a short time; after which the proprietors removed to Vermont, and commenced the first newspaper in that State, at Westminster, in February, 1781.

2. *The Eagle; or Dartmouth Sentinel*, devoted to Politics and Belleslettres. Published by Josiah Dunham, from July 22, 1793, to Feb. 23, 1795; by John M. Dunham, from the 24 to the 30th March, 1795; by Dunham and True, from April 6, 1795, to March 13, 1797; by Benjamin True, from March 20, 1797, to July 24, 1798; and from the last period under the title of *The Eagle*, under the superintendence of Moses Fiske, a graduate of Dartmouth College, until June, 1799, when it was discontinued.

3. *The Dartmouth Gazette*, was commenced by Moses Davis, from Concord, August 27, 1799, and published by him until his death, in 1806, after which Charles Spear became the publisher and editor of the paper. It ceased in 1820.

4. *Literary Tablet*. By Nicholas Orlando. Published by Moses Davis; commenced in Sept. 1803, and continued a little more than a year.

5. *Dartmouth Herald*, by Bannister & Thurston, commenced June 21, 1820, and discontinued July 25, 1821.

6. *The American*, commenced by David Watson, Jr., Feb. 7, 1816, and discontinued April 2, 1819.

7. *The Hanover Chronicle*, commenced in March, 1828, was continued for a short time only.

8. *Independent Chronicle*, commenced Oct. 1835; only three or four numbers published.

9. *The Magnet*, in numbers of 16 octavo pages, printed by Thomas Mann, was commenced Oct. 21, 1835; three or four numbers only published.

10. *The Experiment*, commenced May 11, 1840, on a demy sheet. It is edited, printed and published by E. A. Allen.

HAVERHILL.

1. *The Grafton Expositor, and Haverhill Weekly Bud.* For about six months in 1798-9, I am informed that a paper bearing this title was published at Haverhill, by Nathaniel Coverly. It ceased for want of adequate support.

2. *The Coos Courier*, published by T. L. Houghton, commenced April 21, 1808; discontinued after a brief existence.

3. *New Hampshire Intelligencer*, by Sylvester T. Goss, commenced Jan. 1820, was published until June 29, 1827, when it ceased.

4. *The Evangelist*, a religious newspaper, was published by S. T. Goss, for a short period in 1823.

5. *The New Hampshire Post*, by Moses G. Atwood, and Charles J. Woolson, commenced July 6, 1827, the week succeeding the discontinuance of the *Intelligencer*.

Woolson retired from the concern in January, 1828, and Atwood conveyed the entire establishment to John L. Bunce, cashier of the Grafton Bank, April 6, 1829. Mr. Bunce continued the paper until April 29, 1833, when he disposed of the establishment to Albert G. Chadwick and John LeBosquet; the publication ceased at Haverhill, and was succeeded at Concord by *The Spirit of Inquiry*. (See Concord.)

6. *The Democratic Republican*, commenced by John R. Reding, July 23, 1828, is still edited and published by the same gentleman.

7. *The Whig and Ægis*, by J. F. C. Hayes, is published at this place. (See Lancaster.)

KEENE.

1. The first newspaper in Keene was *The New Hampshire Recorder*, commenced in 1787, by James D. Griffith. It was discontinued March 3, 1791.

2. *The Cheshire Advertiser*, by James D. Griffith, commenced January 1, 1792, and was continued for about one year.

3. *The Columbian Informer* succeeded, on the 3d April, 1793, published by Henry Blake, and continued until the establishment of

4. *The Rising Sun*, in August, 1795, published by Cornelius Sturtevant, Jr. & Co. and also by Elijah Cooper. This paper was continued until August 4, 1798.

5. *The New Hampshire Sentinel*, by John Prentiss, was commenced in March, 1799; and is, with the exception of the N. H. Gazette and Portsmouth Journal, the oldest paper published in New Hampshire. Mr. Prentiss is the oldest newspaper editor in New England, if not in the United States, having conducted the Sentinel since its commencement in 1799. John W. Prentiss, son of the former, is now a partner in the concern, and the paper appears under the firm of J. & J. W. Prentiss.

6. *New England Observer*, commenced in January, 1826, by Rev. John M. Putnam, was united with the New Hampshire Repository, in June following. (See Concord.)

7. *Farmer's Museum*, established in 1827, by A. Godfrey, at Walpole, was afterwards removed to Keene, and edited for a time by Nahum Stone. In 1834, he left the paper, and it has since been conducted by Benaiah Cooke, the name having been altered to the *Cheshire County Republican and Farmer's Museum*.

8. *American Silk Grower and Agriculturist*, by Benaiah Cooke, semi-monthly, was commenced in May, 1836.

9. *Cheshire Farmer*. An agricultural miscellany, bearing this title, published at Keene, was in June, 1840, merged in the Farmer's Monthly Visitor at Concord.

LANCASTER.

1. *White Mountain Ægis*, by A. Perkins & Co. Commenced in May, 1838. At the close of the first year, it was removed to Haverhill, and united with a new paper commenced at that place, called the Whig. It is now published by J. F. C. Hayes, under the name of *The Whig and Ægis*.

2. *The Coos County Democrat*, by James M. Rix and James R. Whittemore, was commenced in 1838, and is still continued.

LEBANON.

A paper called the *Watchman, Impartialist and Christian Repository*, edited by B. H. Fuller, was published for a time in 1835-6, at this place.

MANCHESTER.

1. *The Amoskeag Representative*, by John Caldwell, was commenced October 18, 1839.

2. *Amoskeag Memorial*, by J. C. Emerson, commenced January 1, 1840.

3. *Manchester Workman*, by J. C. Emerson, commenced July 4, 1840.

MEREDITH-BRIDGE.

The Citizen's Press, commenced November, 1834, was published a short time by Alfred Gilman.

MOULTONBOROUGH.

A paper with the title of *The Reformer and Strafford Advertiser*, edited and published by John A. Rollins, was commenced in 1833, and discontinued in the spring of 1834.

NASHUA.

1. *The Constellation and Nashua Advertiser*, commenced in January, 1827, was published for a time by William Wiggin. The name was altered August 18, 1827, to *Nashua Gazette and Hillsborough County Advertiser*. Andrew E. Thayer, was for a time subsequently connected with the paper, and transferred the establishment to Israel

Hunt, Jr. in February, 1832. The paper has since undergone several changes in proprietors, and is now published by C. P. Danforth.

2. *Nashua Herald*, published by Bard & Trow, and edited by S. Ingersoll Bard, commenced April 14, 1832, and discontinued in July following.

3. *New Hampshire Telegraph*, by Alfred Beard, was commenced October 20, 1832. Albin Beard, a brother of the former, became his partner and associate editor in 1836; and Alfred Beard, having deceased in 1839, the paper has since been edited and published by Albin Beard.

4. *The Harrison Eagle*, published for six months previous to the presidential election, Nov. 2, 1840, by an association of young gentlemen, under the name of the Nashua Tippecanoe Club.

NEW HAMPTON.

The New England Baptist Register. The first number of the second volume of this paper (the first having been published in Boston) was issued here January 4, 1832, by David D. Fisk and Daniel Chase, publishers, and Rev. William Taylor, editor. In 1832, it was removed to Concord, where it is published by Young & Worth, (Edmund Worth, editor,) under the name of the *New Hampshire Baptist Register*. (See Concord.)

NEW IPSWICH.

1. *New Ipswich Register*, by Mark Miller, commenced February 26, 1833, and discontinued in the fall of the same year.

2. *The News-Gatherer*, by S. Wilson King, commenced December, 1835, and discontinued December, 1836.

3. *Farmer's and Mechanic's Advocate*, by Samuel W. King, commenced in January, 1837, and discontinued with the third number.

NEWPORT.

1. *New Hampshire Spectator*, by Cyrus Barton, was commenced in 1825, with whom Benjamin B. French became associated as editor in April, 1829; and on Mr. Barton's removal to Concord in July following to take charge of the *New Hampshire Patriot*, Mr. French purchased the entire establishment of the *Spectator*. In May, 1830, Simon Brown became connected with Mr. French as publisher, and finally purchased the entire interest in 1833. In the fall of 1834, the *New Hampshire Argus*, then recently commenced at Claremont, was removed to Newport, and edited by Edmund Burke. The *Spectator* and *Argus* were subsequently united under the title of *The Argus and Spectator*, Edmund Burke, editor, and published by H. E. and S. C. Baldwin. Mr. Burke continued editor until elected to Congress in 1837, when H. E. Baldwin assumed the editorial charge. It is now published by Carleton and Harvey.

2. *Farmer's Advocate and Political Adventurer*, by Norton & Holton, printers, commenced April 7, 1831, discontinued March 29, 1832.

3. *The Northern Farmer*, an agricultural paper, by Hubbard & C. H. E. Newton, was commenced July 7, 1832.

PETERBOROUGH.

1. *Hillsborough Republican*, by John S. Dunbar, commenced January 1, 1830, and discontinued April 29, 1832, with No. 19 of Vol. II.

2. *Phenix Gazette*, by Miller & Bradbury, commenced September, 1832; removed to New Ipswich in 1833, and proposed to be there published under the title of "The Hillsborough County Register, and Literary and Miscellaneous Intelligencer;" but the more simple name of "New Ipswich Register" was finally adopted. (See New Ipswich.)

PLYMOUTH.

1. *Grafton Journal*, by Henry E. Moore, commenced January 1, 1825, and discontinued March 25, 1826.

2. *Plymouth Gazette*, by John H. Harris, and Henry J. Prentiss, commenced January 2, 1830, and discontinued with the publication of the 13th number in March following.

PORTSMOUTH.

The first printing press erected in New Hampshire, was put up by Daniel Fowle, in 1756. Fowle was a native of Charlestown, Ms., served his apprenticeship, and commenced business in Boston, in book and newspaper printing. In 1754, he was arrested on an order of the Speaker of the House, on suspicion of having printed a pamphlet, entitled "The Monster of Monsters. By Tom Thumb, Esq." which contained a scorching satire upon several of the members. After a formal examination before the House, he was committed to the common gaol in Boston, where he was detained two or three days,

without permission to see his family or friends, and deprived of the use of pen, ink, and paper. He was greatly injured by this treatment, but could obtain no redress. He soon after published a full account of these arbitrary measures, in a pamphlet, entitled "Total Eclipse of Liberty"—and resolved no longer to live under a government, which had deprived him of liberty without the form of law. Receiving warm encouragements from prominent individuals at Portsmouth, he removed his printing apparatus to that place in July, 1756, and set it up in August following. On the 7th of October, 1756, he issued the first number of "*The New Hampshire Gazette*, containing the Freshest Advices, Foreign and Domestic." It was first printed on a half sheet foolscap in quarto, but soon afterwards enlarged to a half sheet, and finally a whole sheet of small size.

In September, 1764, Robert Fowle became the partner of Daniel, in the publication of the *Gazette*, and continued in the concern until 1773, when he left, and afterwards commenced the first paper at Exeter.

The passage of the stamp act in 1765, produced a great excitement in Portsmouth; effigies of the stamp master, (Mr. Meserve,) and of Lord Bute and the Devil, were burnt in the market-place. On the arrival of Mr. Meserve at Portsmouth, he was surrounded by the populace, and to appease them, publicly resigned his office of stamp master, and the stamps intended for this province were lodged in the castle at Boston. The act was to go into effect on the 1st of November. On the last day of October, the *New Hampshire Gazette* appeared with a black border round it, as an emblem of mourning for the loss of liberty; and the printer stated that he should publish it no longer, as he could not submit to the unjust tax. But there being no stamp master, no attempt was made by the authorities to distribute the stamps, and the paper was continued.

On the 10th of January, 1772, the name of the paper was altered to *The New Hampshire Gazette and Historical Chronicle*, containing the Freshest Advices, Foreign and Domestic. The publisher had usually been very careful in the management of his paper to exclude articles which would subject him to difficulty; but in January, 1776, he inadvertently admitted a communication, reflecting on the General Assembly then sitting at Exeter; whereupon the following vote was passed by the Assembly:—"Upon reading an ignominious, scurrilous and scandalous piece printed in the *New Hampshire Gazette and Historical Chronicle*, No. 1,001, of Tuesday, January 9, 1776, directed or addressed to the Congress at Exeter,—*Voted*, that Daniel Fowle, Esq. the supposed printer of said piece, be forthwith sent for and ordered to appear before this house, and give an account of the author of said piece, and further to answer for his printing said piece, so much derogatory to the honor of this Assembly, as well as of the Continental Congress, and injurious to the cause of Liberty now contending for." Fowle hurried to Exeter, made the best apology he could, the indignation of the Assembly cooled down, and the matter was dropped.

On the 25th of May, 1776, Benjamin Dearborn became publisher of the *Gazette*, and altered the title to *The Freeman's Journal, or New Hampshire Gazette*. Dearborn continued the paper two years, when it again reverted to the hands of Fowle. He continued it, making several changes in its title, until 1785, when John Melcher and George J. Osborne became proprietors. Osborne soon retired from the concern, and the paper was published by John Melcher until about 1800, during which time several changes had been made in the title. In January, 1788, it was called *The New Hampshire Gazette and General Advertiser*, and had the arms of the State in the head in a coarse and clumsy engraving. The arms were omitted in 1789, but the title remained the same until 1793, when the old name, *The New Hampshire Gazette*, was substituted, and the paper numbered from its commencement in 1756.

After the paper passed out of the hands of Melcher, it was published by N. S. & W. Peirce, Peirce, Hill & Peirce, Peirce & Gardner, William Weeks, Beck & Foster, Gideon Beck, Abner Greenleaf, and possibly one or two others. It is at present published and edited by Abner Greenleaf, Jr.; and is the oldest paper now printed in the United States.

2. *The Portsmouth Mercury and Weekly Advertiser*, Containing the Freshest and most important Advices, both Foreign and Domestic. This paper, commenced January 21, 1765, by Thomas Furber, was usually printed on a sheet of pot or foolscap paper, sometimes "broadsides," as it is termed, and very irregularly. It owed its establishment to some of the more zealous opponents of the stamp act, who thought the *Gazette* would not dare come out in opposition to that measure. But the *Gazette* took a decided stand against it—and the *Mercury* not being conducted with any superior tact or intelligence, was neglected by the public, and discontinued in 1768. Eleazer Russell became the partner of Furber in 1766, and continued with him until their enterprise was finally abandoned. The Fowles purchased their office, and from 1768 until 1775, the *Gazette* was the only newspaper printed in New Hampshire.

3. *The New Hampshire Mercury and General Advertiser*, commenced by Robert Gerrish, in 1784, was continued four or five years.

4. *The New Hampshire Spy*, by George Jerry Osborne, semi-weekly, was published

from 1784 to 1793. This was the first attempt to sustain a semi-weekly paper in the State.

5. *The United States Oracle of the Day*, by Charles Pierce, was commenced June 4, 1793, who continued it until Jan. 1796, when William and Daniel Treadwell became publishers, and afterwards William Treadwell, until Sept. 25, 1813, when Charles Turell became editor and publisher. He continued the paper until July, 1821. The title had been previously altered to "Oracle of New Hampshire," and "Portsmouth Oracle," under which last title it was published when Mr. Turell disposed of the establishment to Tobias H. Miller, who changed its title to *The Portsmouth Journal of Literature and Politics*. From 1821 to 1825, the paper was edited by Nathaniel A. Haven, Jr. Esq. It is now edited and published by Charles W. Brewster.

6. *The Federal Observer*, by William Treadwell and Samuel Hart, commenced Nov. 22, 1798, was discontinued June 12, 1800.

7. *The Republican Ledger*, by George J. Osborne, Jr. was commenced Aug. 31, 1799. Northing & Whitelock afterwards became publishers, and continued the paper to Dec. 27, 1803, when it ceased.

8. *Political Star*, by M. J. DeRochemont, commenced Oct. 31, 1804, was published for a short time.

9. *Piscataqua Evangelical Magazine*, by William and Daniel Treadwell, commenced Jan. 1, 1805; issued once in two months for one year. It was continued by Joseph Cushing, at Amherst, during 1806, 1807, and two numbers in 1808.

10. *The Intelligencer*, commenced by Samuel Whidden, in Dec. 1806, was continued until May, 1817.

11. *The Literary Mirror*, by Stephen Sewall, from Feb. 10, 1808, to Feb. 11, 1809.

12. *The War Journal*, was published by Beck & Foster, at the Gazette office, from March 13, 1813, to Dec. 10, 1813.

13. *Herald of Gospel Liberty*, by Elias Smith, from May 12, 1809, to Sept. 1815.

14. *The People's Advocate*, by Weeks & Drown, edited by Estwicke Evans, from Nov. 19, 1816, to May 17, 1817.

15. *Christian Herald*, commenced by Robert Foster in May, 1818, was continued by him until April, 1835, when it passed into the hands of an association, who continued it for a time under the title of the "Christian Journal." (See Exeter.)

16. *Paraclete and Tickler*, by Samuel Whidden, afterwards called the *Novator and Independent Expositor*, published for a short time in 1822.

17. *Commercial Advertiser*, by Charles Turell, published for a short period in 1825.

18. *Signs of the Times*, by Hampden Cutts, published a short time in 1827, 8, and afterwards united with the Dover Enquirer.

There have been various attempts made at different periods to establish other papers, but the writer is not in possession of particulars sufficient to give their titles or the names of the publishers with accuracy.

Several attempts to establish a semi-weekly newspaper have been made at Portsmouth, but generally without success. The N. H. Spy, from 1784 to 1793; the Oracle, from June, 1793, to Jan. 1796; and the Portsmouth Journal, for a few weeks in 1835, are supposed to be the only attempts to publish a paper oftener than once a week. No daily newspaper has ever been attempted.

SANBORNTON.

1. *Weekly Visitor*, by Samuel A. Morrison, commenced Oct. 23, 1824, and continued until Feb. 19, 1825, when the name was changed to the

2. *Strafford Gazette*, David V. Moulton becoming the publisher, by whom the paper was continued until 1826.

3. *The Democratic Spy*, by Hugh Moore, commenced Oct. 1829, removed to Gilford in the following spring, and discontinued in June, 1830.

SOMERSWORTH.

1. *Great Falls Reporter and Somersworth and Dover Advertiser*, by George Carr, was commenced in Feb. 1830, and continued but for a short time.

2. *Great Falls Journal*, by C. C. P. Moody, commenced April 25, 1832. On the 14th May, 1836, the name was changed to *Village Journal*, and the publication continued by Edwin Moody and Marshall Tufts.

3. *Northern Light*, by William D. Crockett, commenced Aug. 1, 1840.

WALPOLE.

1. *The Farmer's Museum*, edited by Cheever Felch, was published at Walpole for some years prior to 1810. I regret that I am at this moment without further particulars as to this paper.

2. *The Political Observatory*, published by George W. Nicholls, was commenced in November, 1803; discontinued in 1808. It was edited for about a year by Stanley Griswold, who had been a clergyman in Connecticut. He was afterwards Secretary of Michigan, and Judge of Illinois, in which last office he died in 1815.

3. *Cheshire Gazette*, by Hale & Parton, commenced April 8, 1825, and discontinued in June, 1826.

4. *Farmer's Museum*. A new paper with this title was commenced in 1827, by A. Godfrey; subsequently removed to Keene. (See Keene.)

It will be seen by the preceding, that the whole number of newspapers published in New Hampshire since 1756, is 152. Of these, 60 ceased at the expiration of the first year, or before; 14 were continued for two years; 10 for three years; 7 for four years; 5 during five years; 5 for six years; 3 for seven years; 5 others which hail for the respective ages of 9, 10, 11, 12, and 13 years; 2 for fifteen years; 1 for seventeen, and 1 for twenty-one years. Average existence of the newspapers which have been commenced and discontinued in New Hampshire, $3\frac{1}{2}$ years.

Newspapers published in New Hampshire, Sept. 1, 1840.

<i>Newspapers.</i>	<i>Publishers.</i>	<i>Estab.</i>	<i>Where publish'd</i>
New Hampshire Gazette, Portsmouth Journal,	Abner Greenleaf, Jr. Charles W. Brewster,	1756 1793	Portsmouth. "
Exeter News-Letter, Christian Journal, Granite State Democrat,	Smith, Hall, & Clark, John C. Gerrish, James Shrigley,	1831 1835 1839	Exeter. " "
Dover Gazette, Dover Enquirer, Morning Star, Sabbath School Advocate,	John T. Gibbs, George Wadleigh, David Marks, Alfred Prescott,	1825 1828 1833 1835	Dover. " " Gilmanton.
New Hampshire Patriot and State Gazette, Christian Panoply, New Hampshire Statesman and State Journal, New Hampshire Baptist Register, Herald of Freedom, New Hampshire Courier, Farmer's Monthly Visiter, Abolition Standard, Hill's New Hampshire Patriot,	Cyrus Barton, David Kimball, George W. Ela, Young & Worth, Chase & Crosby, Dudley S. Palmer, John McClary Hill, Eben S. Chadwick, W. P. & J. M. Hill,	1809 1819 1824 1831 1835 1837 1839 1840 1840	Concord. " " " " " " " "
Farmer's Cabinet, Nashua Gazette, New Hampshire Telegraph, Harrison Eagle,	Richard Boylston, C. P. Danforth, Albin Beard, Tippecanoe Club,	1802 1827 1832 1840	Amherst. Nashua. " "
New Hampshire Sentinel, Farmer's Museum,	J. & J. W. Prentiss, Benaiah Cooke,	1799 1827	Keene. "
New Hampshire Spectator, National Eagle,	Carleton & Harvey, Weber & Warland,	1825 1834	Newport. Claremont.
Democratic Republican, Whig and Aegis, Coos County Republican, Amoskeag Representative, Amoskeag Memorial, Manchester Workman, The Experiment, Northern Light,	John R. Reding, J. F. C. Hayes, Rix & Whittemore, John Caldwell, J. C. Emerson, J. C. Emerson, E. A. Allen, William D. Crockett,	1828 1838 1838 1839 1840 1840 1840 1840	Haverhill. " Lancaster. Manchester. " " Hanover. Somersworth.

NOTE.—The writer had prepared brief biographical notices of all the newspaper editors and printers in New Hampshire, to accompany the preceding sketches; but this article has already extended to such a length, that he has found it necessary to omit them altogether.

BRIEF VIEW

OF THE BAPTIST INTEREST IN EACH OF THE UNITED STATES;

EMBRACING NOTICES OF THE ORIGIN, HISTORY, AND PRESENT STATE OF THE CHURCHES,
LITERARY AND THEOLOGICAL INSTITUTIONS, BIBLE, MISSIONARY, EDUCATION,
TRACT, AND SUNDAY SCHOOL SOCIETIES, AND RELIGIOUS
PERIODICALS; WITH STATISTICAL TABLES.

[By REV. RUFUS BABCOCK, JR., D. D., of Poughkeepsie, N. Y.]

Continued from p. 67.

PART II.—THE MIDDLE STATES AND VIRGINIA.

TABLE I.

Showing the names of the Baptist Churches, the date of their constitution, and the names of their Ministers (the Licentiates in *italics*) in the year 1791. Chiefly from Asplund's Annual Register, with corrections and additions.

NEW YORK.

County of Albany.					Comar Bullock.
Bottskill,	1782	{ Nathan Tanner.	Washington,	1787	{ C. Newcom.
Bethel,	1789	{ Silas Schofield.			{ C. Newcom, Jr.
Berlin,	1785	{ J. Shepard.			{ N. Hare.
Cambridge,	1780	{ Vacant.			{ J. Purdy.
Hallyberry, (Branch) "		{ William Wait.	Clinton,	1791	{ Abram Adams.
Kinderhook,	1788	{ Andrew Brown.	Pawlings,	1757	{ John Dodge.
		{ Elisha Freeman.	Pleasant Valley,	1790	{ Samuel Waldo.
		{ J. Stafford.	Philip's Patent,	1790	{ John Waldo.
		{ Justus Hull.			{ Vacant.
Little Hoosick,	1785	{ Robert Niles.			{ — Clark.
		{ E. Barber, Jr.	Philipstown,	1788	{ Ebenezer Coles.
New Bethlehem,	1785	{ J. Harrington, — Bristol.	Wappinger's Creek	1780	{ Isaac Rhodes.
New Britain,	1785	{ Vacant.			{ James Philips.
New Gallway,	1789	{ Vacant.	County of Montgomery.		
Colyman's Patent,	1789	{ David Mudge.	Duane's Bush,	1789	{ John Mudge.
Rensselaerville,	1787	{ Ethel Bacon, — Green.	North Gallway,	1789	{ Simeon Smith.
Stephentown,	1785	{ Benajah Corps.	Saratoga,	1790	{ Samuel Rogers.
2d Stephentown,	1785	{ Nathan Howard.	Gallway,	1790	{ Abijah Peck.
Stillwater,	1785	{ William Coon.	Springfield,	1790	{ Jonathan Finch.
		{ Vacant.	Warren's Bush,	1789	{ William Furman.
2d Stillwater,	1785	{ Lemuel Powers.			{ Reuben Mudge.
		{ I. Northup.	County of New York.		
County of Charlotte.			1st New York,	1762	{ Benjamin Foster.
Granville,	1783	{ Jordan Dodge.	2d New York,	1770	{ Charles Lahatt.
		{ Nehemiah Dodge.	County of Orange.		
		{ Benjamin Baker.	New Cornwall,	1790	{ John Catan.
Kingsbury,	1789	{ Hezekiah Eastman.	Warwick,	1766	{ Thomas Montayne.
		{ Sherman Babcock.			{ James Benedict.
Salom,	1790	{ Vacant.			{ Thomas Jones.
Westfield,	1788	{ Amasa Brown.	County of Queens.		
2d Westfield,	1790	{ Vacant.	Oyster Bay,	1748	{ Peter Underhill.
County of Columbia.			County of Richmond.		
Bullock's Grant,	1790	{ Vacant.	Staten Island,	1786	{ Elkanah Holmes.
Great Nine Partners,	"	{ Vacant.	County of Suffolk.		
Hillsdale,	1787	{ Stephen Gano.	Coram,	1786	{ Vacant.
		{ Jacob Drake.	County of Ulster.		
		{ Aaron Drake.	Brookfield,	1786	{ Lebbeus Lothrop.
		{ David Skeel.	Esopus, (branch)	1790	{ Vacant.
New Canaan,	1771	{ Thomas Skeel.	New Falls,	1790	{ John Atherton.
		{ Nathaniel Kellogg.	New Mulberry,	1785	{ Reuben Drake.
		{ Daniel Pain.	Newburg,	1791	{ Garner Hunt.
County of Dutchess.			New Siongunk,	1791	{ William Brundage.
Amenia,	1751	{ Simon Dakin.			{ Eleazer West.
2d Amenias,	1787	{ Elijah Wood.			{ — Hocum.
		{ Obed Hervy.			
3d Amenias,	1787	{ S. Holly.			
		{ John Winchel.			
		{ Joseph Culver.			
Fishkill,	1787	{ Freeman Hopkins.			
Fredericksburg,	1787	{ Nathan Coles.			

<i>County of Washington.</i>		
Whitehall and	1791	Silas Spalding.
Queensbury,		
Kingsbury,	1789	Vacant.
<i>County of West Chester.</i>		
Bedford,	1786	Vacant.

Cortland's Manor,	1786	Reuben Garrison.
Cross River,	1789	{ Joshua Reynolds.
		{ Gibert Reynolds.
		{ Oliver Sherwood.
North Castle,	1789	{ Joseph Craw.
		{ Samuel Mills.

Total in New York, 62 Churches; 57 ordained and 26 licensed ministers; Whole number of members, 3,987. Four years later, viz. in 1795, Mr. Backus enumerates 84 Churches; 111 Ministers, (both ordained and licentiate), and 5,263 members.

NEW JERSEY.

<i>County of Burlington.</i>		
Jacob's Town,	1785	Burgess Allison.
New Mills,	1764	Vacant.
<i>County of Cape May.</i>		
Cape May,	1712	John Stancliff.
<i>County of Cumberland.</i>		
Cohansey,	1691	Vacant.
Dividing Creek,	1761	Vacant.
Shiloh,	1734	{ Nathan Ayers.
		{ Philip Ayers.
2d Shiloh,	1790	Jonathan Jerman.
<i>County of Essex.</i>		
Canoe Brook,	1786	Isaac Price.
Lyon's Farms,	1769	Ebenezer Ward.
Scotch Plains,	1747	{ W. Van Horne.
		{ Jacob Fitzrandolph.
		{ Marmaduke Earle.
<i>County of Gloucester.</i>		
Tuckahoe,	1770	Isaac Bonnell.
<i>County of Hunterdon.</i>		
Hopewell,	1715	{ Oliver Hart.
		{ John Blackwell.
		{ Benjamin Cole.
		{ James Ewen.
Kingwood,	1742	{ James Drake.
		{ David Stout.

<i>County of Middlesex.</i>		
Haight's Town,	1745	Peter Wilson.
Piscataway,	1689	{ Reune Runyon.
		{ Henry Smalley.
		{ John Cook.
2d Piscataway,	1707	{ Nathan Rogers.
		{ Samuel Meried.
<i>County of Monmouth.</i>		
Middletown,	1688	Samuel Morgan.
Upper Freehold,	1766	Joseph Stevens.
<i>County of Morris.</i>		
Morristown,	1752	Vacant.
Schooly,	1775	Vacant.
<i>County of Salem.</i>		
Pittsgrove,	1771	Vacant.
Salem,	1755	Vacant.
<i>County of Somerset.</i>		
Mount Bethel,	1767	Abner Sutton.
<i>County of Sussex.</i>		
Knowlton,	1753	{ Daniel Vaughan.
		{ David Finn.
Mansfield,	1786	Vacant.
Wantage,	1756	Silas Southworth.

Total in New Jersey, 26 Churches; 20 ordained and 9 licensed Ministers; 2,279 members.

PENNSYLVANIA.

<i>County of Bedford.</i>		
Konoloway River,	1764	Joseph Powell.
Sideling Hill Creek,	1790	Thomas Runyon.
<i>County of Somerset.</i>		
Turkey Foot,	1775	Vacant.
<i>County of Bucks.</i>		
Hilltown,	1781	James M'Laughlin.
New Britain,	1754	Joshua Jones.
Southampton,	1746	{ David Jones.
		{ Benjamin Bennet.
<i>County of Chester.</i>		
French Creek,	1726	Enoch David.
Great Valley,	1711	Vacant.
London Tract,	1711	Thomas Fleasan.
Vincent,	1771	Vacant.
<i>County of Delaware.</i>		
Brandywine,	1715	{ Abel Griffiths.
		{ Joshua Vaughan.
Marcus Hook,	1789	Eliphaz Dazey.
<i>County of Fayette.</i>		
George's Creek,	1790	{ Samuel Woodbridge.
		{ John Patterson.
Great Bethel,	1770	{ David Loofbunow.
		{ Isaac Sutton, Sen.
Mount Moriah,	1784	Vacant.
Uniontown,	1770	Vacant.

<i>County of Huntingdon.</i>		
Aughwick Creek,	1776	Samuel Lane.
<i>County of Luzerne.</i>		
Pittstown,	1786	James Finn.
<i>County of Montgomery.</i>		
Montgomery,	1719	Vacant.
<i>County of Northampton.</i>		
Lower Smithfield,	1719	David Jayne.
<i>County of Philadelphia.</i>		
Falls Township,	1789	Joshua Smith.
Lower Dublin,	1689	Samuel Jones.
Philadelphia,	1746	{ Thomas Ustick.
		{ William Rogers.
		{ Morgan Edwards.
Roxbury,	1789	Curtis Gilbert.
<i>County of Washington.</i>		
Goshen,	1773	{ John Corbley.
		{ Daniel Clark.
Peter's Creek,	1773	David Phillips.
Pigeon Creek,	1775	John Mason.
Ten Mile Creek,	1773	{ David Sutton.
		{ Isaac Morris.
Sandy Creek,	1785	Vacant.
<i>County of Westmoreland.</i>		
Forks of Yohogany River,	1789	Jacob Barrachman.
Indian Creek,	1783	Vacant.

Total in Pennsylvania, 31 Churches; 26 ordained and 7 licensed Ministers; Members, 1,350.

DELAWARE.

<i>County of Kent.</i>		
Cowmarsh,	1781	Vacant.
Mispillion,	1783	Joshua Dewees.
Duck Creek,	1783	{ John Patton.
		{ James Jones.
		{ Gideon Fevill.

<i>County of Newcastle.</i>		
Welsh Tract,	1701	John Boggs.
Wilmington,	1785	Thomas Ainger.

<i>County of Sussex.</i>		
Gravelly Branch,	1782	{ John Benson.
		{ Edward Dingle.
		{ Isaac Fisher.
Head of the Sound,	1780	Jonathan Gibbons.

Total in Delaware, 7 Churches; 9 ordained and 1 licensed Ministers; 409 members.

MARYLAND.

<i>County of Allegany.</i>		
George's Hills,	1780	Henry Crosley.
<i>County of Ann Arundel.</i>		
Elkridge,	1791	Vacant.
<i>County of Baltimore.</i>		
Baltimore,	1785	Lewis Richards.
<i>County of Carolina.</i>		
Fowling Creek,	1781	Vacant.
Tuckahoe Creek,	1790	Vacant.
<i>County of Dorchester.</i>		
Dorchester,	1782	Vacant.
<i>County of Frederick.</i>		
Fredericktown,	1773	Absalom Bainbridge.

<i>County of Hartford.</i>		
Hartford,	1754	John Davies, John Turner.
<i>County of Montgomery.</i>		
Seneca Creek, } or Old Seneca, }	1773	David Thomas.
<i>County of Queen Anne.</i>		
Nassiangon,	1773	Vacant.
<i>County of Somerset.</i>		
Salisbury,	1780	{ Philip Hughes.
		{ Thomas Casey.
		{ ——— Jackson.
<i>County of Worcester.</i>		
Indian Town,	1780	Daniel Hancock.
Lower End,	1779	Edward Rownd.
		Vacant.

Total in Maryland, 13 churches; 8 ordained and 3 licensed Ministers; 776 members.

VIRGINIA.

<i>County of Accomack.</i>		
Lower End,	1790	Vacant.
Masango Creek,	1779	<i>Elijah Shay.</i>
Mattompkin River,	1785	Vacant.
Upper End,	1786	{ <i>George Layfield.</i>
		{ <i>William Marshall.</i>
		{ <i>Solomon Marshall.</i>
		{ <i>William Waterfield.</i>
<i>County of Albemarle.</i>		
Garrison's Meeting,	1786	{ <i>William Woods.</i>
		{ <i>Jacob Watts.</i>
Putey's Creek,	1786	<i>Bartlett Bennet.</i>
Toteer's Creek,	1775	<i>Martin Dawson.</i>
Whiteside's Creek,	—	<i>Benjamin Burger.</i>

<i>County of Amelia.</i>		
Sandy Creek,	1785	John Pollard.
Tanner's Meeting,	1785	Vacant.

<i>County of Amherst.</i>		
Upper End,	1785	{ Benjamin Coleman.
		{ John Duncan.

<i>County of Bedford.</i>		
North Fork, }	—	{ Jeremiah Hatcher.
Otter Creek, }		{ Jeremiah Locketts.
		{ Julius Hatcher.
Goose Creek,	1767	Nathaniel Shrewsbury.
Otter Creek,	1791	{ John Hall.
		{ John Anthony.
		{ Joseph Drury.

<i>County of Berkley.</i>		
Mill Creek,	1758	Vacant.

<i>County of Botetourt.</i>		
Catawba Creek,	1758	Samuel Goodwin.
Lenvil's Creek,	1756	Vacant.

<i>County of Brunswick.</i>		
Liberty Meeting,	1756	{ James Doss.
		{ William Flowers.
Lower End,	1771	Raney Chastain.

Providence,	1774	{ David Patterson.
		{ Leonard Ballome.
		{ James Hill.
Union Meeting,	1786	Vacant.

<i>County of Campbell.</i>		
Falling River,	1786	Charles Cobb.
2d Falling River,	1786	Vacant.

<i>County of Caroline.</i>		
Burris's Meeting,	1773	Vacant.
County Line,	1782	Samuel Lucke.
Guinea's Bridges,	1782	Vacant.
Reed's	1773	John Young.
Tuckahoe,	1774	John Shackelford.

<i>County of Charles.</i>		
Charles City,	1776	James Bradley.

<i>County of Charlotte.</i>		
Cule Creek,	1771	{ John Weatherford.
		{ Francis Barrett.
Mossing Ford,	1785	Humphrey Stewart.
Sandy Creek,	1785	{ John Williams.
		{ B. Watkins.
		{ William Creath.
		{ Thomas Read.

<i>County of Chesterfield.</i>		
Cox's Meeting,	1785	Eleazar Clay.
Lower End,	1785	{ John Skurry.
		{ James Evans.
		{ James Rucks.
Skinquarter,	1778	Waltheil Robinson.
		{ Josiah Lacy.
		{ Carlos Forsee.
Tomahawk,	1777	Vacant.

<i>County of Culpepper.</i>		
Battle Run,	1773	{ John Picket.
		{ Reuben Payne.
		{ Lewis Corban.
Blus Run,	1769	William Davies.
Crooked Run,	1772	{ James Garnet.
		{ John White.
		{ Lewis Conner.

Mount Poney,	1774	{ William Mason. Nathaniel Sanders.
Ragged Mountain,	1774	{ William Jenkins. Benjamin Tuell.
Rapadan Creek,	1773	{ George Eves. Thomas Maxwell.
Robertson River,	1790	{ Joshua Leathers. John Koonz.
Thornton's Gap,	1787	{ Charles Yates. John Swindler.

<i>County of Cumberland.</i>		
Angola Creek,	1787	Abner Watkins.

<i>County of Dinwiddie.</i>		
Cathank's Notto,	1789	William Walker.
Harper's	1773	Peter Wynne.
Romanty,	1775	William Williams.

<i>County of Essex.</i>		
Glebe Landing,	1772	William Mullins.
Piscataway,	1774	{ James Greenwood. Lemuel Crinington.
Upper End,	1772	{ Theodore Noel. John Bransom. John Sorrell.

<i>County of Fairfax.</i>		
Black Lick,	1776	Vacant.
Difficult Creek,	1776	Jeremiah Moore.
Pope's Head,	—	Vacant.

<i>County of Fauquier.</i>		
Brent Town,	1772	Vacant.
Broad Run,	1762	Vacant.
Carter's Run,	—	John Munroe.
2d Carter's Run,	—	Vacant.
Hedgman's River,	1700	Vacant.
Thumb Run,	1772	Philip Spiller.

<i>County of Fluvanna.</i>		
Lile's Meeting,	—	{ Philip Webber. William Basket. George Anderson.

<i>County of Franklin.</i>		
Blackwater Creek,	1786	William Johnson.
Staunton River,	—	Jeremiah Mazzy.
Gill's Creek,	—	Lewis Ellison.
Pig River,	1784	{ Randolph Hall. Moses Renfrew.
Blackwater,		{ Henry Eel. Austin Flowers.
		{ Nathan Hall. Thomas Douglas.
Snow Creek,	1773	Robert Stockton.
2d Snow Creek and Pig River,	—	Joel Eastees.

<i>County of Frederick.</i>		
Buckmarsh,	1771	{ James Ireland. John Johnson.
South River,	1770	Vacant.
Upper River,	—	Vacant.
Water Lick,	1787	Thomas Buck.

<i>County of Gloucester.</i>		
Abingdon,	1790	Robert Hudgeon.

<i>County of Goochland.</i>		
Dover,	1773	{ William Webber. William Farrar.
Lickinghole,	—	{ Hugh French. Lewis Chaudoin.
Nuckolds,	1771	Rueben Ford.
Williams,	—	Martin Walton.

<i>County of Greenbriar.</i>		
Greenbriar,	1781	John Alderson.

<i>County of Greenville.</i>		
Fountain's Creek,	1787	William Garner.
Catawba,	1780	Vacant.
Childry Creek,	—	Obadiah Echols.
Mayho Creek,	—	{ Reuben Pickett. John Brooks.
Miller's Ferry,	—	{ John Turner. James Watkins.

Millstone Creek,	1787	Jesse Owen.
Musterfield,	1779	L Baker.
Birch Creek,	1787	{ John Atkinson. Elias Dodson.
Polecat,	1790	—
Reedy Creek,	1775	Thomas Dobson.
Staunton River,	1775	Vacant.
Terrible Creek,	1775	Vacant.
Win's Creek,	—	{ Nathan Holloway. Thomas Burgess.

<i>County of Hampshire.</i>		
Crooked Run,	1786	Benjamin Stone.
North River,	1739	Levi Ashbrook.

<i>County of Hanover.</i>		
Chickahomany,	1786	{ Benjamin Bowles. John Penny.
Hungary,	1791	Peter Cottril.

<i>County of Hardy.</i>		
Lost River,	—	Anderson Murfett.
Luney's Creek,	1788	Josiah Osborn.

<i>County of Harrison.</i>		
Clarksborough,	—	David Badgely.
Mount Zion,	1788	{ J. W. Loofbunow. Isaac Edwards.
Simson's Creek,	1777	William Davis.

<i>County of Henrico.</i>		
Boar Swamp,	1777	{ Archibald Austin. Thomas Mathews.
Four Mile Creek,	1777	{ John Lindsay. Michael Turpin.
Richmond,	1780	{ Geor Williamson. John Courtney.

<i>County of Henry.</i>		
Beaver Creek,	1777	{ Joseph Anthony. Thomas Graves. Joseph Pedigo.
Cascade Creek,	1777	{ William Stevens. James Wray.
Dan River,	1777	Vacant.
Head of Smith's River,	1777	{ John Lee. Carter Tarrents.
Leatherwood Creek,		Daniel Turner.
Tower Creek,	1772	—

<i>County of James' City.</i>		
Cambridge,	1772	{ J. Govall. W. Goodall. Joshua Morriss.

<i>County of Isle of Wight.</i>		
Mill Swamp,	1774	{ David Barrow. James Lancaster. Jesse Holeman. William Jones.

<i>County of King and Queen.</i>		
Axel Swamp,	1774	{ Iverson Lewis. Guy Smith.
Bruington Swamp,	1790	William Byrd.
Lower End,	1772	Robert Semple.
Upper End,	1774	{ R Ware. R. Dillard.
		Andrew Broaddus.

<i>County of King George.</i>		
Hanover,	1789	Richard Broaddus.

<i>County of King William.</i>		
Upper College,	1774	{ J. Levi Abraham. John Whitlock.

<i>County of Loudon.</i>		
Bull Run,	1775	Richard Major.
Goose Creek,	1767	Vacant.
Ketocton,	1756	Vacant.
Little River,	1768	Vacant.
N. Fork Goose Cr'k,	1768	Alderson Weeks.

<i>County of Louisa.</i>		
Scarrot's,	1777	Vacant.
Thompson's,	1770	Vacant.

<i>County of Lunenburg.</i>		
Cedar Creek,	1779	Stephen Jones.
		David Ellington.
Meherrin River,	1771	{ Henry Hailey.
		David Shriver.
Reedy Creek,	1775	James Shelburne.
Tussekiah,	1777	William Ellis.
<i>County of Mathews.</i>		
Kingston,	—	{ John Gayle.
		{ Holden Hudgum.
		{ Thomas Whiting.
<i>County of Mecklenburg.</i>		
Blue Stone Creek,	1772	William Richards.
Buffalo Creek,	1778	James Read.
Gencto Creek,	1773.	{ John King.
		{ Bala Ezzel.
<i>County of Middlesex.</i>		
Hermitage,	1789	{ John Mullins.
		{ John Hailey.
<i>County of Monongalia.</i>		
Forks of Cheat	1777	John Smith.
River,		
Mount Pleasant,	1786	John Danham.
Mount Tabor,	1789	Vacant.
Prickett's Creek,	1786	Vacant.
White Day Creek,	—	Jacob Davis.
<i>County of Montgomery.</i>		
Greasy Creek,	1789	{ Jesse Jones.
		{ Robert Jones.
Head of Little	1783	Vacant.
River,		
Meadow Creek,	1785	{ John Lawrence.
		{ William Howard.
New River,	—	Vacant.
Roanoke Creek,	—	Isaac Renfrew.
		Alexander Ross.
Walker's Creek,	1789.	{ John Believ.
		{ Ezekiah Applegate.
<i>County of Nansemond.</i>		
Shoulder's Hill,	1785	James Rutter.
Western Branch,	1779	{ Edward Mintz.
		{ James M'Clanney.
<i>County of New Kent.</i>		
Black Creek,	1790	{ Thomas Courtney.
		{ Reuben Sneed.
		William Barnes.
<i>County of Norfolk.</i>		
Blackwater Creek,	1784	George Plummer.
Upper Bridge,	1782	Vacant.
Portsmouth,	1789	Thomas Armistoad.
<i>County of Northampton.</i>		
Lower End,	1778.	{ Elijah Bako.
		{ Jacob John Elliot.
Upper End,	1783	Vacant.
<i>County of Northumberland.</i>		
Moratico,	1778	Lewis Lunsford.
<i>County of Nottoway.</i>		
Nottoway River,	—	{ Simeon Walton.
		{ Charles Anderson.
<i>County of Orange.</i>		
Black Walnut,	—	John Leland.
		Aaron Bledsoe.
N. Fork of Pa-	1774	{ Jeremiah Miller.
munkey,		{ Miller Bledsoe.
		Jeremiah Chandler.
<i>County of Patrick.</i>		
Dan River,	—	Lewis Fortner.
Mill Creek,	1772	{ Benjamin Stovall.
		{ Benjamin Philpot.
<i>County of Pittsylvania.</i>		
Banister River,	1780	John Owen.
Birch's Mill,	—	Thomas Hill.
Cascade Creek,	—	William Dodson.

County Line,	1771	Matthew Bates.
Falls Creek,	—	{ Samuel Harris.
		{ Thomas Burgess.
Head of Birch's	1787	Vacant.
Creek,		
Little Sandy Creek,	—	Lazarus Dodson.
Strait Stone Creek,	—	James Hurt.
Strawberry Creek,	—	Vacant.
Tomahawk Creek,	1777	Richard Elliot.
Valentine Creek,	—	James Kenney.
Wisdom's,	—	

County of Powhattan.

Fine Creek,	—	{ Richard Stratton.
		{ David Ford.
		{ Isaac Lucado.
Lower End,	—	{ George Smith.
		{ Josiah Gale.
Muddy Creek,	1774	Samuel Woodfin.

County of Prince Edward.

Appomatox River,	1773	{ James Saunders.
		{ Noah Lacey.
Liberty,	—	Owen Smith.
Mountain Creek,	1788	Henry Lester.
Sailor Creek,	1781	Robert Foster.
Rock Meeting,	1772	Vacant.

County of Prince George.

Davenport's,	—	Jesse Lee.
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County of Prince William.

Occoquan,	1774	Vacant.
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County of Princess Ann.

Eastern Shore,	—	William Morris.
Pungo River,	—	Joshua Lawrence.

County of Richmond.

Farnham Creek,	1790	William Lawson.
Rappahannock	—	Vacant.
Bridge,		

County of Russell.

Glade Hollow,	—	Thomas Hansford.
Maiden Spring	—	Vacant.
Fork,		

County of Shenandoah.

Mill Creek,	1772	Vacant.
Smith's Creek,	1774	Vacant.

County of Southampton.

Black Creek,	1786	{ Henry Jones.
		{ John Bowers.
Meherrin River,	1788	Robert Murell.
South Quay,	1785	Vacant.

County of Spotsylvania.

Craigs,	1767	Ephraim Abell.
		Henry Pendleton.
Lower End,	1767	{ John Waller.
		{ Philip Pendleton.
Massaponox Creek,	1788	Thomas Mastin.
Piney Branch,	1789	{ Henry Goodloe.
		{ Gabriel Jones.
Wilderness,	1778	{ Thomas Bridges.
		{ Edward Ely.
		{ Jenkins Harry.

County of Stafford.

Chappawamsick,	1766	William Fristoe.
Hartwood,	—	John Hickerson.
White Oak,	—	Andrew Leech.

County of Sussex.

High Hills of	1787	Vacant.
Nottoway,		
Raccoon-Swamp,	1772	{ John M'Glamre.
		{ John Wall.
		{ William Brown.
Sappony Creek,	1773	George Parham.
Sea Coek Creek,	1787	{ Isaac Robinson.
		{ Beverly Booth.

County of Westmoreland.

Nomany Creek,	1787	Henry Toler.
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Moratico,	1778	{ Benjamin Dawson. William Hazard. Jesse Davies.	Grafton,	1778	{ County of York. John Wright. Thomas Cheeseman.
Rye Valley, S. Fork of Holston River,	County of Wythe. — Stephen Wheeler. — Vacant.		Hampton,	1791	{ Mathew Wood. Richard Stacy. Vacant.

Total in Virginia, 218 churches; 161 ordained, and 100 licensed ministers; 20,443 members.

TABLE II.

Showing the number of Churches, Ministers and Members in the year 1811, or twenty years later than the preceding Table.

NEW YORK.

Churches, 239. Ministers, ordained and licensed, 157. Members, 18,499.

NEW JERSEY.

Churches, 35. Ministers, ordained and licensed, 26. Members, 2,811.

PENNSYLVANIA.

Churches, 63. Ministers, ordained and licensed, 57. Members, 4,365.

DELAWARE.

Churches, 6. Ministers ordained, 4. Members, 480.

MARYLAND.

Churches, 14. Ministers, ordained and licensed, 9. Members, 697.

VIRGINIA.

Churches, 292. Ministers, ordained and licensed, 286. Members, 35,665.

NOTES

ON THE SEVERAL STATES EMBRACED IN THE PRECEDING TABLES.

NEW YORK.

This great State now contains nearly *one-sixth part* of all the Associated Baptists in the United States.

But little later than the middle of the 17th century there was Baptist preaching frequently in New York City, by William Wickenden of Providence, R. I., for which, at one time, he was imprisoned. In 1712 Valentine Wightman of Connecticut preached in that city by invitation, and two years afterward, he baptized twelve individuals, a part of them in the presence and under the protection of the civil officers, to prevent a threatened mob. The present 1st Church in New York City, (Gold street,) was organized as a distinct church, in 1762. There was Baptist preaching on Long Island as early as 1700, and a church was constituted there previous to 1724. From the middle to the close of the same century, several Baptist churches were formed in the counties east of the River Hudson, of which those in the eastern part of Dutchess County seem to have been the earliest. The New York Association was formed in 1791, and not more than three or four other Associations were formed in the next twenty years. Benedict says, that "so late as 1764, it does not appear that there were more than four Baptist churches in the State; in 1790 they had increased to sixty, their preachers were about seventy, and their communicants not far from four thousand." In 1813, he estimated the number of churches at more than two hundred, containing more than 16,000 members. There are now 40 Associations, containing about 750 churches and more than 79,000 members. The number added to these churches (in only 34 Associations) by baptism the last year was over 8,000.

Central and Western New York, which in extent and population surpasses several of the independent nations of the European world, began to be settled by civilized inhabitants, in the latter part of the last century. Some of the first settlers were Baptists, and as early as 1773 and 1776 meetings were regularly held by private members in different neighborhoods. In 1787 they were first favored with occasional preaching, and some

were baptized.—Six years afterward, namely in August, 1793, a church was regularly organized and fellowshiped, called the 1st Baptist Church in Butternuts. Four years earlier than this, a church had been formed in Springfield, Otsego County. In September, 1795, the Otsego Association was formed containing 13 churches, 5 ministers and 424 members. Its first session was held in a small meeting-house, the second in the woods, the third in a barn, and the fourth and fifth in different private houses. At the end of this period it contained 37 churches, 15 ministers and 1,718 members. The proportional increase continued to be equally rapid for several years afterward.

A precautionary rule adopted by them at a very early period, was to examine the faith and practice of churches and ministers, applying to be admitted into fellowship with them. The necessity and wisdom of this measure were soon seen, and the beneficial results are manifest even to the present day. The laborious character of some among the earliest ministers—such as TRUMAN, HOSMER, and BUTLER, may be inferred from the fact that they were scores of miles from each other, and toiled for the support of their families, while contriving to give so much time to evangelical labors, as was productive with the divine blessing, of these extensive results.

To assist those who were willing to spend and be spent in proclaiming salvation, the Domestic Missionary Society was formed in this region in 1807. Its beginning was small indeed; its operations were commenced with but 20 dollars in its treasury. The first missionary was appointed for two months, at a salary of 4 dollars per week. His labors and success were most cheering; the Board on receiving his report, thanked God and took courage. This society was called the Lake Missionary Society till 1808, it then took the name of the Hamilton Missionary Society till 1825; since which time it has been known as the "Baptist Missionary Convention of the State of New York." Its progress has been steady,—its labors eminently blessed, and its whole history holds forth one of the most encouraging examples which our own or any other country has furnished. Much of this success is fairly attributable to the humble, judicious, persevering and self-denying character of its principal instruments. Its general agent, and its board and missionaries for the most part seem entitled to this praise, though we know they desire to give to God all the glory. Their last annual report shows an aggregate of *sixty-five and a half years of missionary labor among the destitute*, provided for during the year by their appropriations and appointments. Thirty-one different counties in New York, two in New Jersey, and one in Pennsylvania, shared these benefactions.

One interesting and peculiar feature of the missionary operations of the Convention has been the attention paid to the remnants of Indian tribes, within the borders of the State. Since 1819, when the hearts of the board were first turned toward these poor objects, a course of judicious measures for maintaining schools, preaching to them the gospel and instructing them in agriculture and the mechanic arts, has been vigorously and unintermittingly pursued. Two stations, two churches, and two interesting boarding schools, in one of which 45 Indian children were boarded, clothed and educated the last year, are comprised in the Indian department. These remnants of tribes are the Stockbridge, Oneida, and Tuscarora.

Another interesting feature of the missionary enterprise in the State, is the diffusion of religious intelligence. For several years, viz: from 1814 to 1825, a periodical was published quarterly called the "Western Magazine," which circulated extensively and did much good. Its place has since been supplied by the "New York Baptist Register." A respectable paper has also been conducted in New York City under different names and with various success for the last 10 or 12 years.

The Baptist Education Society of New York, was formed in 1817, and commenced operations with only 13 dollars. Brethren WADE and KINCAID, both now distinguished Missionaries in Burmah, were its first beneficiaries. In 1820 the Hamilton Literary and Theological Institution was founded.

Of the origin and progress of the American Home Mission Society; and the American and Foreign Bible Society, it is not necessary to speak here, because they are general in their character; and though their Boards are located in New York, they are intended to embrace all the friends of these important objects throughout our country. They are, as might be expected, most generously patronized in this State.

NEW JERSEY.

Amongst the earliest British settlers of this State, there were some who occupied the high ground in their religious principles and practices, of a rigid observance of the ordinances of the gospel. They were induced to come hither by the promise of a "full liberty of conscience to all religious sects that should behave well," they embraced this promise, and having set up their standard in both East and West Jersey, they promulgated their views of divine truth, and their sentiments have continued to spread, and their numbers to increase until the present period. A number of the eminent names in the

denomination were born in New Jersey, though their ministry was chiefly in other parts of the land. Among them were John Gano, James Manning, and Hezekiah Smith.

The oldest church in the State, is that at Middletown, originated in 1667, when the place was purchased from the Indians, though the church was not formally constituted till 1688. The church at Piscataway was constituted in 1689. The Cohansey church was constituted in 1690, and was originated by the emigration of some Baptists from Ireland, who settled in the neighborhood in 1683. This church has had but six pastors in 149 years, the lamented SMALLEY, having been the sixth, ordained over the church in 1790; and what may seem more remarkable in this day of change and removals, each of the pastors continued in the office till his death.—The Cape May church was constituted in 1712, though the foundation for it was laid as early as 1675 by the settlement of some Baptists at the cape. The first pastor was Nathaniel Jenkins, a Welchman, who is said to have been “a man of good parts, and tolerable education.” He was in the Assembly of the Province in 1721, when he evinced that abhorrence of religious intolerance and persecution which has ever characterized the Welch nation. A bill was introduced, *to punish such as denied the doctrine of the Trinity, the Divinity of Christ, the Inspiration of the Holy Scriptures, &c.,* in opposition to which Mr. Jenkins said, “I believe the doctrines in question, as firmly as the promoters of that ill designed bill; but will never consent to oppose the opposers with law, or with any other weapon, save that of argument, &c.”

A number of churches were constituted in different parts of the State before 1792, when Morgan Edwards published a small book entitled, “Materials for a History of the Baptists in New Jersey,” and when he estimated the number of churches at 23. Among them was the church at Scotch Plains, constituted in 1747, from which the first church in the city of New York, and some others originated. From that period until the publication of Benedict’s History in 1813, the progress of Baptist sentiments could not have been very rapid, for he then states the number of churches at about 30.

In 1811 the New Jersey Association was formed out of the Philadelphia Association, the churches in the neighborhood of New York having connected themselves with the New York Association. The Central New Jersey Association in 1833, out of the Warwick, from which it separated in consequence of the opposition of the latter body to the missionary and other benevolent operations of the day.

In most of the churches from an early period some little effort was made to extend the truth, and the New Jersey Association had a small fund annually contributed for missionary efforts in the State, amounting in the average to about \$100 per annum. The churches in East Jersey contributed through the New York Association. The whole amount of contributions, however, was exceedingly small, and the effort which was made, was consequently of little avail. The employment of a single missionary for three or four months, with the whole State for his field of labor, could not effect any permanent benefit to the denomination. To remedy this defect, and to concentrate the efforts of the denomination in the State, a few brethren met at Nottingham Square, in July, 1830, and resolved to organize a State Convention, for missionary purposes, and appeal to the churches in behalf of the destitute portions of the State. The appeal was responded to, and at the first meeting held at Trenton, in November of the same year, 18 churches were represented, and \$439 57, were paid for the furtherance of the objects of the convention.

Since that period the contributions have steadily increased, and the Board have been enabled to keep in the field a number of missionaries, and to aid several feeble churches in supporting their pastors, and thus keeping up the general ministry of God’s word. When the missionary effort was revived 1830, but little was done in the State for foreign missions. Since then the contributions to that cause have much increased.

A New Jersey Baptist Education Society has been organized, and there is a prospect that funds will be realized sufficient to sustain a number of beneficiaries. There is in most of the churches an increasing interest felt in the important subject of ministerial education, and this Society will not be suffered to die.

There are now in New Jersey 69 Baptist churches, and about 60 ordained and licensed preachers of the gospel, about 40 of whom are steadily laboring in the pastoral office. The whole number of communicants in November, 1838, was 7,831, of whom 1,560 had been baptized during the year. Since then a number of the churches have enjoyed seasons of special refreshing, and in many the work of the Lord is now in delightful progress. The churches are distributed in their Associational relations as follows: 25 in the New Jersey Association; 12 in the Central New Jersey; 17 in the New York; 8 in the Sussex; 1 in the Central Union River; and 3 are unassociated.

PENNSYLVANIA.

Baptists obtained an early settlement in Pennsylvania. Many of the first colonists in this Province were from Wales, which may be regarded as the nursery of American

Baptists. In the year 1770, Morgan Edwards, then Pastor of the First Church in Philadelphia, published a brief sketch of the history of the denomination from the commencement up to that time. In his concluding remarks he states,—that there were Baptists among the first settlers of the Province,—that the first churches consisted chiefly of emigrants from Wales,—that at that time they had 10 churches, 18 meeting-houses, 11 ministers, 668 communicants, and an adhering community of 3,252 souls.

Until the year 1684 we have no account of any church organization among the Baptists of this State. At that time a small church was constituted at Coldspring in Bucks County, under the ministry of Rev. Thomas Dungan.—This Society, after living for the space of 18 years, long enough to see a number of kindred societies called into being, finally became extinct, in the year 1702.

The Church at Pennepeck, (now called Lower Dublin,) was the first constituted church that is still extant in this State. It was organized in the month of January, in the year 1689, and for many years was the central rallying point for all the Baptists in this Province, and also for those in Jersey. For the accommodation of the widely scattered members of the mother church, meetings were held quarterly at Philadelphia, Burlington, Cohansey, and Chester; at which the ordinance of the Lord's Supper was administered. This was the origin of those yearly meetings which still continue to be observed by many of the ancient churches.

The Pennepeck Church was organized under the ministry of Rev. Elias Keach, son of the celebrated Benjamin Keach, of London. He came to this country a gay and thoughtless youth, and, availing himself of his father's fame, he appeared in canonicals, and passed for a minister. This imposture so far succeeded that he had a meeting called for him, and many people flocked together to hear the young London divine.

During the performance of divine service, and after he had proceeded some length in his sermon, conscience awoke from her slumbers, and he became horror-stricken at the thought of his enormous and daring impiety. The audience perceived a sudden change in his countenance, and supposed him struck with some malady. He explained the case, and made a candid avowal of the imposture 'with tears in his eyes, and much trembling.' Mr. Keach was fully awakened at this time, and soon after made a public profession of religion. He was baptized at Coldspring by Rev. Thomas Dungan, who was then ministering to that church.

The second church, in the order of time, found in this Province, was constituted in Wales, in the year 1701, and has been called, with propriety, the *Emigrant Church*.—'Its history is as follows: In the spring of 1701, several Baptist friends, in the Counties of Camarthen and Pembroke, resolved to go to America; and as one of the company was a minister they were advised to form themselves into a church. They did so. Their names were, Rev. Thomas Griffith, Griffith Nicholas, Evan Edmunds, John Edwards, Elisha Thomas, Enoch Morgan, Richard Davis, James Davis, Elizabeth Griffiths, Jennet Davis, Margaret Mathias, Judith Morris, Lucy Edmunds, Mary Jones, Mary Thomas, Elizabeth Griffiths. These 16 persons met at Milford-haven in the month of June, 1701, and embarked on board the ship *James and Mary*; and on the 8th of September following landed at Philadelphia.' They remained in the neighborhood of Pennepeck for about 18 months, during which time they received an accession to their number of 21 persons, and afterwards they made a purchase of land in the County of Newcastle, and gave it the name of *Welshtract*. This also was the name of the church. The following Ministers, all of whom were from Wales, succeeded each other in the Pastorate of this Church during the first half century of its existence, namely, Thomas Griffiths, Elisha Thomas, Enoch Morgan, Owen Thomas, David Davis, Griffith Jones.

The Great Valley Church was constituted in 1711. It consisted of sixteen members at first, and was under the Pastoral care of Rev. Hugh Davis, who continued among them till his death, which occurred October 13, 1753. His successor in the Ministry was the Rev. John Davis. In 1770, this Church had 99 members. After this, and as early as 1715, the Brandywine Church was constituted by Rev. Abel Morgan, who at that time was Pastor of the Church at Pennepeck. It consisted of 15 members, and had for its first Pastor the Rev. William Butcher, who after a short ministry of two years among them, removed to Cohansey, where he died December 12, 1724. This Church was left after this for 40 years without a settled Pastor, till in 1761 when they settled over them the Rev. Abel Griffiths.

The Montgomery Church was organized in 1719, and consisted of 10 members. They were partly from Wales, and partly gathered by the labors of Rev. Abel Morgan. Their first Pastor was the Rev. Benjamin Griffiths, who after laboring faithfully for the space of 47 years among this people, finished his earthly course Oct. 5, 1768, in the 81st year of his age. He was a man of parts, and by his industry had acquired a tolerable share of knowledge of languages and books. His successor was the Rev. John Thomas. In 1770, this church had 99 communicants.

Tulpehocken Church was constituted in 1738, with 21 members, and two years after settled as their first pastor the Rev. Thomas Jones. The constituents of this church

were chiefly members of the Great Valley and Montgomery churches, who having removed and settled near the banks of the Tulpehocken, found it too inconvenient to attend the churches of their former fellowship, and thus set up their banners in the wilderness, in the name of the Lord.

Southampton, Philadelphia, New Britain, and Konolowa were the next in order, the former two were constituted in 1746, that at New Britain in 1754, and the *far west* church, the little Konolowa, in 1764.

It ought, perhaps, to be stated, that while there was no church formally constituted in the city of Philadelphia till 1746, there had been a society in existence, holding up the worship of God and the ministry of the gospel with a good degree of success, since 1698. They were not, however, regarded as an independent church, but rather a branch of the church at Pennepeck, from which they received ministerial supplies. The Rev. Jenkin Jones was the first settled pastor of this church. It is recorded of him that he was a good man, and that he rendered very important services to the church in his day.

In the year 1707, the Philadelphia Association was organized, and was the earliest union of Baptist churches in the American Colonies. It consisted then of the delegates of five churches, namely, Pennepeck and Welsbtract, in Pennsylvania, and Middletown, Piscataway and Cohansey in Jersey. The amount of good which, in various ways, has been accomplished by this early, and now ancient ecclesiastical organization, it would be useless to attempt to sketch in this brief notice. It has been honored of God as an eminent instrument for the preservation of truth and the extension of the Redeemer's kingdom in this land. It has been honored with the counsels, and blessed with the labors of distinguished men for learning and piety.

As early as 1765 this Association numbered 29 churches, viz: 10 in the Provinces of Pennsylvania, 13 in New Jersey, 2 in Virginia, 2 in New York, 1 in Maryland, 1 in New England. In the year 1722, the Association, in view of the great lack of ministerial help which they experienced, recommended to the churches to inquire among themselves for young persons, hopeful for the ministry and inclined to learning; and if they found such, to give notice of it to Mr. Abel Morgan, that he might recommend them to the academy, on Mr. Hollis's account. A few years subsequent to this, we find the churches greatly humbled in view of the greatness of the ripening harvest, and the fewness of the laborers, and some of the churches moved the Association to appoint a day of fasting and prayer for all the churches in our communion, that the Lord may gift some among ourselves, such as may be serviceable, or order, in the course of his providence, some such to come among us from elsewhere. This took place in 1732.

Thus we see that the first Baptists in this Association were forward in the cause of missions, calling into exercise the gifts of the church, and educating the candidates for the ministry. In 1756, an order passed the Association, that a sum of money be raised among the churches for encouraging a Latin grammar school; and in 1766 we find a resolution commending to the churches to interest themselves on behalf of the Rhode Island College. These were not idle resolves, but were responded to by the churches, who the next year sent in their funds. Had the same spirit that actuated Abel Morgan, Isaac Steele, Morgan Edwards, Samuel Jones, William Staughton, and others, continued to animate and govern the Baptists in this State, the cause of ministerial education and domestic missions might have been greatly advanced above what they are.

A fund was raised by order of the Association as early as 1766, for the purpose of supporting travelling ministers, and for many years after, it continued to increase in efficiency. This labor has at no time been wholly intermitted; but owing to the want of a state of cordial good feeling, and a suitable system of concentrated action, the operations of the Baptists in this State have for many years past, been feeble and inefficient in comparison with what they might have been.

On the 4th of July, 1827, a convention previously called for the purpose, met according to appointment, and formed the Baptist General Association of Pennsylvania for missionary purposes. This Society, during the ten years of its existence, expended \$14,500, performed 57 years of missionary labor, constituted 39 churches, erected 15 meeting-houses, and was instrumental in bringing from *four to five thousand souls* to the knowledge of the truth.

In April, 1837, this Society, together with other local societies, was merged in the *Pennsylvania Baptist Convention*. This last organization for domestic missions is but in the infancy of its operations; but as it has met with the decided approbation of the chief part of our churches in the Commonwealth, it is expected that its energies will rapidly increase; and that through it, the united action of the denomination throughout the State, will carry on the cause of domestic missions with greater efficiency than has hitherto been attained.

There are now in this State 15 Baptist associations, 228 churches, 150 ministers, and about 17,000 communicants.

Measures were taken in Philadelphia for giving theological instruction to approved candidates for the ministry, as early as 1817. Four years subsequently, viz. in the

autumn of 1821, the professors and students were removed to Washington, D. C., and incorporated with the Columbian College, as the theological department of that institution.

In 1832 the Philadelphia Association took measures for establishing a manual labor literary and theological institution. This resulted in the charter, by the Legislature of Pennsylvania, in 1836, of an institution under the title of "Haddington College in the County of Philadelphia." It was opened at Haddington, and has subsequently been removed to Germantown. Its present operations can be regarded as little more than a preparatory department for the college.

DELAWARE.

This small State, so far as Baptist interests are concerned, presents a striking contrast to the view given of Rhode Island. It is probably the only State in the Union where Baptist churches, as a whole, have been for a series of years in retrograde movement.

The earliest church of the denomination was established in Delaware, in the year 1703. This was in the County of New Castle, at a place called Welshttract. The circumstances of the formation of this church, its removal from Wales to Philadelphia, then to Pennepeck, and afterward to Delaware, have been already narrated, in the account given of Pennsylvania Baptists. The pulpit of this church was filled by great and good men of Welsh extraction, for about seventy years. The names of Griffith, Thomas, Morgan and Davis, are honored in its early records. This was one of the five churches which united in forming the Philadelphia Association in 1707.

The Duck Creek Church was formed in 1733. The first Baptist Church in Wilmington was constituted in 1785. In 1813 there were in the State six Baptist churches, comprised in the Delaware Association, which then contained nearly 500 members. From that time, or perhaps a few years after, the Baptist interest began to decline. In 1835 there were but 378 members in the churches in this State. This humbling diminution is intimately connected with two or three causes:—such as the removal, by death or otherwise, of a number of ministers who were imbued with a truly evangelical and benevolent character, and the misfortune of having their places supplied with men of a different stamp. The schism of Baptist churches in Philadelphia a score of years since, and the alienation and bickering among some of the leading ministers there, extended its blighting influence to this State. What a lesson to ministers and churches to "leave off contention before it is meddled with."

The time seems to have arrived when a better state of things may be introduced into this State. Some of the churches are understood to be restless and dissatisfied with their present condition, and are earnestly desiring such a change as will re-unite them with their brethren in other States in endeavoring to spread the light of the gospel. Others will probably soon become extinct, and thus will not obstruct the progress of evangelical efforts. There are also some other hopeful indications, on which we have not time to enlarge. The case of Baptist interest here, demands the sympathy and prayer as well as the active co-operation of those who desire to see reproach wiped away from the Baptist name, and the cause of truth and righteousness again prosperous.

MARYLAND.

This State was originally settled by Catholics, who are still numerous and influential in it. But as the government gave free toleration to all religious sects, Protestants of various denominations were found among the early colonists. The first Baptist of whom we have any account was Henry Sator. He moved hither from England about the year 1709. He is represented as having been a man of excellent character, anxious for the prosperity of the church of which he was a member; he invited Baptist ministers to preach in his own house, and in 1742 a church was organized in Baltimore county, called the *Chesnut Ridge Church*. It was of the *General Baptist order*. Their pastor was Henry Loveall. This church flourished for a while, but at length dwindled and finally became extinct. A church of the *Particular or Calvinistic order*, was afterwards (1809) constituted at the same place, and took the name of *Sator's*, from the venerable founder of the denomination in this State. They occupy the house originally built by Mr Sator.

The second church was *Hartford*, originally called *Winter Run*. It was for upward of fifty years under the pastoral care of the venerable John Davis. "He was," says Benedict, "a man of peculiar piety and usefulness." And during his protracted ministry this church flourished.

From this church several members were dismissed to form a church in Baltimore city. This was constituted in 1785, and consisted of the following members. The Rev. Lewis Richards, David Shields and wife, George Prestman and wife, Richard Lemmon, Alexander M'Rive, Thomas Coal and wife, William Abby, and Eleanor Thomas.

Mr. Richards was a man universally beloved and respected, and his labors were blessed to the edification and increase of the church. Many reverses however have been experienced since his time.

This church is at present in quite a healthy and flourishing condition. The members are ready to every good word and work.

As early as 1773, a church was constituted in Frederick city, which after experiencing changes from time to time has become nearly extinct.

Other churches were planted in various places on both sides of the Chesapeake. But few of them have however so far, proved to be fruitful vines. They have generally rather declined, but some have flourished and brought forth fruit. Among these we may reckon that at *Nanjemoy*, in Charles County. This church was constituted in 1793. For many years they lived without a settled pastor, and depended for preaching on occasional visits of brethren from Virginia. Indeed, it was from visits of these brethren that the church originated. Elder Leech from Stafford County, Va., was, it is believed, the pioneer in this good work. Straughan and Lunsford, the Boanerges of their day, also visited this and the neighboring county of St. Marys. Though often opposed and ridiculed, they continued from time to time to cross the Potomac and to preach the gospel of Christ. For want of suitable places they sometimes hired a room in a tavern on the same terms as it would be let for a ball or a card party, and often even this was denied them. The church at *Nanjemoy*, like many others in this State, has been the subject of many adversities.

One trait in the character of this church is worthy of imitation. Though they have frequently been without preaching, they have since the revival in 1832, scarcely suffered a Sabbath to pass without assembling themselves together for prayer and praise, and mutual exhortation. Though they have lost many very valuable members by death and removal, they now number about 170.

In 1797, the second church in Baltimore was constituted, with six members, of whom the aged Elder Healey, the present pastor, and his wife, were two. They have, from time to time, experienced difficulties and trials. But God has graciously smiled on the labors of his servant, who for more than forty years has fed this little flock, and they have grown both in numbers and in grace. It is worthy of remark that this church has always been friendly to the efforts of the denomination to spread the gospel both at home and abroad. They appear at present to be in a healthy condition.

Besides these, other churches are scattered, though "few and far between," in some other parts of the State. Some of them, though small, appear to be healthful. The church at *Rockville* maintains its own, or perhaps advances. The same may be said of the *Taneytown* church, which is supplied by a missionary, under the patronage (in part) of the Maryland Union Association. The *Gunpowder* church has had frequent, though not large accessions by baptism within the last year. The same is true in relation to the *Calvert Street* church in Baltimore. This church owes its origin, under God, to the instrumentality of a worthy brother, who, in the fall of 1834, bought the meeting-house in Calvert Street, and in February, 1835, the church was organized with ten members.

On the Eastern shore there is a number of Baptist churches, none of them however are in a very thriving condition. This is also the case with others in other parts of the State. These churches once appeared sound and healthful, but for some time past have exhibited but little signs of engagedness in the cause of Christ. They have generally rather declined. Some have become extinct, and others nearly so.

There are several reasons which may be assigned for the sad and truly sickening state of things in the Baptist churches in Maryland. The first and chief cause is believed to be the prevalence of antinomianism.

This has been a curse every where, but perhaps never were its effects more visibly exhibited than in this State. Here was held the famous "Black Rock" Convention, whose object was, to denounce every effort designed to promote the happiness of man and the glory of God, in the sending forth of missionaries to foreign lands, and the circulation of the Sacred Scriptures, and in the establishment of Sabbath schools; and this same wretched spirit of opposition to benevolent exertion, is now rife with a part of nominal Baptists in the State.

To this may be added another and still more distressing reason. Some of the ministers in this State have not only departed from the simplicity of the faith, but their *practice* has not been such as was adapted to win souls to Christ or to edify the church.

Disunion too, has to a great extent characterized the ministers of this State, especially those of the city of Baltimore. Tenacity of opinion in matters of minor importance has often kept brethren at variance who ought to have "dwelt together in unity."

It must not, however, be supposed that the errors above alluded to have characterized all the Baptists in Maryland. Investigation will show, that while a part of the preachers and of the churches, stand decidedly opposed to their brethren of the denomination at large in all their efforts to spread the gospel, a decided majority of the *members* are in favor of these efforts. This arises from the fact, that those churches who have embraced

antinomian principles are generally, as their principles tend to keep them, small and feeble; while the churches who adhere to the faith and practices of the gospel, are generally larger and more flourishing.

The Associations opposed to benevolent efforts are *Salisbury*, embracing 14 churches, 7 ministers, and about 350 members, and the *Baltimore*, of which 11 churches, 5 ministers, and about 300 members.

The Associations in favor of these efforts are, the *Baltimore*, of which 5 churches, 2 ministers, and about 300 members, and the *Maryland Union*, having 7 churches, 7 ministers, about 750 members.

Within the last five years, a new era commenced in the history of Maryland Baptists. Information has been diffused, and efforts have been made to awaken a proper interest in the objects, which the denomination at large are laboring to promote.

These labors have not been without success. God has graciously added to their strength, and the readiness of the whole evangelical part to every good word and work has been equal, in proportion to their numbers, to any other portion of Baptists in the United States.

The Columbian College in the District of Columbia, on the Maryland side of the Potomac, was opened in January, 1822, and for a few years was flourishing. It has since been struggling with pecuniary embarrassments, but is still in operation with a small but able faculty, and is in a rising condition.

VIRGINIA.

The original settlement of this State was by Episcopalians. They were as completely identified with, and incorporated in the State, as were the Puritan churches in New England with their colonial governments. Indeed, the union may be considered as more perfect and cordial, because in Virginia, the church thus established, being a branch of the religious establishment in the mother country, the aids which it received from the enactment of law, were more extensive and uncompromising than the dissenting Congregational churches of New England could obtain. In Virginia, church and state were united, both by the action of the colonial government, and the government of the parent nation; in New England the union was only by the action of the colonies, and a kind of semi-toleration of such an union by the authority of the crown. On this account it is the more remarkable that after experiencing much opposition in various forms, the Baptist churches, having obtained footing in several parts of the Colony previous to the Revolution, almost immediately after that event, were enabled to extend their principles and practice so rapidly throughout the length and breadth of that great State.

On many accounts the history of the denominational advancement in this State, presents one of the most interesting subjects for study and reflection. There is something truly encouraging in the rapid success and wide diffusion of the doctrines and ordinances of our Lord, which this history would embrace.

It is little more than seventy years since the first Baptist Association was formed in this State. This was the Ketocton, formed in 1766, there being at that time but four other Associations of Baptists in the colonies. The Episcopal establishment then seemed so firmly rooted, and so universally prevalent, having its costly church edifices erected in all the principal places, and its ministers supported by law, and all the aristocracy entirely devoted to it, that any one who should have ventured to predict that in three-score years and ten this little handful of Baptists would outnumber them in members in the ratio of nearly *twenty to one*, would have been thought almost a madman; yet such has been the fact. The number of communicants in Baptist churches in Virginia at this time is between 58 and 60 thousand. This is a low, rather than a high estimate.

From the Rev. Dr. Plumer, the well informed editor of the Presbyterian paper in Richmond, was obtained the following statement of the number of communicants in the other principal denominations in 1839, viz:—Methodists, 49,000; Presbyterians, 18,000; Episcopalians, 3,000.

The zealous, devoted, and self denying labors of very many of the early Baptist ministers, by whose instrumentality churches were built up, and the waste and destitute places visited with the preaching of the gospel, deserve to be had in lasting and honored remembrance. Many of these men were not learned, nor rich, nor refined; but they were of that humble class of *laborers*, for which the Saviour taught us to pray: and their toils were eminently accompanied with the Holy Ghost sent down from Heaven. It is also deserving of notice, that these men did not undervalue learning, but very many of them struggled with, and overcame the obstacles which encompassed them, and by self-culture, and the diligent use of the scanty time and books they could command, became in a better and higher sense *educated men*, than a large portion of those who had enjoyed ample facilities, without properly appreciating and improving them. The memorials of such men are indeed precious; and the biographies of many of them have been preserved in the excellent volume of the Rev. J. B. Taylor. Take a single case for illustration.

JOHN ANDERSON, in 1777, went into Western Virginia, for the very purpose of preaching Christ where he had not been named, while the settlements were scattered and remote, and the inroads of the merciless Indians were frequent. After four years labor, in the midst of the greatest dangers and trials, he succeeded in forming the *Greenbriar Church*, which was the first Baptist church west of the mountains. For seven years he labored in this field without seeing a single Baptist minister! But God was with him, and blest his labors. Within the bounds of what was originally embraced in that single church, there are now 15 or 16 churches, and about 1,000 members.

The returns published in the last Triennial Register, which are more complete in reference to this State than any which have since appeared, give a total of 25 Associations, 478 churches, (including 11 unassociated,) 232 ordained, and 44 licensed ministers, and 58,988 members. The additions to the churches for the last three years have not been very large, but they probably have averaged 3,000 per annum. Most of these churches are cordially united in promoting the various objects of religious benevolence, and the aggregate of their charities, as manifest in their anniversaries at Richmond, was about 30,000 dollars for the last year.

The most striking characteristic in the State of the denomination as compared with the larger States before noticed, is the comparative paucity of ministers. The great ends of Christian edification will not be as effectually promoted as they ought, until each church, or at least two contiguous churches, (instead of four frequently distant ones, as at present,) have a pastor entirely devoted to them. Education and domestic missions, with an active effort in behalf of Sabbath schools and the diffusion of tracts, deserve to be the leading objects of regard, until this noble field shall evince the happy results of assiduous and successful culture.

The excellent paper of the denomination, the *Religious Herald*, will doubtless continue to exert an extensive and happy influence in cementing the union, and exciting the activity, and increasing the intelligence of the churches: while their seminary, recently incorporated by the Legislature as "*Richmond College*," will improve the minds, and thus facilitate the usefulness of both ministers and people. An effort is now making to secure by subscription an adequate endowment. The college is eligibly located, one mile and a half north of the capital, commanding an extensive and diversified view of the surrounding country. It has been in successful operation for more than eight years, but was not chartered as a college till the last winter.

*** The compiler of this Brief View acknowledges himself indebted for aid in the notes on New Jersey to the Rev. M. J. Rhees of Trenton; for similar aid in those on Pennsylvania to the Rev. William Shadrach of Philadelphia; and for a portion of those on Maryland to the Rev. George F. Adams of Baltimore.

HISTORY OF ENGLISH DISSENTING ACADEMIES.

WE now continue our notices of the various Dissenting Institutions in Great Britain. Our authorities are various valuable documents, catalogues, reports, MSS., and periodical publications, transmitted to us by our correspondents, Rev. Dr. Matheson of Wolverhampton, Rev. John Blackburn of London, Rev. Joseph C. Bodwell of Dover, and others. For some account of Highbury College, see *American Quarterly Register*, vol. ix. p. 130; Blackburn Independent Academy, p. 133; Hackney Theological Seminary, vol. xii. p. 67; Bristol Academy, p. 68; Airedale Independent College, p. 177; Spring Hill College, Birmingham, p. 180; Baptist Academical Institution at Stepney, p. 181; Wesleyan Theological Institution at Hoxton, p. 183. For a list of Dissenting Academies in Great Britain, extinct and now in existence, see vol. xii. p. 107. Extracts from the Annual Report of Highbury College may be found, vol. x. p. 204; and of Homerton College, p. 409.

PONTYPOOL BAPTIST ACADEMY IN WALES.

About the year 1805, a few Christians connected with the Baptist denomination in Wales, lamenting the great deficiency in the literary attainments of those who ministered at their altars, determined to found an institution for literary and theological education. Accordingly, in the beginning of 1807, a

seminary was opened at Abergavenny. Its management was assigned to a committee of ministers and laymen in and about the town. The Rev. M. Thomas was appointed president and tutor of the academy. He also took charge of the boarding department. Though established for the education of Welshmen, and ostensibly for the benefit of the principality, still its beneficiaries are shackled with no restrictions. Some knowledge of the English language, and a capacity for improvement, are necessary for admission to the institution. Every student, who is approved at the end of six months' residence, is obliged to remain three years. The students are required to study the Welsh language as well as the English. In 1835, the Rev. Mr. Thomas, after about thirty years' faithful services as head of the Academy, retired. The Rev. T. Thomas, pastor of a church in Henrietta Street, London, who had been a student of the Academy, was chosen to fill the place. On account of the limited means of the institution, and also on account of some efforts being made to establish an academy at Pontypool, it was determined to remove the institution to that town. A convenient building has been erected for the students, and a house procured for the principal.

The following is a list of ministers, who have been educated at the Academy, according to the last Report which we have seen :

M. D. Jones, Penrose.	H. Williams, Amlwch.
J. James, Arnsby.	J. Evans, Caerleon.
J. Lewis, Garway.	J. Francis, Pontisbury.
E. Page, Pembroke-shire.	J. Daniel, Marloes.
F. Hiley, Llanwenarth.	R. Evans, ———
H. Davies, Llanglofan.	J. T. Rowland, London.
D. D. Evans, Pontrhydryn.	J. Maurice, Walsall.
J. Jones, Rehoboth.	D. Williams, ———
W. Jones, Cardiff.	R. Granvill, ———
J. Phillips, Whitchurch, Salop.	E. Probert, Eastcombes.
T. Lewis, Swansea.	D. Evans, Penuel.
E. Evans, Cefumawr.	R. Hughes, Sion Chapel, Cardigansh.
J. Thomas, Cheltenham.	O. Williams, Moriah, do.
R. Davies, ———	J. Price, America.
D. Phillips, Caerleon.	R. Jones, Newent.
D. Jones, Pithay, Bristol.	T. Owen, Bethlehem.
J. Davies, Sittim.	J. J. Owen, ———
D. Roberts, Penrhyn-coch.	D. R. Stephen, Swansea.
T. Williams, Cwmdwr.	S. Price, Abersychan.
D. Jones, Liverpool.	E. Thomas, Bethel, Bassaleg.
D. Thomas, Salem, Llangyfelach.	J. Williams, Aberduar.
T. Harries, Fownhope.	J. Evans, Llandilowawr.
I. Jones, Penffordd-las.	T. Jones, Neath.
W. Rogers, Dudley.	D. Jones, Ebenezer, Blaenavon.
J. Jones, Llandoga.	E. Evans, Cynwyd.
D. Davies, Evesham.	J. Jones, Horeb, Blaenavon.
D. Morris, America.	W. Jones, Caerwent.
T. Jones, Chepstow.	
W. Richards, Penyrheol.	
D. Lewis, Tenbury.	
J. Pritchard, Llangollen.	
W. R. Davies, Ebenezer, Penbroke-sh.	
B. Price, Newtown.	
W. Morgan, Holyhead.	
T. Thomas, London.	
T. James, ———	
J. Harries, Ragland.	
W. Roberts, ———	
R. Owen, Pwllheli.	

Total, 74.

Students in the Academy.

Mr. William Thomas.
Mr. Thomas Williams.
Mr. William Gravel.
Mr. Enoch Price.
Mr. Joseph Davies.
Mr. Samuel Jones.
Mr. Theophilus Jones.
Mr. John Williams.

BAPTIST ACADEMY AT LITTLE HORTON, BRADFORD, YORKSHIRE.

This Academy is under the charge of the Northern Baptist Education Society. It was founded about the year 1804, by the pious and excellent Rev. William Steadman, D. D., who sustained the office of president and theological tutor from its establishment till 1836. This office is now filled by the Rev. James Acworth, M. A., formerly of Leeds. Classical tutor, Rev. Francis Clowes. The students, who are admitted, must be recommended by the churches to

which they belong, as possessing true piety and promising abilities. They are required to remain three months on trial. Four years are the term of study. The course combines rhetoric, history, theology, logic, and, in most cases, the learned languages. The principal donors are, Samuel Brondley, £5,280; Thomas Key, £1,606; J. B. Wilson, £955; Martha Ward, £655; James Bury, £500; Rev. John Sutcliff, £500, etc.

The following is the list of the ministers who have been educated at this Academy:

*I. Mann, M. A., Maze Pond, London.
 James Viney, Beckington.
 *Peter M'Farlane, Trowbridge.
 Dougald Sinclair, Canada.
 John Shepherd, Upton-upon-Severn.
 *T. Barraclough, Wrexham.
 William Dyer, Lockwood.
 John Edwards, Clapham.
 E. Edkin Elliot, Sidney.
 John Haigh, Whithy.
 Thomas Wilcocks, Pembroke St., Devonport.
 William Walton, Trowbridge.
 John Beetham, New York.
 *William Bound, Saltash.
 John Holtby, Scampston.
 James Jackson, Bath.
 James Williamson, North Shields.
 John Allison, Ogden.
 John Jackson, Bath.
 William Thomas, Itinerant in Ireland
 *William Perkins, Pershore.
 John Sykes, Scarborough.
 Joseph Gaunt, Stanningley.
 Christ. Kitching, Jamaica.
 Christ. Hunter, Richmond.
 Samuel Hughes, Rawden.
 Peter Scott, Shipley.
 George Sample, Newcastle.
 William Bottomley, Foxton.
 *Daniel Williams, Whitechurch, Pemb.
 William Copley, Oxford.
 John Gilmore, Montreal, Canada.
 David Douglas, Hamsterley.
 Charles Larom, Sheffield.
 William Colcroft, Bramley.
 John Rowse, Malton.
 Henry Bottle, Yelling.
 Joseph Bourne, Missionary to Honduras.
 Benjamin Thomas, Narbeth.
 Thomas Hopley, Hemel-Hempstead.
 Enoch Crook, Battersea.
 *James James, Hermon, Caermarthen.
 Monsoah Kent, Shrewsbury.
 *George Crook, Wigan.
 William Leng, Stockton-upon-Tees.
 James M'Pherson, Salthouse Lane, Hull.
 James Phillipo, Missionary to Jamaica.
 Jonas Foster, Farsley.
 Moses Saunders, Haworth.
 *Joseph Forster, Scarborough.
 John Crook, Hebden Bridge.
 *Thomas Davis, Newport, Monmouth.
 John M'Millan, Inverary.
 James Thomas, Missionary to India.
 Edwin Sandys, Lebanon Springs, New York.
 James Richards, Fishgard.
 Robert Thomson, Perth.
 Joseph Burton, Missionary to the Bahamas.
 William Humphreys, Braintree.
 Cornelius Morell, Stayley Bridge.
 Abraham Nichols, Keighley.
 Thomas Morris, Portsea, White's Row.
 Charles Thompson, Brecon.
 Thomas Frearson, Tottlebank.
 Benjamin Evans, Scarborough.
 William Davis, Missionary to Graham's Town.
 John Yeadon, Horsforth.
 John Jordan, Stanningley.
 *H. Shellshear, Walworth.
 Benjamin Francis, Uley.
 James Edwards, Nottingham.
 Isaac New, Arnsby.

Hugh Jones, Newport, Monmouthshire.
 David Griffiths, Burnley.
 S. Frearson, Idle.
 Charles H. Roe, London.
 William Liddell, Foxton.
 John Davis, Buckinghamsh.
 John Dawson, Newark.
 William Miles, Newport, Monmouthsh.
 Titus Reynolds, Earls Coln.
 Thomas Thomas, Milford.
 Benjamin Wheeler, Atch Lench, near Evesham.
 James Blackburn, Walgrave.
 James Allen, Ballina, Ireland.
 John Spooner, Barnoldswick.
 David Jones, Hornecastle.
 Thomas Jordan, Masham.
 Thomas Steadman, Ramsgate.
 William Fraser, Bolton.
 Joseph Davis, Church Street, Blackfriars.
 F. Hutchinson, Canada.
 John Aldis, Manchester.
 *Edward Goodson, Makon.
 John Savage, Coseley.
 David Rees, Burton Latimer.
 John Morgan, Pater.
 Thomas Pottinger, Swanwick.
 W. P. Scott, Colne.
 Henry Albrecht, Mirfield.
 David Taylor, Bingley.
 Thomas H. Facer, Chapel-fold.
 Samuel Tapscott, South Shields.
 James Smedmore, Niton, Isle of Wight.
 John Jones, Sabden.
 James Webb, Stonehouse.
 David Marsh, Ashton.
 D. Thompson, Greenock.
 Richard Tunley, Northampton.
 Robert Johnstone, Beverley.
 Benaiah Hoe, Broomsgrove.
 Hugh Anderson, Maryport.
 Edmund Theobald, Fenny Stratford.
 J. P. Hewlett, Kingsbridge.
 T. Dawson, Bacup.
 Francis Johnstone, Boro'bridge and Dishforth.
 James Edge, Sutton-on-Trent.
 Isaac Griffiths, Bethlehem, near Haverfordwest.
 Morris Edwards, Builth.
 Henry Dowson, Bradford.
 Alexander Stalker, Sheffield.
 James Buck, Rotherham.
 John Collins, Broughton.
 David Evans, Slack, near Keighley.
 Joseph Wyke, Hunmanby.

Students in the Academy.

Mr. Timothy Moore.
 John Pencoek.
 Joseph Fox.
 Joseph Harvey.
 Jonathan Lewis.
 David M'Kay.
 Joseph Fuller Spark.
 John Griffiths.
 John Girdwood.
 Seth Lewis.
 Thomas Taylor.
 Charles New.
 Richard B. Lancaster.
 William M'Millan.
 Abraham Kenworthy.

CHESHUNT COLLEGE, HERTFORDSHIRE.

The late illustrious and truly honorable Selina, Countess of Huntingdon, animated by a fervent zeal to spread the knowledge of the Saviour, founded and supported, among other institutions, a college in Wales, for the preparation of pious young men for the work of the ministry. The building, which was situated at Talgarth, in the County of Brecon, Wales, was publicly opened in a sermon preached on the occasion by the Rev. George Whitefield, August 24, 1768. From it her ladyship had the satisfaction of seeing many ministers, eminent for fidelity and usefulness, go forth to preach Jesus Christ.

In 1787, several friends, knowing that the aid afforded by Lady Huntingdon must cease with her life, (her income being only a jointure,) offered themselves to form a society for the continuance and support of her college, when it should be deprived of her fostering care. Accordingly, she appointed ten trustees, who were to act for the institution on her decease, and to whom she bequeathed her furniture, books, and other articles. Immediately after her death, which occurred June 17, 1791, the trustees determined to remove the college from Wales and establish it in the vicinity of the metropolis. The premises which are now occupied, were immediately purchased, at Cheshunt, sixteen miles from London. They consist of a family house with offices, a large garden and orchard with nine acres of land. The institution was opened August 24, 1792. A neat chapel was dedicated July 9, 1806; and in 1821, a building was erected for the accommodation of twenty students. The young men who are educated at Cheshunt College, are left entirely free in their choice of the denomination of Christians among whom they may prefer to exercise their ministry. Its principles are Calvinistic, as set forth in its formulary, comprised in fifteen articles; being the substance of the doctrinal articles of the church of England, and which were maintained by Romaine, Toplady, Berridge and others. The fifteen articles treat of God, the Scriptures, creation, fall of man from original righteousness, original sin, predestination and election, Christ the mediator, Holy Ghost, free will, justification, sanctification and good works, works before justification, the church, baptism, and the Lord's Supper.

Rev. J. K. Foster, resident, and classical tutor; Rev. William Broadfoot, theological tutor.

Among those who were introduced into the work of the ministry by means of this institution, are the following. Those with a star affixed to their names, have deceased.

AT TALGARTH.

- *Adams, —, Salisbury.
- *Aldridge, —, Jewry Street, London.
- *Atley, —, Stepney.
- *Austen, H. J., Great Wakering, Essex.
- *Barnard, —, Hull.
- Beard, James, Scarborough.
- *Beaufoy, S., Town Sutton.
- *Bennet, Thomas, Birmingham.
- *Best, Thomas, Perpetual Curate of Cradley, Worcestershire.
- Boddily, —, America.
- Bradley, —, Manchester.
- Broady, William, Bessel's Green, Kent.
- Browning, Joseph, Wrington.
- *Bryan, —, Sheffield.
- *Bryson, —, London.
- Burn, Edward, M. A., Lecturer of St. Mary's, Birmingham.
- *Camidge, George.
- Clark, —, Cheadle, Staffordshire.
- Clyton, John, senior, late of the Weigh-house, London.
- *Cook, Joseph, South Carolina, (Missionary.)
- Cosson, —, do.
- *Crole, Andrew, Pinner's Hall.
- *Cureton, William, Newcastle.
- Davies, Thomas, Yeovil.
- Dawson, —, Sheffield.
- *Denham, —, Watworth.

- Derbyshire, —.
- Dunn, —.
- *Ellis, Robert.
- *English, —, Woburn.
- *Eyre, —, M. A., Curate of St. Giles, Reading, and Homerton.
- French, —.
- *Ford, George, Stepney.
- Giles, —, North America.
- *Glazebrook, Curate of Warrington.
- Gray, —.
- *Griffiths, Joseph, Aston, Berks.
- Griffiths, John, Coleford, Gloucestershire.
- *Harris, —, Curate of Stanmore.
- Harris, John, Fordham, Essex.
- Hawkeeworth, —, United Brethren.
- *Hayes, —, North America.
- *Herdsmen, —, South Petherton.
- *Honeywill, John, Melksham.
- Honeywood, —.
- Hull, —.
- Hupton, Job, Claxton, Norfolk.
- Hyde, —.
- *Jenkins, —, Lewes.
- *Johnson, —, Manchester.
- Dr. Jones, Lady Glenorchy's Chapel, Edinburgh.
- *Jones, Thomas, Oathal.
- *Jones, William.
- *Jones, Joseph, Lincoln.
- Jones, Theodore.
- Jones, William.

Jones, Lewis, Durham.
 *Kirkman, Lemuel, Islington.
 *Leggat, —, Burwash.
 *Lewis, —, South Sea Islands, (Missionary)
 *Lloyd, —, Swansea.
 M'All, Robert, London.
 May, James.
 Mays, John.
 Mantell, —, Swindon.
 *Mead, —, Lecturer of St. John's, Wapping.
 *Meldrum, —.
 *Meyer, —, Artillery Lane, London.
 *Mills, Philip, Walworth.
 Mollond, —.
 Moore, John.
 Morris, —, Monmouthshire.
 *Moss, —, Narbeth, South Wales.
 *Dr Munn, —, Jamaica.
 Munn, James.
 *Newell, —, Vicar of Great Missenden.
 *Newborn, —, Watchett.
 Parish, —, late of Sheffield.
 *Parish, —, Rednall, near Birmingham.
 *Parsons, Edward, Leeds.
 *Pearse, Samuel, Truro.
 Phease, —.
 Phillips, —.
 *Phillips, David, Norwich.
 *Platt, W. F., London.
 *Porter, Edward, Highgate.
 Price, John, Minister of St. Paul's, Blackburn Establishment.
 Pritchard, —.
 Ralph, David, Bristol.
 Richards, Lewis, Baltimore, N. A., (Missionary.)
 Richardson, —.
 *Roby, William, Manchester.
 Roberts, —, South Carolina, (Missionary.)
 *Rowland, —, Gainsborough.
 *Rowley, —, Warwick.
 Sedcole, —, London.
 *Shenstone, —.
 Stephens, —.
 *Smith, Thomas, Leather Lane, London.
 Shutter, —.
 *Stumphousen, —, Clack
 *Tessier, —, Chatteris.
 *Thorn, Thomas, Enfield.
 Thorner, —.
 Threshor, —, Abingdon.
 Townsend, George, Ramsgate.
 *Tyler, —, Vicar of Ashby, Lincoln.
 *Vaughan, —, Yeovil.
 *Underwood, S. W., Bristol.
 *Waring, —, Coleford, Gloucestershire.
 *Wase, Benjamin.
 *Watkins, —.
 *White, —, South Petherton.
 *Whitefoot, —, Enfield.
 Wildbore, Timothy, Penryn.
 *Wilks, Matthew, Tabernacle, London.
 *Wilks, Mark, Norwich.
 Williams, Morrice.
 Williams, Thomas, Stepney.
 *Williams, Griffith, Gath Street Chapel, London.
 Williams, John.
 *Williams, Hugh, Stone, Staffordshire.
 *Winkworth, —, Chaplain of St. Saviour's, Southwark.
 *Wren, William, York.
 Young, Thomas, Margate.

AT CHESHUNT.

*William Jones.
 *William Kemp, Cheshunt.
 *William Robertson, Northumberland.
 *T. Bevan Winter.
 John Bickerdike, Kentish Town.
 Robert Bradley, Manchester.
 John Davis, Whitstable.
 John Parry.
 *John James, Enfield.
 *John Chamberlain, Bath.
 *William Macdonald, Enfield.
 *William Mather, Dover

John Meffen, Yarmouth.
 John Brich, Canada.
 *George Lee, Exeter.
 William Upjohn, Vicar of Field Dalling, Norfolk.
 Richard Turnbull, Newcastle-upon-Tyne.
 *Richard Owen, Cheshunt.
 John Finley, Tunbridge Wells.
 *William Thomas.
 *T. Stephens Walsh.
 *William Bennet, Dursley.
 *William Ross.
 John Mather, Beverley.
 George Gladstone, Lincoln.
 Richard Newman, M. A., Congleton.
 John Brown, Cheltenham.
 *Alexander Hay, Warrington.
 *Mr. Joseph Stone, Cheshunt.
 James Shephard, Barwell.
 James Trego, Brighton.
 William Arbon, Hull.
 *John Latchford, London.
 *Thomas Longstaff.
 John Emblem, Stratford.
 Robert Stodhard, Mulberry Gardens, London.
 George Savage White, America.
 Sampson Hawthorn, Hereford.
 Samuel Franklin, Lewes.
 James Bridgman, Chester.
 William Wilkins, late of St. Agnes, Cornwall.
 Andrew White, Southend.
 Joshua Meffen.
 Edward Lake, Worcester.
 Jacob Kirkman Foster, Cheshunt.
 James Howes, Goring.
 Henry Fisher.
 Thomas Griffiths, Cam, Gloucestershire.
 Ralph Wardle, Thatcham.
 Thomas Keyworth, Radford, near Nottingham.
 John Williams, Chester.
 Amos Westoby, B. A., Curate of Emberden.
 Francis Mardin, late Curate of St. John's, Bradford Row.
 James Blomfield, Canterbury.
 Edward Craig, M. A., Minister of St. James's, Episc.
 Chapel, Edinburgh.
 Benjamin Isaac, Hackney.
 *David Jones, Cheshunt.
 T. Thompson Coales, Kidderminster.
 Matthew Freeman.
 George Marris, Aston, Berkshire.
 Griffith Davies Owen, Maidenhead.
 James Poole, Worcester.
 Henry Tudsbury Turner.
 John White James, St. Ives, Cornwall.
 Stephen Davis, Establishment.
 Thomas Noyes, Bath.
 Thomas Sharp, M. A., Crown St. Chapel, London.
 Thomas Jones, Curate of St. James's, Pentonville.
 John Wells, Cheltenham.
 George Steward, Curate of Wood Bastwick, and Hemblingdon, Norfolk.
 John Jones, Birmingham.
 John Owen, Bath.
 *Hiram Chambers, Bellary, E. Indies, (Missionary.)
 James Sherman, Reading.
 *T. Stephenson, Gate Street Chapel, London.
 *George Mottram, East Grinstead.
 Thomas Anderson, Dover.
 John Bosisto.
 *Richard Owen, Holywell Mount Chapel, London.
 James Durrant, Gate Street Chapel, London.
 George Neeton, Tabernacle, Norwich.
 John Wood, Great Malvern.
 William Aldridge, East Grinstead.
 William Lucy, Bristol.
 *Mr. John Beaufoy.
 Ebenezer Morley, Hull.
 Benjamin Woodyard, St. Agnes, Cornwall.
 James Tuckle, Bradford, Wilts.
 Joseph Woods.
 Leonard James Wake, Brixton.
 John Harris, Alfriston.
 John Dryden, Norwich.
 William Hodson, St. John's Chapel, Whitechapel, London.
 *William Fletcher, Bath.
 Benjamin Parsons, Ebley.

James Saunders, Curate of Silk Willoughby,
Lincolnshire.
Charles Clarke.
J. G. Langridge, Tildesley Banks.
John Griffiths, Welsh Calvinistic Methodists.
W. G. G. Fells, Middleton.
W. A. Hurndall, Devonport.
*John Allen, Newhaven.
Charles Thomas, North Nibley.
James Copo, Farringdon.
Fitzall George White, Gloucester.
Francis Read Moore, Soham.
John J. J. Kempster, Congleton.
Joseph Sortain, Brighton.
George Weight.
Edward Bates, Leamington.
Mark Butler, Southgate.
W. Skinner Keale, Torpoint.
Richard Squibb, Ely.
John Stribling, Enfield.
Richard Pingree, Basingstoke.
Elias Parry, Northampton Tabernacle, London.
William Woodhouse, Swansea.
William Wilsdon, Preston.
John Davies, Aldermanbury Postern Chapel,
London.
Henry Rogers, Wolverhampton.
*Thomas Hughes, Marlborough Chapel, Kent-road.

Samuel Gibbs, Rochdale.
*Mr. Robert Roberts.
Henry Hollis, Framlingham.
Frederick Perkins.
Caleb Bird, Warrington.
Samuel Franklin, Folkestone.
Benjamin Franklin, Dartford.
*Mr. Daniel Evans, Cheshunt.

Students in the College.

William Powell.
Thomas Dodd.
J. P. Simpson.
James Morris.
Benjamin S. Hollis,
Lemuel Hurndall.
W. J. Grundy.
T. H. Woodroffe.
E. C. Wilsheer.
W. M. Cox.
Stephen Lepine.
E. C. Lewis.
Charles Lee.
T. R. Brown.

John Abbs, *Missionary Student.*

Total at Talgarth, 125; at Cheshunt, 139; number of Students in the College, 8; total, 272.

EVANGELICAL INSTITUTION AT NEWPORT PAGNEL.

This institution had its origin in the plans and liberality of such men as Newton, Thornton and Cowper. In 1764, the Rev. William Bull, who had studied for the ministry under Dr. Ashworth, the immediate successor of Dr. Doddridge, was settled over the Independent Church at Newport. He was soon requested to take charge of several young men in their studies preparatory to the ministry. While thus engaged, Mr. Bull became acquainted with the Rev. John Newton of Olney. Mr. Newton immediately took an active interest in Mr. Bull's labors, and interested some of his London friends in the project. He also drew up a plan for the academy, which was printed and circulated. In January, 1783, Mr. Bull was appointed tutor, and for several years, the academy was supported by voluntary contributions. Among the most liberal donors was John Thornton. At his decease, he gave £200 per annum for the support of the school so long as Mr. Bull should have the charge of it. In 1786, the Rev. Samuel Greatheed, having prosecuted his studies under Mr. Bull, was appointed to assist him in the work of tuition. When Mr. G. took charge of an independent congregation at Wooburn, Bedfordshire, the Rev. Thomas P. Bull succeeded him, being united with his father in the superintendence of the academy, till the death of the latter in July, 1814. The Rev. T. P. Bull had the sole charge for a number of years, till the Rev. Josiah Bull, M. A. was united with him. While the Newport institution is conducted by a dissenting minister, and chiefly supplied by dissenting students, the great object of its foundation was to secure pious and suitable candidates for the ministry, without regard to their particular views as to forms of church government. Evangelical sentiments, personal piety and suitable talents for the ministry are the essential requisites of admission. A regular course of classical and theological instruction is pursued. The students, (generally six or eight in number,) board with the tutor, and enjoy all the advantages of a private family. On Sabbath evening, they supply congregations in the vicinity with religious instruction. The sum of fifty guineas per annum is the whole charge that is made for each student, including the tutor's salary and the board of the young men.

The following is the list of students educated at the Academy. Those with a star affixed are deceased.

*William Butfield, Thorn.
 *John Goode, London.
 Eli Fordham.
 Thomas Bull, Elveden.
 *W. Sparkes.
 *Isaac Gardner, Cambridge.
 *Samuel Greathed, F. A. S., Woburn.
 Samuel Hillyard, Bedford.
 John Scropton, Brooms Grove.
 *Robert Cottam, Brooms Grove.
 *Thomas Gardiner, Stratford-on-Avon.
 *William Bull, America.
 John Millard.
 *James Higga, Cheshunt.
 *John Savage, Farnham.
 John Clement Bicknell, Crick.
 Thomas Palmer Bull, Newport Pagnel.
 William Evans, Wells.
 *Thomas James.
 *John Hillyard, Twillingate.
 *Richard Fletcher, Bicester.
 James Raban, Hockliffe.
 Rutton Morris.
 Richard Elliott, Devizes.
 John Smith, Redburn.
 William Chapman, Greenwich.
 Samuel Hobson, Maulden.
 John Hoppus, Yardley Hastings.
 *Joseph Ward.
 William Tomlin, Chesham.
 *Shadrach Jackson, Old.
 *Francis Humberstone, Jamaica.
 Christopher Bell.
 Robert Biggers, America.
 Joseph Gravestock, Old.
 Isaac West, Devon.
 *John Wilson.
 George Slade, Corsham.
 William Campbell.
 Samuel Barrows, Brading.
 *Joseph Pinkerton, Whetstone.

Jonathan Edwards, Cokermonth.
 John Chappell, Yaxley.
 *Thomas Hacket.
 Jos. Brookes, Ridgmont.
 William S. Hawkins, Towcester.
 Charles Gilbert, Islington.
 William Sherman, Plymouth.
 James Slye, Potter's Pary.
 Obed Parker, Adderbury.
 J. W. Wayne, Hitchin.
 J. E. Freeman.
 N. M. Hary, London.
 G. B. Philips, Harrold.
 Josiah Bull, A. M., Newport Pagnel.
 Edward Adey, Leighton Buzzard.
 Thomas James Davies, Royston.
 Henry Kidgell, Byfield.
 *Thomas Kilpin Higga, East Indies.
 John Williams, Newhaven.
 William Spencer, Holloway.
 Henry Madgin, Duxford.
 Thomas Boaz, East Indies.
 Samuel Hillyard, Elstead.
 George Stonehouse, Middleton Chenies.
 Thomas Wilson Bridges, Buckingham.
 John Ashby, Brackley.
 Edward Wilkes, Ponder's End.
 Thomas Kennerly, Burton-on-Trent.
 John Millis, Lavenham.
 John Protheroe, Frodingham.

Students in the House.

John Bromiley.
 George Wilkins.
 Samuel Harris.
 John Spencer.
 Henry Coleman.
 James Spong.
 William Easterbrook.

COWARD COLLEGE, LONDON.

In the early history of Non-conformity, many of the most eminent dissenting ministers undertook to train up pious youths for the pastoral office. Among these were the Rev. Messrs. Frankland, Timothy Jollie, and Wadsworth, at Atterbury; Warren, James, and Grove, at Taunton; Talents, Owen, and Benion, at Shrewsbury; Grew, Shewell, Oldfield, etc. at Coventry. Among the most celebrated was the school of the Rev. John Jennings, first established at Kibworth, and removed in 1722 to Hinckley, in Leicestershire. The celebrity of this school was partly owing to the fact that the eminent Dr. Doddridge was afterwards its teacher; and partly to the full development of academical instruction pursued in it. On the death of Mr. Jennings, Dr. Doddridge, at the earnest persuasion of Dr. Watts and others, took charge of the Academy, first in Harborough, in 1729, and at Northampton, to which it was removed in 1730. It rapidly increased in celebrity and importance. Many from England, some from Scotland, and some even from the continent of Europe, enjoyed its privileges. It was constituted on the most catholic basis, including persons of various denominations of Protestant dissenters, and some distinguished members of the established church. There were seldom less than from 30 to 40 students in the seminary, the most of whom were designed for the Christian ministry. The whole number of pupils said to have been educated by Dr. Doddridge, during the twenty-two years in which he filled the theological chair at Northampton, was more than 200, of which more than 120 entered the ministry. Among the assistants of Dr. Doddridge were Job Orton, (his biographer,

Dr. Aikin of Leicester, Mr. J. Robertson, afterwards professor of oriental literature in the University of Edinburgh, Mr. S. Clark, a son of Dr. Clark of St. Albans, etc.

In 1738, W. Coward, Esq. of Walthamstow near London, died, and left a large sum for the support of a dissenting academy. The first trustees were Drs. Watts, Guise, Jennings, and Mr. Neal, a son of the author of the History of the Puritans. In 1752, after the death of Dr. Doddridge, the academy was removed to Daventry, and placed under the care of Rev. Caleb Ashworth, D. D., one of Dr. D.'s students, and a gentleman alike distinguished for learning, prudence, and piety. He drew up the Rudiments of the Hebrew language, which were published without his name, and extensively used. He died in 1775, and was succeeded by Rev. Thomas Robins. "Among many other mental endowments of Mr. Robins," says Robert Hall, "he was remarkable for delicacy of taste and elegance of diction; and perhaps my reader will excuse my observing, that the first perception of these qualities which the writer of these lines remembers to have possessed, arose from hearing him preach at Northampton on a public occasion." In 1781, he was succeeded by Mr. Belsham, whose principles were then supposed to be evangelical, but who subsequently became a leading Unitarian. His successor, the Rev. John Horsey, was deposed from his office on account of his heretical sentiments, and the institution at Northampton was dissolved.

In the mean time, Mr. Coward's funds were devoted to the aid of separate institutions in London. One of these was under the care of John Eames, F. R. S., who had been a teacher in the Northampton Academy. He was succeeded by Dr. David Jennings. At his death, the seminary assumed a more regular form. The premises afterwards known as "Hoxton Academy," were fitted up for the residence of students. It then had three distinguished tutors, Drs. Savage, Andrew Kippis, and Abraham Rees. In 1784, Dr. Kippis resigned, and his colleague in the following year. The London Academy was then connected with that at Daventry. In 1799, arrangements were made for the reëstablishment of the London branch. Large and convenient premises were obtained in the retired village of Wymondley, in Hertfordshire, near London. The Rev. W. Parry became resident tutor. He discharged his duties for twenty years with great success. He was succeeded by the Rev. J. Atkinson, who died in 1821. From this period, the Academy has been under the care of the Rev. Thomas Morell. Since his connection, greater attention has been paid to the personal piety of candidates for admission. Hitherto, the seminary has flourished under his instructions in the best and highest sense. Among the classical tutors who have assisted him, are the Rev. Dr. H. F. Burder, Mr. Bailey, Rev. Joseph Turnbull, B. A. Mr. Lee and Rev. W. Hull.

The establishment of the London University, offering those advantages which an university alone can confer, without the exclusive restrictions of the ancient national institutions, Mr. Coward's trustees determined to secure to their students all those literary privileges which a residence in the neighborhood of the university could command. For this purpose, the extensive building, situated in Byng Place, Torrington Square, was purchased in 1832, and was prepared for the reception of the Academic family in the autumn of 1833. It is a handsome structure, and the internal arrangements are in every respect elegant and commodious. The students are lodged and boarded under the control and superintendence of the tutor. Their theological pursuits are directed by him; while for improvement in Hebrew, the classics, mathematics, etc., they attend on the lectures of the various University professors. The College is in possession of a very extensive and valuable library, of many thousand volumes, including some rare and beautiful editions of the classics, a collection of the Greek and Latin Fathers, etc.

HISTORY OF HOMERTON COLLEGE.

This institution was commenced in 1730, in connection with a society of pious laymen, who formed what was denominated from the place of their meeting,

"The King's Head Society," and who sought to revive in the Baptist and Independent denominations a zeal for orthodox opinions, which were about that time much assailed. Several years subsequently, "the Congregational Fund Board" formed an union with this society, so far as to commit the business of training up candidates for the ministry to a joint committee, formed of members of each body. The Rev. Samuel Parsons, appointed in 1731, was the first tutor. He resided at Clerkenwell Green, and there maintained the Academy till 1735, when it was removed to the house of Dr. Abraham Taylor at Deptford, where it remained till March, 1740. Dr. Taylor was succeeded by the Rev. John Hubbard of Stepney, where the Academy remained till his death in 1743. His successor, Rev. Dr. Zephaniah Marryatt, died in March, 1754, leaving the charge of the Academy to the Rev. Dr. John Walker, who had been assistant tutor with Mr. Hubbard and Dr. Marryatt. He removed the Academy to Plaisterer's Hall, Addle Street, London. Under him as classical tutor, Dr. Condor of Cambridge as theological tutor, and the excellent Dr. Gibbons as teacher of rhetoric, etc., it continued to flourish. In 1754, it was removed to a house opposite Bancroft's Alms House, Mile End Road. Here it remained till 1768, when it was removed to Homerton. A large outlay in expense was thus rendered inevitable. Before any instructions were given to the students, the trustees were compelled to sell out all their funded property. They were, however, liberally aided by the religious public. In 1822, the buildings of the institution became so much dilapidated, that it was thought proper to take them entirely down. They were subsequently rebuilt at a cost of nearly £10,000. The institution has been upheld by a succession of pious and able tutors. Dr. J. P. Smith is known and highly esteemed throughout the Christian world as an able theological writer.

The object of the institution, which has existed more than 100 years, is to support 20 young men of decided and approved piety, who possess respectable talents, and are desirous of devoting themselves to the glory of God, and the immortal welfare of mankind, by engaging in the work of the Christian ministry, in pursuing a course of study adapted to the attainment of such branches of literature as may best qualify them for the intelligent and honorable discharge of the sacred office to which they aspire. The period of time allotted to the entire course is six years; the first two of which are occupied solely in classical pursuits, and the remaining four in classical, theological and philosophical studies. In cases where a classical education has been previously enjoyed, the term of study is contracted proportionably to the attainments which have been made.

The present tutors are the Rev. John Pye Smith, D. D. LL. D., Rev. Daniel Godfrey Bishop.

The following are *some* of the ministers who have been educated at the various institutions. Those marked *b* were Baptists.

Anthony Mayhew, Lynn.
James Webb, Hitchin, and Fetter Lane, London.
b Samuel James, Hitchin.
William Moth, Basingstoke.
J. Conder, D. D. (and Tutor) Cambridge and London.
Ebenezer Cornell, Colchester.
George Lewis Young, Milbourn Port.
b Morgan Griffiths, London.
T. Gibbons, D. D. (and Tutor) London.
Jonathan Wheeler, Axminster.
b Joseph Palmer, Bideston.
William Cornell, Woodbridge.
Lebbeus Driver, Horningsham.
Richard Cooper, Melbourn.
John Rogers, Southwark.
John Pye, Sheffield.
b Charles Miles, Guildford.
Samuel Gardner, Bridport.
Samuel Philips, Dorchester.
Benjamin Spencer, Dorchester.
Josiah Carter, Oakham, &c.
James Cunningham, Hull.
Samuel Brewer, Stepney.
Thomas Bocking, Long Melford and Denton.
Henry Field, Blandford.

Baxter Cole, Braintree, &c., assistant to Mr. Towle.
Thomas Bishop, Basingstoke.
Nicholas Cross, Trowbridge.
John Punfield, Birmingham.
John Wilkins, Weymouth.
Ebenezer Allen, Chelmsford.
Samuel Bacon, Ashley.
Jeremiah Longfield, Oundle, &c.
Robert Wells, Royston.
John Stafford, D. D. London.
Andrew Bennett, Barbadoes.
Henry Mayo, LL. D. (Tutor) London.
Samuel Stephens, Stretton, &c.
Thomas Saunders, Coventry.
Samuel Andrews, Rochford.
Thomas Noon, Reading.
Samuel Wilcocke, D. D. Middleburgh.
John Alliston, Nottingham.
John Fell, (Tutor,) Thaxted and Homerton.
John Gawsell, Islington.
David Bradbury, Ramsgate, &c.
John Crisp, Colchester.
John Somerville, Sunderland.
Joseph Saunders, Cambridge.
Edward Ashburner, Poole.

Joshua Symonds, Bedford.
 Charles Case, Witham.
 Daniel Mann, Burwash.
 Ebenezer Cornell, Gloucester.
 James Marchant, Newbury.
 Thomas Orton, Wellingborough.
 Aaron Wickens, Dunmow.
 Joseph Heptinstall, Beccles.
 Thomas Smith, Bedford.
 Simon Wilmshurst, Maldon.
 John Thorowgood, Bocking.
 John Harmar, Sheffield.
 Giles Hobbs, Colchester.
 Benjamin Beddow, Southbourn.
 Joshua Webb, London.
 Samuel Lucas, Shrewsbury.
 Nathaniel Trotman, London.
 Thomas King, Ross.
 Robert Stephenson, Castle Hedingham.
 W. B. Crathern, Dedham.
 William Bennett, London.
 Samuel Browne, Tadley.
 Samuel Gaffoe, Hatfield Heath.
 John Wise, Christchurch.
 James Gayler, Dedham.
 William Parry, Tutor at Wymondley.
 John Bailey, Tutor at Wymondley.
 Thomas Eisdell, Biggleswade.
 John Lloyd, Lymington.
 Frederick Hamilton, Brighton.
 Joseph Brooksbank, London.
 Joseph Corbishley, Abbot's Roding.
 James Boden, Sheffield.
 James Buss, Halstead.
 John Wood, Rowell and Rotterdam.
 Henry Summers, Wellingborough.
 Charles Atkinson, Ipswich.
 William Shepherd, Wrentham.
 David Ford, Long Millford.
 William Kemp, Terling.
 Richard Alliot, Nottingham.
 William Williams, Hitchin.
 James Wuddell, Nayland.
 James Churchill, Thames Ditton.
 William Wall, London.
 Abraham Barfield, Athwell and Enfield.
 Thomas Chipperfield, Stretton and Tollesbury.
 Christopher Muston, Epping.
 William Wallford, (Tutor,) Yarmouth and Homerton.
 Isaac Anthony, Bedford.
 John Allason, Fe. tham.
 Benjamin Gaffee, London and Stanstead.
 Thomas Craig, Bocking.
 Isaac Sloop, Bockles.
 John Bruce, Newport and Liverpool.
 Joseph Morison, Stebbing.
 Andrew Ritchie, Wrentham.
 Richard Brackstone, Coventry and Gonsall.
 James B. Pearce, Clavering and Maidenhead.

Herbert Tyler, Sawbridgeworth.
 Alexander Creak, Great Yarmouth.
 James Bidlake, Ludlow and Rotterdam.
 Thomas Clarke, Lyndhurst.
 James Tait, Heytesbury.
 John Conder.
 John Nelson Goulty, Brighton.
 Samuel Thodey, Cambridge.
 John Yockney, Islington.
 Jos Shrimpton Brooksbank, Edmonton.
 Henry Heap, London.
 John Gunn, Chard.
 Edward Stallybrass, Missionary, Siberia.
 Henry March, Bungay and Colchester.
 William Wright, Honiton.
 William Bedford, Narborough.
 George Hunter, Wigston.
 Richard Gibbs, Darlington and Skipton.
 T. W. Jenkyn, Wem and Oswestry.
 Robert Halley, (Tutor,) St Neot's and Highbury.
 Edward Edwards, Ware.
 Samuel Steer, Castle Hedingham.
 Stephen Morell, Jr., Norwich.
 William Wallis, Sudbury.
 William Tait, Ashby-de-la-Zooch.
 John Medway, Melbourn.
 Joseph B. Jefferson, Attercliffe.
 T. R. Barker, Harpenden and Uxbridge.
 Isaac Anthony, Hertford.
 John Hayden, High Wycombe.
 James Joscelyne, Creaton.
 William Deering, Southwark and Andover.
 Richard Alliot, Jr., Nottingham.
 Daniel G. Bishop, (Tutor,) Hoxton and Homerton.
 J. W. H. Pritchard, Attercliffe.
 Joseph Dear, Easton.
 Charles Moase, Basingbourne.
 William Hopkins, Loughborough and Ripley.
 W. Cowper MacLaurin, M. A., Scotland.
 William Heudebourek, Tiverton.
 J. C. Potter, Tintwistle.
 William Froggat, Hadleigh and Morpeth.
 Charles Thurman, Ripley.
 Frederic Waldo, Throop.
 William Thornhill Kidd, Sheffield.
 William Thomas, Stone.
 Henry Stroud, Bere Regis.
 Edward Evans.
 Edmund Hartnell.
 Benjamin Wills, Clevedon.
 Isaac Tozer, Ongar.
 Patrick Anderson, M. A., Scotland.
 Joseph Rablah, Rugeley.
 Robert Cotton Mather, M. A., Missionary, Benares.
 John Masson, Kirkwall, Orkneys.
 George Newenham Watson, Chigwell Row.
 Henry Joseph Haas, Mersey Island, Essex.
 John Henry Cadoux, Weathersfield.

But it is to be observed, that during the last twenty years, few of these have completed their studies under the patronage of the Society, they having been usually taken under that of the Fund Board for part of the time. Previously to that arrangement, many valuable ministers were educated in the College, under the patronage of the Fund Board alone. Among whom the following may be mentioned:

Daniel Fisher, D. D., (and Tutor,) Warminster and Homerton.
 William Porter, London.
 Samuel Newton, Norwich.
 Thomas Porter, Wapping.
 William Kingsbury, Southampton.
 Nathaniel Jennings, Islington.
 John Kello, Bethnal Green.
 John Mead Ray, Sudbury.
 John Humphrys, LL. D., Southwark.
 John Horsey, (Tutor,) Northampton.
 Stephen Forster, Maldon.
 John Barrett, Kidderminster.
 James Knight, (Tutor,) Southwark.
 William Carver, Melbourn.

Joseph Jefferson, Basingstoke and Thirsk.
 Stephen Morell, Little Baddow.
 William Ward, Stowmarket.
 Stephen Gurteen, Canterbury.
 William Luke Prattman, Barnard Castle.
 Richard Frost, Dunmow.
 Daniel Griffiths, Long Buckby.
 Thos. Morell, (Tutor,) Wymondley and London.
 W. B. Collyer, D. D., Peckham.
 Alfred Bishop, Ringwood and Beaminster.
 Cornelius Berry, Hatfield Heath.
 Thomas Raffles, LL. D., Liverpool.
 William Notcutt, Ashley and Ipswich.
 Alexander Good, Launceston and Woodbridge.
 Edward Webb, Leicester.

Several respectable ministers have likewise been educated in the Academy (either wholly or in part) on their own foundation, among whom were

Thomas Towle, B. D., Cripplegate.
 Charles Stewart, M. D., Edinburgh.
 Mr Randall, (now Dr. Davidson,) Edinburgh.
 b Samuel Stennett, D. D., London.
 b Caleb Evans, D. D., Bristol.
 Edward Vennor, Ware.
 John Fuller, Chesham.
 John Winter, Newbury.
 Robert Winter, D. D., London.
 John Berry, (Tutor,) London.
 Sayer Walker, M. D., Bristol and London.
 John Jennings, Thaxted.

Mordecai Andrews, Coggeshall.
 Samuel Newton, Witham.
 William Humphreys, Hammersmith.
 William Miller, High Wycombe.
 John Banister, Wareham.
 John Harris, Aylesbury.
 John Kirkpatrick, Sutton in Ashfield.
 John Clayton, Jr., M. A., London.
 John Savill, Colchester.
 John Adam, Missionary, Calcutta.
 Francis Watts, Beaconsfield.

THEOLOGICAL ACADEMY, GLASGOW.

The general plan of this institution is the same as that of the English Dissenting Academies. The studies, to which attention is given, are the English, Latin, Greek and Hebrew languages, logic, natural philosophy, mathematics, general history and theology, embracing the study of divine truth as revealed in the Scriptures, along with a comparative view of philosophical and Christian morality. The affairs of the institution are under the control of a committee of 30 members resident in different parts of the country, appointed at each annual meeting of the Scottish Congregational Union. The regular course of studies is four years. A full pecuniary support is afforded to a limited number of individuals. A library of theological and classical books has been formed. To secure the advantages of general reading, the students have access to some public library in Glasgow. The expenditures are about £600 per annum. The tutors are Rev. Ralph Wardlaw, D. D., and Mr. Greville Ewing.

The following is a list of those who have studied at this Academy, and are now engaged in preaching the gospel. Those whose names are marked with an asterisk, speak Gaelic.

Robert M'Lauchlan, Paisley.
 John Hill, Huntley.
 Alexander Ewing, Halifax, Yorkshire.
 Alexander Begg, Frazerburgh.
 James Spence.
 William Swan, Missionary, Siberia.
 Thomas Woodrow, Canada.
 Archibald Jack, North Shields.
 Neil M'Kechnie,* Printfield, near Aberdeen.
 Gilbert Wardlaw, Theological Tutor, Blackburn, Lancashire.
 George D. Cullen, Leith.
 James Scott, Missionary, Demerara.
 David B. M'Kenzie, Elie.
 Ebenezer Miller, Congregational School, Yorkshire.
 Alexander Marshall, Stirling.
 Robert Machray, Dumfries.
 John Arthur, Helensburgh.
 John Smith, Missionary, Canada.
 John Robertson, Yorkshire.
 William Robertson, City Missionary in Dublin.
 John L'yal, Town Missionary, Montrose.
 Archibald M'Ewen,* Preaching at Rothsay, Bute.
 Thomas Young, Garlieston.
 John M'Robert, Preaching in Grangemouth.
 John Wiseman, Wick.
 William Legg, Reading, Berkshire.
 Alexander Cuthbert, Crichton.
 James Drummond, London.
 William Lowe, Forfar.
 Edward Napier, Dalkeith.
 John M'Laren,* Aberfeldy.
 Arch. Farquharson,* Tiree.
 Richard Penman, Tunbridge, Kent.
 Andrew Russell, Haddington.
 Alex. M'Naughton, City Missionary in Glasgow.
 Henry Wilkes, Montreal.

John Murker, Banff.
 James Russell, Rendall, Orkney.
 Robert Wilson, Denholm.
 Alexander Fraser, Alloa.
 William Christie, South Shields.
 Anthony Gowan, Blackhills, Skene.
 Robert Lang, Chorley.
 Alexander Campbell, Greenock.
 John Moir, Hamilton.
 Charles Rattray, Missionary, Demerara.
 James Cameron, Portobello.
 James R. Campbell, Montrose.
 John Kennedy, Aberdeen.
 Robert Weir, Forres.
 Adam Gordon,* Preaching in the Highlands.
 Alexander Fraser, Edinburgh.
 Robert Massie, Preaching in Edinburgh.

Present Students.

Thomas Smith M'Kean.
 William J. Browne.
 Alexander Munro.
 David Belloch.
 John Smith Wardlaw.
 John Elrick.
 James Kennedy.
 James Byres Laing.
 David Webster.
 John Kirk.
 Alexander Gordon.
 Thomas Just.
 John M'Farlane.
 James Mann.
 John Spence.
 William Strachan.
 Archibald Duff.

NOTICES OF NEW PUBLICATIONS.

A View of Congregationalism. By George Punchard, Pastor of the Congregational Church, Plymouth, N. H. With an Introductory Notice, by R. S. Storrs, D. D. Salem: John P. Jewett. 1840. pp. 208.

Valuable treatises on Congregationalism have been published within a few years. Such are Prof. Upham's *Ratio Disciplina*, Rev. Dr. Hawes's *Tribute to the Pilgrims*, Rev. Leonard Bacon's *Church Manual*, Prof. Pond's work on the Church, and Rev. John Mitchell's *Guide*. The multiplication of volumes on this subject, all more or less fitted for popular use, is a decisive indication of an increasing attachment to the system on the part of the Congregational churches. Mr. Punchard's volume is written *con amore*, with hearty good will towards the cause which he advocates, with the spirit of an unflinching advocate for the church polity which he considers to be more nearly scriptural than any other. The author seems to have searched for authorities and sources of information in all directions. We shall be happy if his complaints of the deficiencies of our public libraries in respect to the volumes on Congregationalism issued by the fathers of New England, shall be the means of calling the attention of the friends of these libraries, so that a want which is any thing but honorable, may be speedily supplied. The volume is divided into five parts, which treat successively, of the principles of Congregationalism, its doctrines, testimony of ecclesiastical history to the Congregational character of the apostolic and primitive churches, ecclesiastical practice of Congregational churches, and advantages of Congregationalism, together with an introduction and an appendix of very valuable matter, both original and selected. We confidently commend the volume to the thousands in New England who are becoming more and more attached, not only to the faith of the Pilgrims, but to their religious rites and usages.

Report of the Parliamentary Select Committee on Aboriginal Tribes in the British Settlements. London. 1837. pp. 140.

The First Annual Report of the Aborigines Protection Society, presented at the Meeting in Exeter Hall, May 16, 1838. pp. 31.

The subject embraced in the above documents is one of the deepest interest. As remarked in the Parliamentary Report on the Aborigines, "The policy of Great Britain in relation to the aborigines has already affected the interests and sacrificed the lives of many thousands, and may yet, in all probability, influence the character and destiny of millions of the human race." It is not affirming too much to say, that whether by the recklessness of individuals, the unprincipled aggressions of public bodies, or the sanction of legislatures, the national escutcheon of Great Britain has been deeply stained, during a long course of years, by the intercourse which Englishmen have had with the uncivilized races. Extensive portions of country have been gradually obtained, without an equivalent, and often with manifest injustice and cruelty, from their rightful aboriginal possessors; the soil has been also depopulated of its original owners to make way for its more powerful invaders. "Forgetting the supreme and eternal rule of rectitude between man and man, the foundation of all security, concord and mutual well being, 'to do unto others as we would they should do unto us,' we have trampled on the helpless, destroyed the innocent, scorned the cries of the sufferer, and wielded, without relenting, the scorpion rod of the oppressor." The object of the Aborigines Protection Society is to assist in protecting the defenceless, and promoting the advancement of uncivilized tribes. Towards accomplishing this object, the society proposes to direct its

labors, first, to the collection of authentic information concerning the character, habits, and wants of uncivilized tribes, and especially those in or near the British colonies; and, second, to communicate in cheap publications, those details which may excite the interest of all classes, and thus insure the extension of correct opinions. The committee of the society have opened a correspondence with individuals friendly to their objects in South Africa, Bombay, South Australia, Upper Canada, New South Wales, Western Australia, South Sea Islands, New York, and the Brazils. The Parliamentary committee suggest a series of general regulations which shall guide and govern the intercourse of Englishmen with the vast multitudes of uncivilized men with whom they may come into contact. These general rules are,—that the protection of natives shall devolve on the executive; contracts for service shall be limited; sale of ardent spirits prevented; new territories not to be acquired without sanction of the home government; religious instruction and education to be provided; proper methods for the punishment of crimes committed by natives to be devised; the formation of treaties with natives inexpedient; missionaries to be encouraged. The leading individuals concerned in this enterprise are Sir T. Fowell Buxton, T. Hodgkin, Esq., M. D., S. Bannister, Esq., Dr. S. Lushington, Esq., M. P., Charles Lushington, Esq., M. P., Sir Culling Eardley Smith, C. Hindley, Esq., M. P., etc. The Aborigines Protection Society are circulating three octavo volumes of very great value in relation to the history, antiquities, topography and statistics of some of the most populous districts of Eastern India, prepared by Mr. Montgomery Martin, from the MSS. of Dr. Francis Buchanan, who surveyed those districts under the sanction of the governor-general in council.

The Frame-Work of Liberty: A Sermon delivered in the Pearl Street Presbyterian Church in the City of New York, July 5, 1840, in commemoration of National Independence. By Henry A. Rowland, Pastor of the Church. 1840. pp. 28.

This is a well constructed and valuable discourse, from the passage Ps. xlv. 1—3, "We have heard with our ears, O God, our fathers have told us, what work thou didst in their days," etc. The preacher considers, first, our national relations, second, our national dependencies, and third, our national duties. Under the last head, it is mentioned, that we are bound to love our country, to purify the sources of political power by the inculcation of a sound morality, and the elevation to office of wise and exemplary men; to promote the intellectual cultivation of all classes of the community, and to promote the interests of religion, especially by offering prayer for the well-being of our country.

The Use and Application of an Improved Apparatus for particular Fractures and Dislocations of the Extremities. Illustrated by Cuts and Cuses, with Remarks. By Luke Howe, M. D. Republished from the Boston Medical and Surgical Journal. Boston: D. Clapp, Jr. 1840. pp. 16.

Dr. Howe is President of the New Hampshire Medical Society, and has of late turned his attention very much to subjects of this nature. Of the soundness of the remarks contained in this pamphlet, or of the value of the apparatus described, we, of course, are not judges. We leave it, with the single remark, that the subject appears to be clearly stated, while the illustrative cases are in point. The article was first published in the Boston Medical and Surgical Journal, and hence its importance in some degree may be inferred.

Christ seen by every Eye, and a Pastor's Farewell Address to his People: Two Sermons preached to the Congregational Church and Society in Somers, June 30, 1839. By the Rev. Rodney Gove Dennis. Hartford: E. Geer. 1840. pp. 23.

The text of the first discourse is Rev. i. 7, "Every eye shall see him." In treating it, Mr. Dennis brings to view the different classes of individuals that will appear before Christ and see him in the day of final judgment, viz: 1. The Christian shall see him.

2. The wicked shall see him—false professors, the openly vicious, the moralist, those who have taken offence at the great doctrines of the gospel, those who have acknowledged the truth and importance of the gospel, yet have not imbibed its spirit, nor conformed themselves to its requirements. 3. The eye of every professed minister of Christ shall see him. The sermon is closed with three reflections arising from the subject. The second discourse is from 2 Cor. xiii. 11, “Finally, brethren, farewell. Be perfect, be of good comfort, be of one mind, live in peace, and the God of love and peace shall be with you.” This passage of Scripture is treated textually. In the conclusion of the sermon, Mr. Dennis gives some account of his ministry, and some advice to his people in respect to the settlement of a successor. The sermons are appropriate and judicious, and contain important truths, conveyed in a solemn and affectionate manner. An additional circumstance of interest is, that the preacher stood in the pulpit where, for many years, the excellent and venerable Charles Backus, D. D. proclaimed the doctrines of the gospel with singular clearness and effect.

The Cape Cod Centennial Celebration, at Barnstable, September 3, 1839, of the Incorporation of that Town, September 3, 1639. Barnstable: S. B. Phinney. pp. 92.

A Discourse pronounced at Barnstable, September 3, 1839, at the Celebration, etc. By John Gorham Palfrey, D. D., LL. D. Boston: Ferdinand Andrews. 1840. pp. 71.

The first of these pamphlets describes the various arrangements in the joyous celebration by the natives of Cape Cod. The minute particulars which it records are of present interest to all who participated in the festivities of the occasion and to all the other descendants of those who first planted themselves in this sandy yet interesting portion of the Commonwealth. But to those who shall be alive in 1939, it will be an inestimable relic. We are glad to find that the speech of Governor Everett is preserved in the pamphlet. It is one of his happiest efforts, fresh, sparkling, rich in historical reminiscence and touching local allusion.

Dr. Palfrey's discourse is written in his peculiarly felicitous strain. Its delivery occupied two hours and a half, yet “not one who heard it, regretted a moment spent in listening to its attractive and curious details, and its rich and beautiful passages of pure eloquence. It will form one of the richest fragments of historical collections growing out of these memorable occasions, on which the living have assembled to brush the dust from off the graves of their ancestors, and revive pious, filial recollections of their great and good example.” The biographical sketches which Dr. Palfrey gives of John Lothrop, Thomas Walley, Thomas Hinekley, James Cudworth and James Otis, are truly affecting as well as beautiful. We heartily commend this address to all lovers of fine writing, and natural eloquence; and to all who revere the blessed memory of the pilgrims.

The Christian Missionary desiring to be with Christ: A Sermon preached at Westborough, Ms., June 30, 1840, at the Funeral of the Rev. Ephraim Spaulding, a Missionary of the American Board of Commissioners for Foreign Missions. By Rufus Anderson, D. D. Boston: Crocker & Brewster. 1840. pp. 22.

The text on which this sermon is founded is Phil. i. 23, “Having a desire to depart and to be with Christ, which is far better.” The nature, source and influence of this desire to be with Christ are illustrated by the preacher. In its nature, it is nothing else than a tendency of the soul towards Christ. The source of it is not in the un-renewed heart of man. It has its origin in the love of Christ towards man. This desire keeps the soul in its proper place. It spiritualizes and elevates the mind. It is the true and proper basis of the missionary character. The remarks, of which the preceding statement is a brief outline, formed a very appropriate introduction to the biographical notices of Mr. Spaulding which conclude the discourse. It was long the desire of this beloved missionary to depart and be with Christ, though for the sake of

the perishing heathen, he was willing to endure years of toil and privation. Mr. Spaulding was born in Ludlow, Vt., Dec. 10, 1802. He was hopefully converted in the spring of 1822. In 1828, he graduated at Middlebury College. After this, he completed a regular three years' course in the Seminary at Andover. On the 26th of November, 1831, he sailed, in company with a number of others, as a missionary to the Sandwich Islands. On account of the severe illness both of himself and of his wife, he was obliged to return to this country. He reached Boston, June 27, 1837. In September, "finding his strength increase, he commenced that series of public addresses in different parts of the country, which has given delight to so many tens of thousands, and which will never be entirely forgotten by those who heard him." He died on the 28th of June, 1840. In his prayers and labors and zeal, he has left a rich legacy to his wife and his three orphan children. The sermon of Dr. Anderson is one of uncommon interest, perfectly befitting and full of just thought and glowing emotion.

Memoir of Mrs. Sarah Lanman Smith, late of the Mission in Syria, under the direction of the American Board of Commissioners for Foreign Missions. By Edward W. Hooker, Pastor of the First Congregational Church, Bennington, Vt. Second Edition. Boston: Perkins & Marvin. 1840. pp. 396.

On page 79 of vol. xii. of the American Quarterly Register, we inserted a highly commendatory notice of the first edition of this memoir. After the lapse of a number of months, and a further perusal both of the first and second editions, we are ready to re-affirm all which we there said. It is a delightful volume. It has the stamp of immortality upon it, so far as any thing of this kind can be said to be immortal. It is full of the spirit of the latter days. It is a cluster, in more than one sense, from the land of promise. It is rich with the fruits of a cultivated understanding, of accomplished manners, and of a heart ardently devoted to the Saviour, and to the best interests of those whom he died to redeem.

A new engraved likeness is given in this edition, which is thought to be a decided improvement upon the engraving in the first edition. Some additions have been made to the correspondence of Mrs. Smith, partly from letters not received till after the publication of the first edition, and in part from the original history of her disastrous voyage to Smyrna and from the notes of her last days by Mr Smith. We are informed that what amounts to more than twenty pages of new matter have been inserted in the volume. Space has been made, by enlarging the page and by omitting some of the less important paragraphs in the first edition. We think that the additions materially enhance its value. We can only wish that its circulation may be commensurate with its merits. We can see no reason why a dozen editions should not be spread before the rapidly multiplying thousands of the friends of missions and of sanctified genius.

A Discourse on the Life and Character of the Rev John Thornton Kirkland, D. D., LL. D., formerly Pastor of the Church on Church Green, Boston, and late President of Harvard University, delivered in the Church on Church Green, May 3, 1840. By Alexander Young. Boston: Little & Brown. 1840. pp. 104.

A Discourse delivered in the Church in Brattle Square, on Sabbath, May 3, 1840, occasioned by the death of Rev John Thornton Kirkland, D. D., LL. D., late President of Harvard University. By Francis Parkman, D. D., Pastor of the New North Church. Boston: J. H. Eastburn. 1840. pp. 31.

A Discourse on the Life and Character of the Rev. John Thornton Kirkland, D. D., LL. D., late President of Harvard College, pronounced on Thursday, June 5, 1840, in the New South Church in Boston, before the pupils of President Kirkland, and the Government and Students of the University. By John G. Palfrey, a member of the Class graduated in 1815. Cambridge: John Owen. 1840. pp. 62.

Daniel Kirkland, the grandfather of the President, was born in Saybrook, Ct., 1701, graduated at Yale College in 1720, and was ordained over the Third Church in Norwich, Ct. Dec. 10, 1723. The tenth child and fourth son of Daniel Kirkland, was Samuel, who

was born in Norwich, Nov. 20, 1741. He studied the Mohawk language in Moor's Indian Charity School, at Lebanon, Ct. under the direction of Dr. Wheelock, afterwards President of Dartmouth College. He received a degree at the College of New Jersey in 1765. Nov. 20, 1764, he set off for the country of the Senecas, one of the six nations of Indians, in the interior of the State of New York. On the 19th of June, 1766, he was ordained at Lebanon. In Sept. 1769, he was married to Miss Jerusha Bingham, daughter of Jabez Bingham, of Salisbury, Ct., and a niece of Dr. Wheelock. Their eldest children, John Thornton and George Whitefield, twin brothers, were born at Little Falls, in what is now Herkimer, Herkimer County, N. Y., on the 17th of August, 1770.* The eldest son received the name of John Thornton, from his father's regard for the eminently pious and beneficent English merchant, John Thornton, of London. Soon afterwards, Mr. Kirkland purchased a house and farm in Stockbridge, Ms. Here young Kirkland lived till he went to Andover. He had no school education except such as was common in a frontier village, which was of course very little. This want was well supplied by his mother, who was an excellent and remarkable woman. At the age of thirteen, in 1784, he was placed at Phillips Academy, Andover, then under the care of Dr. Eliphalet Pearson. He was kindly received into the family of Lieutenant Governor Samuel Phillips, who gave him his board, and paid his tuition. He is remembered as "having been of a pleasant disposition, with qualities naturally endearing." After spending two years at Andover, he was admitted, April 4, 1786, at the age of fifteen, into the Freshman class of Harvard College, in advanced standing. He graduated in 1789 with distinguished honors. He particularly excelled in the Latin and metaphysical departments. In an autobiographical paper, Dr. Kirkland says, that he "was never so completely devoted to studies as he ought to have been; and that he wasted much time, much money, some virtue and some health." On the 23d of January, 1788, his mother died, whose irreparable loss he never ceased to deplore.

Immediately after he graduated, Mr. Kirkland returned to Andover, where he spent a year as an assistant in the Academy, then under the charge of Ebenezer Pemberton, LL. D. In 1790, he paid a visit to his father. Returning to Cambridge, he commenced the study of theology, and, in 1792, was appointed tutor in the branches of logic and intellectual philosophy. This office he sustained for two years, with much honor to himself and advantage to the college.

In 1793, Mr. Kirkland began to preach as a candidate for the ministry, and on the 5th of February, 1793, he was ordained pastor of the New South Church in Boston, vacant by the resignation of Rev. Oliver Everett. In 1802, he received from the College of New Jersey the honorary degree of doctor in divinity: and afterwards, the degree of LL. D. from Brown University. He was early chosen a fellow of the American Academy of Arts and Sciences, and was its Vice-President for several years. He was also a fellow of the Massachusetts Historical Society.

In 1810, Dr. Webber, president of Harvard College, died. On the 14th of November, of that year, Dr. Kirkland was installed as his successor. During his administration, the State gave to the College 10,000 dollars annually, for ten years; and the aggregate fund of contributions from this and individual sources, including such as, though then provided for, were not received till later, amounted to not much less than half a million of dollars. Holworthy and University Halls were added to the buildings in the ancient enclosure, while Divinity College was erected in another part of the town, and the Medical College in Boston, for the accommodation of students in those faculties. The law, medical and theological libraries were instituted, and the general library was in-

* Mr. Kirkland had six children, viz: 1. John Thornton; 2. George Whitefield, graduated at Dartmouth College 1792, died in the West Indies about 1808; 3. Jerusha, who was married to John Hosier Lothrop, Esq. of Utica, N. Y.; 4. Sarah, who was married to Francis Amory, Esq. of Milton, Ms.; 5. Samuel, who was graduated at Cambridge in 1803; and 6. Eliza, who was married to Prof. Edward Robinson. Of these, Mrs. Lothrop is the only survivor. Her son, Samuel Kirkland Lothrop, is pastor of the church in Brattle Square, Boston.

creased to nearly double its size, by large gradual additions, and by the splendid gifts of the collections of Palmer, Ebeling and Warden. Five new professorships were founded. A cabinet of minerals was collected, and the cabinets in the departments of medicine and natural philosophy were greatly enriched. There were 1,200 graduates of the College who enjoyed his care, nearly one-fourth of the whole that the College has reared.

Dr. Kirkland resigned his office March 28, 1828. In the autumn, he set off on a journey, with his wife, (a daughter of the Hon George Cabot, whom he had married the preceding year,) through the southern and western parts of the United States. In the spring of 1829, they embarked for Europe, and spent three years and a half in making the tour of Western Europe, the Barbary Coast, Egypt, Palestine, and some parts of Turkey in Europe, Greece and Austria. The remainder of his life, Dr Kirkland passed in the bosom of his friends in Boston. He died on the 26th of April, 1840.

We have thus given a brief sketch of the life of President Kirkland. Very copious details may be found in the discourse of Mr. Young, who seems to have taken much pains in collecting interesting memoranda of the President and of his family. Dr. Parkman's discourse is brief but valuable. It contains some discriminating remarks on the character of Dr. Kirkland, and records some facts which are not found in the other discourses. Dr. Palfrey's Eulogy is elaborate and highly finished. It contains many passages no less just in thought than happy in expression. He describes the president's relations to the college at considerable length, and with a practised hand. We should be glad to quote several paragraphs from these eloquent productions, did our limits permit.

Salvation by Grace. A Sermon preached at the Funeral of the Rev. John Hubbard Church, D. D., who died at Pelham, N. H., June 12, 1840. By Leonard Woods, D. D., Professor in the Theological Seminary, Andover. National Preacher. Aug. 1840.

Dr. Church was a very pious, useful, and devoted minister of the gospel for many years. He graduated at Harvard College in 1797, in the class with Dr. Woods. He was a member of the American Board of Commissioners for Foreign Missions, of the Boards of Trustees of Phillips Academy, Andover, and of Dartmouth College, Vice President of the New Hampshire Bible Society, President of the New Hampshire Missionary Society, and Secretary of the New Hampshire General Association, from its organization in 1809, till his death. Dr. Church appeared uniformly to exhibit the love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, and temperance, which are the legitimate fruits of the Spirit. He was extensively known, loved, and honored. The Sermon of Dr. Woods is a faithful, affectionate and just tribute to the character of his venerable friend, especially as that character was based on the distinguishing doctrines of grace. The text is 2 Timothy, i. 18; a text which Dr. Church himself selected in his last sickness.

QUARTERLY LIST

OF

ORDINATIONS AND INSTALLATIONS.

The following statistics of Ordinations, Installations, and Deaths of Clergymen, are as extensive and accurate as we can make them from the papers published by the different denominations of Christians to which we have access.

JOHN S. DAVENPORT, Cong. inst. pastor, Gorham, Maine, July 16, 1840.

DANIEL SEWALL, Cong. inst. pastor, Scarborough, Me., July 26.

B. G. KINNE, Bap. ord. pastor, Jefferson, New Hampshire, June 25, 1840.

ALFRED A. CONSTANTINE, Bap. ord. For Miss., Mt.

Holley, Vermont, July 2, 1840.

SAMUEL R. HALL, Cong. inst. pastor, Craftsbury, Vt.

July 8.

T. H. CANFIELD, Cong. ord. pastor, Bakersfield, Vt. Aug.

15.

E. C. BIRGE, Cong. ord. pastor, East Berkshire, Vt. Aug. 27.

JONATHAN HERDICK, Cong. ord. pastor, Sharon, Vt.

Sept. 11.

MOSES MILLER, Cong. inst. pastor, Hawley, Massachusetts, May 20, 1840.

GEORGE D. FELTON, Bap. ord. pastor, Westminster, Ms.

June 18.

ERASMUS D. MOORE, Cong. inst. pastor, Barre, Ms.

July 1.

SAMUEL D. PARKER, Epis. ord. priest, Vandeusenville,

Ms. July 8.

NATHANIEL W. WILLIAMS, Bap. inst. pastor, Malden,

Ms. July 26.

DAVID TILTON, Cong. inst. pastor, Gloucester, Ms. Aug.

12.

ROBERT CRAWFORD, Cong. inst. pastor, Adams, Ms.

Aug. 20.

ENOCH HUTCHINSON, Bap. inst. pastor, Framingham, Ms.

Aug. 21.

ANDREW POLLARD, Bap. inst. pastor, Holden, Ms. Sept. 2.
 WILLIAM SMITH, Bap. ord. pastor, Chelsea, Ms. Sept. 11.
 TOBIAS PINKHAM, Bap. ord. Evang. Lowell, Ms. Sept. 24.
 JOSEPH HARRINGTON, JR. Unit. ord. Evang. Boston, Ms. Sept. 27.

DANIEL C. FROST, Cong. ord. pastor, Hampton, Connecticut, July 13, 1840.
 JAMES W. C. PENNINGTON, Cong. inst. pastor, Hartford, Ct. July 16.
 PHILO R. HURD, Cong. ord. pastor, Watertown, Ct. July.

WILLIAM PITCHER, Ref. Dutch, inst. pastor, at the Bight, New York, March, 1840.
 ASAHEL B. CONSON, Ref. Dutch, inst. pastor, Amity, N. Y. July 16.
 SAMUEL W. RAYMOND, Pres. ord. Evang. Springport, N. Y. July 1.
 LEWIS HAMILTON, Pres. inst. pastor, Addison, N. Y. July 2.
 SAMUEL M. HASKINS, Epis. ord. priest, Williamsburgh, N. Y. July 5.
 CALEB CLAPP, Epis. ord. priest, Astoria, N. Y. July 9.
 ARTHUR BURTIS, Cong. inst. pastor, Oxford, N. Y. July 22.
 W. H. A. BUSSELL, Epis. ord. priest, Troy, N. Y. Aug. 2.
 GEORGE B. EASTMAN, Epis. ord. priest, Troy, N. Y. Aug. 2.
 SAMUEL STEPHENSON, Pres. inst. pastor, Galway, N. Y. Aug. 6.
 ANDREW HULL, Epis. ord. priest, Otego, N. Y. Aug. 9.
 ALFRED H. TAYLOR, Bap. ord. pastor, Lansingburgh, N. Y. Aug. 12.
 ALEXANDER MONTGOMERY, Pres. inst. pastor, Mayville, N. Y. Aug. 12.
 JOHN A. SPOONER, Epis. ord. priest, Glens Falls, N. Y. Aug. 18.
 DAVID FOOT, Bap. ord. pastor, Nassau, N. Y. Sept. 2.
 HIRAM STAWSON, Cong. inst. pastor, Whitehall, N. Y. Sept. 17.

DANIEL H. GILLETTE, Bap. ord. pastor, Rahway, New Jersey, July 29, 1840.

MATTHEW SEMPLÉ, Bap. ord. pastor, Hatborough, Pennsylvania, July, 1840.
 JOSEPH ADDERLEY, Epis. ord. priest, Alleghany, Pa. Aug. 22.
 ENOS WOODWARD, Epis. ord. priest, Alleghany, Pa. Aug. 24.

MOSES HOGE HUNTER, Pres. ord. Evang. Winchester, Virginia, June 27, 1840.
 A. J. KAVENWORTH, Pres. inst. pastor, Petersburg, Va. July.

THOMAS WICKES, Cong. inst. pastor, Marietta, Ohio, July 28, 1840.

BURTON B. CARPENTER, Bap. ord. pastor, Dixon, Illinois, April 28, 1840.
 MEREDITH W. CAFFEY, Bap. ord. pastor, McRaney's Creek, Ill. May 10.
 JACOB WICKIZER, Bap. ord. pastor, Daysville, Ill. May 21.

W. G. BELL, Pres. ord. pastor, Boonville, Missouri, May 24, 1840.

Whole number in the above list, 49.

SUMMARY.

		STATES.
Ordinations.....	29	
Installations.....	20	
Total.....	49	
		Maine..... 2
		New Hampshire..... 1
		Vermont..... 4
		Massachusetts..... 12
		Connecticut..... 3
		New York..... 16
		New Jersey..... 1
		Pennsylvania..... 3
		Virginia..... 2
		Ohio..... 1
		Illinois..... 3
		Missouri..... 1
Pastors.....	35	
Evangelists.....	4	
Precats.....	9	
Missionary.....	1	
Total.....	49	Total..... 49

DENOMINATIONS.

		DATES.
		1840. March..... 1
		April..... 1
		May..... 4
		June..... 4
		July..... 19
		August..... 13
		September..... 7
Total.....	49	Total..... 49

QUARTERLY LIST

OF

DEATHS OF CLERGYMEN.

EDWARD GARRISON, Cong. Sedgwick, Maine, Aug. 4, 1840.

SILAS STEARNS, et. 56, Bap. Bath, Me. Aug. 8.

JEREMIAH SWEAT, et. 34, Meth. Gilmanton, New Hampshire, Aug. 24, 1840.

D. KNOWLES, et. 64, F. W. Bap. Guilford, N. H. Aug.

ALANSON FISH, et. 28, Bap. Ira, Vermont, July 6, 1840.

JAMES HOWE, et. 44, Cong. Pepperell, Massachusetts, July 19, 1840.

NATHANIEL STONE, et. 55, Meth. Mansfield, Ms. July 26.

DANIEL OLIVER, et. 89, Cong. Roxbury, Ms. Aug. 14.

NATHANAELEMMONS, D. D. et. 95, Cong. Franklin, Ms. Sept. 23.

ISAAC LEWIS, D. D. et. 95, Cong. Greenwich, Connecticut, Aug. 27, 1840.

EENEZER K. MAXWELL, et. 56, Pres. Delhi, New York, July 2, 1840.

ROBERT M'KEE, et. 42, Epis. Albany, N. Y. July 27.

HENRY CHANNING, et. 81, Unit. New York, Aug. 27.

ASA HILLYER, D. D. et. 77, Pres. Orange, New Jersey, Aug. 28, 1840.

JOSEPH CAMPBELL, D. D. et. 65, Pres. Milford, N. J. Sept. 6.

SAMUEL S. SNEYD, et. 48, Meth. Philadelphia, Pennsylvania, July 7, 1840.

JONATHAN HUMPHREYS, Bap. Butler Co. Pa. Aug. 3.

JAMES A. NOBILF, et. 27, Epis. Snow Hill, Maryland, Aug. 29, 1840.

JAMES WOOD, et. 89, Meth. Kingswood Hill, Virginia, June 17, 1840.

PHILIP B. WILLEY, et. 35, Epis. Pittsborough, North Carolina, Aug. 18, 1840.

EDWARD THOMAS, Epis. Berkeley, South Carolina, July 11, 1840.

SAMUEL K. HODGES, Meth. Columbus, Georgia, Sept. 8, 1840.

HORACE S. PRATT, et. 45, Pres. Tuscaloosa, Alabama, Aug. 2, 1840.

JEREMIAH HILL, et. 24, Meth. Marion, Ohio, May 20, 1840.

JOHN NORRIS, et. 75, Meth. Windsor, O. Aug.

GEORGE W. COLE, et. 24, Epis. Kalamazoo, Michigan, Aug. 21, 1840.

Whole number in the above list, 26.

SUMMARY.

	AGES.		STATES.
From 20 to 30.....	4	Maine.....	2
30 40.....	2	New Hampshire.....	2
40 50.....	4	Vermont.....	1
50 60.....	3	Massachusetts.....	4
60 70.....	2	Connecticut.....	1
70 80.....	2	New York.....	3
80 90.....	3	New Jersey.....	2
90 100.....	2	Pennsylvania.....	2
Not specified.....	4	Maryland.....	1
Total.....	26	Virginia.....	1
		North Carolina.....	1
Sum of all the ages spec-		South Carolina.....	1
ified.....	1,249	Georgia.....	1
Average age.....	56 3-4	Alabama.....	1
		Ohio.....	2
		Michigan.....	1
		Total.....	26

DENOMINATIONS.

		DATES.
		1840. May..... 1
		June..... 1
		July..... 7
		August..... 14
		September..... 3
Total.....	26	Total..... 26

JOURNAL

OF

THE AMERICAN EDUCATION SOCIETY.

NOVEMBER, 1840.

A MODELL OF CHRISTIAN CHARITIE.

WRITTEN ON BOARD THE ARBELLA, ON THE ATLANTIC OCEAN.

By the Hon. John Winthrop Esqr. In his passage (with a great company of Religious people, of which Christian tribes he was the Brave Leader and famous Governor;) from the Island of Great Brittain to New-England in the North America.
Anno 1630.

[This Article is taken from 27th volume of the Collections of the Massachusetts Historical Society; and is here inserted for the correct views it contains in respect to charitable contributions, and as being the production of a layman of distinguished talents, piety and standing, and also, as exhibiting the religious character of the Pilgrims of New England. The original spelling of the words is retained in the printing.]

CHRISTIAN CHARITIE.

A Modell hereof.

GOD ALMIGHTY in his most holy and wise providence, hath soe disposed of the condition of mankind, as in all times some must be rich, some poore, some high and eminent in power and dignitie; others mean and in submission.

The Reason hereof.

1 *Reas.* First to hold conformity with the rest of his world, being delighted to show forth the glory of his wisdom in the variety and difference of the creatures, and the glory of his power in ordering all these differences for the preservation and good of the whole; and the glory of his greatness, that as it is the glory of princes to have many officers, soe this great king will haue many stewards, counting himself more honored in dispensing his gifts to man by man, than if he did it by his owne immediate hands.

2 *Reas.* Secondly that he might haue the more occasion to manifest the work of his Spirit: first upon the wicked in moderating and restraining them: soe that the riche and mighty should not eate upp the poore nor the poore and dispised rise upp against and shake off their yoke. 2ly In the regenerate, in exercising his graces in them, as in the grate ones, their love, mercy, gentleness, temperance &c., in the poore and inferior sorte, their faith, patience, obedience &c.

3 *Reas.* Thirdly, that every man might have need of others, and from hence they might be all knitt more nearly together in the Bonds of brotherly affection. From hence it appears plainly that noe man is made more honourable than another or more wealthy &c., out of any particular and singular respect to himselfe, but for the glory of his Creator and the common good of the creature, man. Therefore God still reserves the property of these gifts to himself as Ezek. 16. 17. he there calls wealth, *his gold and his silver*, and Prov. 3. 9. he claims their service as his due, *honor the Lord with thy riches &c.*—All men

being thus (by divine providence) ranked into two sorts, riche and poore; under the first are comprehended all such as are able to live comfortably by their own meanes duely improved; and all others are poore according to the former distribution. There are two rules whereby we are to walk one towards another: Justice and Mercy. These are always distinguished in their act and in their object, yet may they both concur in the same subject in eache respect; as sometimes there may be an occasion of showing mercy to a rich man in some sudden danger or distresse, and alsoe doeing of meere justice to a poor man in regard of some perticular contract &c. There is likewise a double Lawe by which wee are regulated in our conversation towards another; in both the former respects, the lawe of nature and the lawe of grace, or the morrall lawe or the lawe of the gospell, to omitt the rule of justice as not properly belonging to this purpose otherwise than it may fall into consideration in some perticular cases. By the first of these lawes man as he was enabled soe withall is commanded to love his neighbour as himself. Upon this ground stands all the precepts of the morrall lawe, which concernes our dealings with men. To apply this to the works of mercy; this lawe requires two things. First that every man afford his help to another in every want or distresse. Secondly, that hee performe this out of the same affection which makes him carefull of his own goods, according to that of our Saviour, (Math.) *Whatsoever ye would that men should do to you.* This was practised by Abraham and Lot in entertaining the angells and the old man of Gibeā. The lawe of Grace or of the Gospell hath some difference from the former; as in these respects, First the lawe of nature was given to man in the estate of innocency; this of the Gospell in the estate of regeneracy. 2ly, the former propounds one man to another, as the same flesh and image of God; this as a brother in Christ allsoe, and in the communion of the same Spirit, and soe teacheth to put a difference between christians and others. *Doe good to all, especially to the household of faith;* upon this ground the Israelites were to putt a difference between the brethren of such as were strangers though not of the Canaanites.

3ly. The Lawe of nature would give no rules for dealing with enemies, for all are to be considered as friends in the state of innocency, but the Gospell commands loue to an enemy. Proofs. *If thine Enemy hunger, feed him; Love your Enemies, doe good to them that hate you.* Math. 5. 44.

This lawe of the Gospell propounds likewise a difference of seasons and occasions. There is a time when a christian must sell all and give to the poor, as they did in the Apostles times. There is a time allsoe when christians (though they give not all yet) must give beyond their ability, as they of Macedonia, Cor. 2. 6. Likewise community of perills calls for extraordinary liberality, and soe doth community in some speciall service for the church. Lastly, when there is no other means whereby our christian brother may be relieved in his distress, we must help him beyond our ability rather than tempt God in putting him upon help by miraculous or extraordinary meanes.

This duty of mercy is exercised in the kinds, Giueing, lending and forgiving.—

Quest. What rule shall a man observe in giueing in respect of the measure?

Ans. If the time and occasion be ordinary he is to giue out of his abundance. *Let him lay aside as God hath blessed him.* If the time and occasion be extraordinary, he must be ruled by them; taking this withall, that then a man cannot likely doe too much, especially if he may leave himselfe and his family under probable means of comfortable subsistence.

Object. A man must lay upp for posterity, the fathers lay upp for posterity and children, and *he is worse than an infidell that provideth not for his owne.*

Ans. For the first, it is plaine that it being spoken by way of comparison, it must be meant of the ordinary and usuall course of fathers, and cannot extend to times and occasions extraordinary. For the other place the Apostle speaks against such as walked inordinately, and it is without question, that he is worse than an infidell who through his owne sloathe and voluptuousness shall neglect to provide for his family.—

Object. The wise man's Eies are in his head, saith Solomon, and foreseeth the plague; therefore he must forecast and lay upp against evill times when hee or his may stand in need of all he can gather.

Ans. This very Argument Solomon useth to perswade to liberallity, Eccle.: *Cast thy bread upon the waters, and for thou knowest not what evill may come upon the land.* Luke 26. *Make you friends of the riches of iniquity;* you will ask how this shall be? very well. For first he that gives to the poore, lends to the lord and he will repay him even in this life an hundredfold to him or his.—*The righteous is ever mercifull and lendeth and his seed enjoyeth the blessing;* and besides wee know what advantage it will be to us in the day of account when many such witnesses shall stand forth for us to witnesse the improvement of our talent. And I would know of those whoe pleade soe much for laying up for time to come, whether they holde that to be Gospell, Math. 16. 19. *Lay not upp for yourselves Treasures upon Earth &c.* If they acknowledge it, what extent will they allowe it? if only to those primitive times, let them consider the reason whereupon our Saviour groundes it. The first is that they are subject to the moathe, the rust, the theife. Secondly, They will steale away the hearte; *where the treasure is there will y^e heart be allsoe.* The reasons are of like force at all times. Therefore the exhortation must be generall and perpetuall, withallwayes in respect of the love and affection to riches and in regard of the things themselves when any speciall service for the church or perticular Distresse of our brother doe call for the use of them; otherwise it is not only lawfull but necessary to lay upp as Joseph did to haue ready uppon such occasions, as the Lord (whose stewards wee are of them) shall call for them from us; Christ gives us an Instance of the first, when hee sent his disciples for the Ass, and bidds them answer the owner thus, the Lord hath need of him: soe when the Tabernacle was to be built, he sends to his people to call for their silver and gold, &c; and yeldes noe other reason but that it was for his worke. When Elisha comes to the widow of Sareptah and findes her preparing to make ready her pittance for herselfe and family, he bids her first provide for him, he challengeth first God's parte which she must first give before shee must serve her owne family. All these teache us that the Lord lookes that when hee is pleased to call for his right in any thing wee haue, our owne interest wee haue, must stand aside till his turne be served. For the other, wee need looke noe further then to that of John 1. *he whoe hath this world's goodes and seeth his brother to neede and shutts upp his compassion from him, how dwelleth the love of God in him,* which comes punctually to this conclusion: if thy brother be in want and thou canst help him, thou needst not make doubt, what thou shouldst doe; if thou louest God thou must help him.

Quest. What rule must wee observe in lending?

Ans. Thou must observe whether thy brother hath present or probable or possible means of repaying thee, if there be none of those, thou must give him according to his necessity, rather then lend him as he requires; if he hath present means of repaying thee, thou art to look at him not as an act of mercy, but by way of Commerce, wherein thou arte to walk by the rule of justice; but if his means of repaying thee be only probable or possible, then is hee an object of thy mercy, thou must lend him, though there be danger of losing it, Deut. 15. 7. *If any of thy brethren be poore &c., thou shalt lend him sufficient.* That men might not shift off this duty by the apparent hazzard, he tells them that though the yeare of Jubile were at hand (when he must remitt it, if hee were not able to repay it before) yet he must lend him and that cheerefully. *It may not grieve thee to give him* (saith hee) and because some might object, why soe I should soone impoverishe myself and my family, he adds with all thy worke &c: for our Saviour, Math. 5. 42. *From him that would borrow of thee turne not away.*

Quest. What rule must we observe in forgiuing?

Ans. Whether thou dost lend by way of commerce or in mercy, if he hath nothing to pay thee, must forgive, except in cause where thou hast a surety or a lawfull pledge; Deut. 15. 2. Every seaventh yeare the Creditor was to quitt that which he lent to his brother if he were poore as appears ver. 8. *Save*

when there shall be no poore with thee. In all these and like cases, Christ was a generall rule, Math. 7. 22. *Whatsoever ye would that men should doe to you, doe yee the same to them allsoe.*

Quest. What rule must wee observe and walke by in cause of community of perill?

Ans. The same as before, but with more enlargement towards others and lesse respect towards ourselves and our owne right. Hence it was that in the primitive Church they sold all, had all things in common, neither did any man say that which he possessed was his owne. Likewise in their returne out of the captivity, because the worke was greater for the restoring of the church and the danger of enemies was common to all, Nehemiah directs the Jews to liberality and readiness in remitting their debts to their brethren, and disposing liberally to such as wanted, and stand not upon their owne dues which they might have demanded of them. Thus did some of our Forefathers in times of persecution in England, and soe did many of the faithful of other churches, whereof wee keepe an honorable remembrance of them; and it is to be observed that both in Scriptures and latter stories of the churches that such as have bene most bountifull to the poore saintes, especially in those extraordinary times and occasions, God hath left them highly commended to posterity, as Zacheus, Cornelius, Dorcas, Bishop Hooper, the Cuttler of Brussels and divers others. Observe againe that the Scripture gives noe caussion to restraîne any from being over liberall this way; but all men to the liberall and cherefull practise hereof by the sweeter promises; as to instance one for many, Isaiah 58. 6. *Is not this the fast I have chosen, to loose the bonds of wickedness, to take off the heavy burdens, to lett the oppressed go free and to breake every yooke, to deale thy bread to the hungry and to bring the poore that wander into thy house, when thou seest the naked to cover them; and then shall thy light brake forth as the morning and thy healthe shall growe speedily, thy righteousness shall goe before God, and the glory of the Lord shall embrace thee; then thou shalt call and the Lord shall answer thee &c.,* Ch. 2. 10. *If thou power out thy soule to the hungry, then shall thy light spring out in darkness, and the Lord shall guide thee continually, and satisfie thy soule in draught, and make fatt thy bones, thou shalt be like a watered garden, and they shall be of thee that shall build the old wast places &c.* On the contrary most heavy curses are layed upon such as are straightened towards the Lord and his people, Judg. 5. *Cursse the Meroshe because he came not to help the Lord. Hee whoe shutteth his eares from hearing the cry of the poore, he shall cry and shall not be heard: Math. 25. Goe ye cursed into everlasting fire &c. I was hungry and ye fedd me not, Cor. 2. 9. 16. He that soweth sparingly shall reape sparingly.* Having already sett forth the practice of mercy according to the rule of God's lawe, it will be useful to lay open the groundes of it allsoe, being the other parte of the Commandment and that is the affection from which this exercise of mercy must arise, the Apostle tells us that this *love is the fullfilling of the lawe*, not that it is enough to loue our brother and soe noe further; but in regard of the excellency of his partes giueing any motion to the other as the soule to the body and the power it hath to sett all the faculties on worke in the outward exercise of this duty; as when wee bid one make the clocke strike, he doth not lay hand on the hammer, which is the immediate instrument of the sound, but sett on worke the first mouer or maine wheele; knoweing that will certainly produce the sound which he intends. Soe the way to drawe men to the workes of mercy, is not by force of Argument from the goodness or necessity of the worke; for though this cause may enforce, a rationall minde to some present act of mercy, as is frequent in experience, yet it cannot worke such a habit in a soule, as shall make it prompt upon all occasions to produce the same effect, but by frameing these affections of loue in the hearte which will as naturally bring forth the other, as any cause doth produce the effect.

The definition which the Scripture giues us of loue is this. *Love is the bond of perfection.* First it is a bond or ligament. 2ly it makes the worke perfect. There is noe body but consists of partes and that which knitts these partes together, giues the body its perfection, because it makes eache parte soe

contiguous to others as thereby they doe mutually participate with each other, both in strengthe and infirmity, in pleasure and paine. To instance in the most perfect of all bodies; Christ and his Church make one body; the severall partes of this body considered a parte before they were united, were as disproportionate and as much disordering as soe many contrary qualities or elements, but when Christ comes, and by his spirit and loue knitts all these partes to himselfe and each to other, it is become the most perfect and best proportioned body in the world, Eph. 4. 16. *Christ, by whome all the body being knitt together by every joint for the furniture thereof, according to the effectuall power which is in the measure of every perfection of partes, a glorious body without spott or wrinkle*; the ligaments hereof being Christ, or his love, for Christ is love, 1 John 4. 8. See this definition is right. *Love is the bond of perfection.*

From hence we may frame these conclusions. 1. First of all, true Christians are of one body in Christ, 1 Cor. 12. 12. 13. 17. *Ye are the body of Christ and members of their parte.* All the partes of this body being thus vnited are made soe contiguous in a speciall relation as they must needes partake of each other's strength and infirmity; joy and sorrowe, weale and woe. 1 Cor. 12. 26. *If one member suffers, all suffer with it, if one be in honor, all rejoyce with it.* 2ly. The ligaments of this body which knitt together are loue. 3ly. Noe body can be perfect which wants its proper ligament. 4ly. This sensibleness and sympathy of each other's conditions will necessarily infuse into each parte a native desire and endeavour, to strengthen, defend, preserve and comfort the other. To insist a little on this conclusion being the product of all the former, the truthe hereof will appeare both by precept and patterne. 1 John 3. 10. *Ye ought to lay doune your lives for the brethren.* Gal. 6. 2. *beare ye one another's burthens, and soe fulfill the laue of Christ.* For patterns wee haue that first of our Saviour whoe out of his good will in obedience to his father, becoming a parte of this body and being knitt with it in the bond of loue, found such a natue sensibleness of our infirmities and sorrowes as he willingly yielded himselfe to deathe to ease the infirmities of the rest of his body, and soe healed theire sorrowes. From the like sympathy of partes did the Apostles and many thousands of the Saintes lay doune theire lives for Christ. Againe the like wee may see in the members of this body among themselves. 1 Rom. 9. Paule could have been contented to have been separated from Christ, that the Jewes might not be cutt off from the body. It is very observable what hee professeth of his affectionate partaking with every member; *whoe is weake* (saith hee) *and I am not weake? whoe is offended and I burne not*; and againe, 2 Cor. 7. 13. *therefore wee are comforted because yee were comforted.* Of Epaphroditus he speaketh, Phil. 2. 30. *that he regarded not his owne life to do him service.* Soe Phebe and others are called *the servants of the church.* Now it is apparent that they served not for wages, or by constraint, but out of loue. The like we shall finde in the histories of the church in all ages; the sweete sympathie of affections which was in the members of this body one towards another; theire chearfullness in serueing and suffering together; how liberall they were without repineing, harbourers without grudgeing, and helpfull without reproaching; and all from hence, because they had feruent loue amongst them; which onely makes the practise of mercy constant and easie.

The next consideration is how this loue comes to be wrought. Adam in his first estate was a perfect modell of mankinde in all their generations, and in him this loue was perfected in regard of the habit. But Adam, rent himselfe from his Creator, rent all his posterity allsoe one from another; whence it comes that every man is borne with this principle in him to loue and seeke himselfe onely, and thus a man continueth till Christ comes and takes possession of the soule and infuseth another principle, loue to God and our brother, and this latter haueing continuall supply from Christ, as the head and roote by which he is vnited, gets the predoining in the soule, soe by little and little expells the former. 1 John 4. 7. *loue cometh of God and every one that loueth is borne of God*, soe that this loue is the fruite of the new birthe, and none can have it but the new creature. Now when this quality is thus formed in the soules of men, it workes like the Spirit upon the drie bones. Ezek. 39. *bone*

came to bone. It gathers together the scattered bones, or perfect old man Adam, and knits them into one body againe in Christ, whereby a man is become againe a living soule.

The third consideration is concerning the exercise of this loue, which is twofold, inward or outward. The outward hath beene handled in the former preface of this discourse. From unfolding the other wee must take in our way that maxime of philosophy. *Simile simili gaudet*, or like will to like; for as of things which are turned with disaffection to eache other, the ground of it is from a dissimilitude or arising from the contrary or different nature of the things themselves; for the ground of loue is an apprehension of some resemblance in the things loued to that which affects it. This is the cause why the Lord loues the creature, soe farre as it hathe any of his Image in it; he loues his elect because they are like himselfe, he beholds them in his beloued sonne. So a mother loues her childe, because shee throughly conceives a resemblance of herselfe in it. Thus it is betweene the members of Christ; eache discernes, by the worke of the Spirit, his owne Image and resemblance in another, and therefore cannot but loue him as he loues himselfe. Now when the soule, which is of a sociable nature, findes anything like to itselfe, it is like Adam when Eve was brought to him. She must be one with himselfe. *This is flesh of my flesh* (saith he) *and bone of my bone*. Soe the soule conceives a greate delighte in it; therefore shee desires nearness and familiarity with it. Shee hath a greate propensity to doe it good and receiues such content in it, as fearing the miscarriage of her beloued, she bestowes it in the inmost closett of her heart. Shee will not endure that it shall want any good which shee can giue it. If by occasion shee be withdrawne from the company of it, shee is still looking towards the place where shee left her beloued. If shee heard it groane, shee is with it presently. If shee finde it sadd and disconsolate, shee sighes and moanes with it. Shee hath noe such joy as to see her beloued merry and thriving. If shee see it wronged, shee cannot bear it without passion. Shee settis noe bounds to her affections, nor hath any thought of reward. Shee findes recompense enough in the exercise of her loue towards it. Wee may see this acted to life in Jonathan and David. Jonathan a valiant man endued with the spirit of love, soe soone as he discovered the same spirit in David had presently his hearte knitt to him by this ligament of loue; soe that it is said he loued him as his owne soule, he takes soe great pleasure in him, that hee strippis himselfe to adorne his beloued. His father's kingdome was not soe precious to him as his beloued David, David shall haue it with all his hearte. Himself desires noe more but that hee may be neare to him to reioyce in his good. Hee chooseth to converse with him in the wilderness even to the hazzard of his owne life, rather than with the greate Courtiers in his father's Pallace. When hee sees danger towards him, hee spares neither rare paines nor perill to direct it. When injury was offered his beloued David, hee would not beare it, though from his owne father. And when they must parte for a season onely, they thought their heartes would have broake for sorrowe, had not their affections found vent by abundance of teares. Other instances might be brought to shewe the nature of this affection; as of Ruthe and Naomi, and many others; but this truthe is cleared enough. If any shall object that it is not possible that loue shall be bred or upheld without hope of requittall, it is graunted; but that is not our cause; for this loue is alluayes vnder reward. It never giues, but it alluayes receives with advantage; First in regard that among the members of the same body, loue and affection are reciprocally in a most equall and sweete kinde of commerce. 2oly. In regard of the pleasure and content that the exercise of loue carries with it, as wee may see in the naturall body. The mouth is at all the paines to receive and mince the foode which serves for the nourishment of all the other partes of the body; yet it hath noe cause to complaine; for first the other partes send backe, by severall passages, a due proportion of the same nourishment, in a better forme for the strengthening and comforting the mouthe. 2ly the labour of the mouthe is accompanied with such pleasure and content as farre exceeds the paines it takes. Soe is it in all the labour of love among Christians. The

partie louing, reapes loue againe, as was showed before, which the soule covetts more then all the wealthe in the world. 3ly. Nothing yeildes more pleasure and content to the soule then when it findes that which it may loue fervently; for to love and live beloved is the soule's paradise both here and in heaven. In the State of wedlock there be many comforts to learne out of the troubles of that Condition; but let such as have tryed the most, say if there be any sweetness in that Condition comparable to the exercise of mutuall loue.

From the former Considerations arise these Conclusions.—1. First, This loue among Christians is a reall thing, not imaginarie. 2ly. This loue is as absolutely necessary to the being of the body of Christ, as the sinews and other ligaments of a naturall body are to the being of that body. 3ly. This loue is a divine, spirituall, nature; free, active, strong, couragious, permanent; undervaluing all things beneath its proper object and of all the graces, this makes us nearer to resemble the virtues of our heavenly father. 4thly It rests in the loue and welfare of its beloved. For the full certain knowledge of those truths concerning the nature, use, and excellency of this grace, that which the Holy Ghost hath left recorded, 1 Cor. 13, may give full satisfaction, which is needful for every true member of this lovely body of the Lord Jesus, to worke upon their heartes by prayer, meditation continuall exercise at least of the speciall [influence] of this grace, till Christ be formed in them and they in him, all in eache other, knitt together by this bond of loue.

It rests now to make some application of this discourse, by the present designe, which gaue the occasion of writing of it. Herein are 4 things to be propounded; *first* the persons, 2ly the worke, 3ly the end, 4thly the meanes. 1. For the *persons*. Wee are a company professing ourselves fellow members of Christ, in which respect onely though wee were absent from each other many miles, and had our employments as farre distant, yet wee ought to account ourselves knitt together by this bond of loue, and, live in the exercise of it, if wee would have comforte of our being in Christ. This was notorious in the practise of the Christians in former times; as is testified of the Waldenses, from the mouth of one of the adversaries *Aeneas Sylvius* “*mutuo ament pene antequam norunt,*” they use to loue any of their owne religion even before they were acquainted with them. 2ly for the *worke* wee have in hand. It is by a mutuall consent, through a speciall overvaluing providence and a more than an ordinary approbation of the Churches of Christ, to seeke out a place of cohabitation and Consorteshipp under a due forme of Government both ciuill and ecclesiasticall. In such cases as this, the care of the publique must oversway all private respects, by which, not only conscience, but meare civill pollicy, dothe binde us. For it is a true rule that particular Estates cannot subsist in the ruin of the publique. 3ly The *end* is to improve our lives to doe more service to the Lord; the comforte and encrease of the body of Christe, whereof we are members; that ourselves and posterity may be the better preserved from the common corruptions of this evill world, to serve the Lord and worke out our Salvation under the power and purity of his holy ordinances. 4thly for the *meanes* whereby this must be effected. They are twofold, a conformity with the worke and end wee aime at. These wee see are extraordinary, therefore wee must not content ourselves with usuall ordinary meanes. Whatsoever wee did, or ought to have done, when wee liued in England, the same must wee doe, and more allsoe, where wee goe. That which the most in their churches mainetaine as truthe in profession onely, wee must bring into familiar and constant practise; as in this duty of loue, wee must loue brotherly without dissimulation, wee must loue one another with a pure hearte fervently. Wee must beare one anothers burthens. We must not looke onely on our owne things, but allsoe on the things of our brethren. Neither must wee thinke that the Lord will beare with such faileings at our hands as he dothe from those among whome wee have lived; and that for these 3 Reasons; 1. In regard of the more neare bond of mariage between him and us, wherein hee hath taken us to be his, after a most strickt and peculiar manner, which will make them the more jealous of our loue and obedience. Soe he tells the people of Israel,

you onely have I knowne of all the families of the Earthe, therefore will I punishe you for your Transgressions. 2ly, because *the Lord will be sanctified in them that come neare him.* We know that there were many that corrupted the service of the Lord; some setting upp altars before his owne; others offering both strange fire and strange sacrifices allsoe; yet there came noe fire from heaven, or other sudden judgement upon them, as did upon Nadab and Abihu, whoe yet wee may think did sinne presumptuously. 3ly When God gives a speciall commission he lookes to have it strictly observed in every article. When he gave Saule a commission to destroy Amaleck, Hee indented with him upon certain articles, and because hee failed in one of the least, and that upon a faire pretense, it lost him the kingdom, which should have beene his reward, if hee had observed his commission. Thus stands the cause betweene God and us. We are entered into Covenant with Him for this worke. Wee haue taken out a commission. The Lord hath given us leave to drawe our own articles. Wee haue professed to enterprise these and those accounts, upon these and those ends. Wee have hereupon besought Him of favour and blessing. Now if the Lord shall please to heare us, and bring us in peace to the place we desire, then hath hee ratified this covenant and sealed our Commission, and will expect a strict performance of the articles contained in it; but if wee shall neglect the observation of these articles which are the ends wee have propounded, and, dissembling with our God, shall fall to embrace this present world and prosecute our carnall intentions, seeking greate things for ourselves and our posterity, the Lord will surely breake out in wrathe against us; be revenged of such a [sinful] people and make us knowe the price of the breache of such a covenant.

Now the onely way to avoyde this shipwracke, and to provide for our posterity, is to followe the counsell of Micah, *to doe justly, to love mercy, to walk humbly with our God.* For this end, wee must be knitt together, in this worke, as one man. Wee must entertaine each other in brotherly affection. Wee must be willing to abridge ourselves of our superfluities, for the supply of other's necessities. Wee must uphold a familiar commerce together in all meekeness, gentlenes, patience and liberality. Wee must delight in eache other; make other's conditions our oune; rejoyce together, mourne together, labour and suffer together, allwayes haueing before our eyes our commission and community in the worke, as members of the same body. Soe shall wee *keepe the unitie of the spirit in the bond of peace.* The Lord will be our God, and delight to dwell among us, as his oune people, and will command a blessing upon us in all our wayes. Soe that wee shall see much more of his wisdom, power, goodness and truthe, than formerly wee haue been acquainted with. Wee shall finde that the God of Israell is among us, when ten of us shall be able to resist a thousand of our enemies; when hee shall make us a prayse and glory that men shall say of succeeding plantations, "*the Lord make it likely that of New England.*" For wee must consider that wee shall be as a city upon a hill. The eies of all people are upon us. Soe that if wee shall deale falsely with our God in this worke wee haue undertaken, and soe cause him to withdrawe his present help from us, wee shall be made a story and a by-word through the world. Wee shall open the mouthes of enemies to speake evill of the wayes of God, and all professors for God's sake. Wee shall shame the faces of many of God's worthy servants, and cause their prayers to be turned into curses upon us till wee be consumed out of the good land whither wee are a going.

I shall shutt upp this discourse with that exhortation of Moses, that faithfull servant of the Lord, in his last farewell to Israell, Deut. 30. *Beloued there is now sett before us life and good, Death and evill, in that wee are commanded this day to loue the Lord our God, and to loue one another, to walke in his wayes and to keepe his Commandements and his Ordinance and his lawes,* and the articles of our Covenant with him, *that wee may liue and be multiplied, and that the Lord our God may bless us in the land whither wee goe to possesse it. But if our heartes shall turne away, soe that wee will not obey, but shall be seduced, and worshipp and serue other Gods,* our pleasure and proffits, *and serue them;* it is

propounded unto us this day, *wee shall surely perishe out of the good land whither wee passe over this vast sea to possesse it :*

Therefore lett us choose life
that wee, and our seede
may liue, by obeying His
voyce and cleaveing to Him,
for Hee is our life and
our prosperity.

SYNOPSIS OF TRIENNIAL CATALOGUES OF COLLEGES, RECENTLY PUBLISHED.

COLLEGE OF NEW JERSEY.

THE following is a list of those who have graduated each year from the commencement of the institution, and also of those who have entered the Christian ministry.

Year.	Grad.	Min.	Year.	Grad.	Min.	Year.	Grad.	Min.	Year.	Grad.	Min.
1748,	6	4	1772,	22	15	1796,	21	3	1819,	33	5
1749,	7	5	1773,	29	13	1797,	30	6	1820,	43	8
1750,	6	2	1774,	20	8	1798,	14	0	1821,	40	7
1751,	10	6	1775,	27	10	1799,	17	1	1822,	39	9
1752,	6	3	1776,	27	8	1800,	10	4	1823,	37	7
1753,	15	5	1777,	7	0	1801,	16	3	1824,	47	7
1754,	19	13	1778,	5	3	1802,	26	3	1825,	39	5
1755,	12	5	1779,	6	0	1803,	21	1	1826,	29	5
1756,	11	3	1780,	6	0	1804,	39	5	1827,	28	3
1757,	22	11	1781,	6	1	1805,	42	5	1828,	25	4
1758,	18	5	1782,	11	2	1806,	54	3	1829,	26	4
1759,	18	8	1783,	14	2	1807,	35	1	1830,	20	4
1760,	11	7	1784,	24	1	1808,	39	8	1831,	33	7
1761,	14	6	1785,	10	2	1809,	44	8	1832,	22	2
1762,	21	7	1786,	25	3	1810,	26	4	1833,	43	4
1763,	19	12	1787,	23	4	1811,	24	1	1834,	37	7
1764,	14	9	1788,	19	2	1812,	38	3	1835,	53	3
1765,	31	11	1789,	21	3	1813,	33	5	1836,	66	0
1766,	31	10	1790,	14	1	1814,	30	10	1837,	55	0
1767,	11	2	1791,	25	2	1815,	40	14	1838,	75	0
1768,	11	5	1792,	37	4	1816,	34	8	1839,	74	0
1769,	18	7	1793,	21	2	1817,	21	8			
1770,	22	12	1794,	27	6	1818,	43	10			
1771,	12	2	1795,	33	3				92 yrs.	2,388	466

Of those who have graduated in the regular course of study, 20 have been Presidents of colleges; 38 have been Professors in colleges or theological seminaries; 14 have been Governors of States; 29 have been Senators in Congress; 50 have been Representatives in Congress. In addition to the above alumni, 440 have received honorary degrees, making in the whole 2,828 who have received degrees at the Institution. Of the 2,388 alumni, 1,446 are still living; and of the 466 ministers, only 212 are now living.

AMHERST COLLEGE.

Year.	Grad.	Min.	Year.	Grad.	Min.	Year.	Grad.	Min.	Year.	Grad.	Min.
1822,	2	1	1827,	23	17	1832,	38	6	1837,	51	5
1823,	5	4	1828,	40	23	1833,	37	13	1838,	41	0
1824,	18	12	1829,	39	23	1834,	40	12	1839,	57	0
1825,	23	11	1830,	33	21	1835,	37	13			
1826,	30	17	1831,	60	26	1836,	40	4	18 yrs.	614	203

Amherst College was established in 1821. Its first President was Rev. Zephaniah Swift Moore, D. D. He continued to officiate until his death in 1823. Since that time

the Rev. Heman Humphrey, D. D. has presided over the Institution. The first class graduated in 1822, and consisted only of two—the Rev. Pindar Field, and Prof. Ebenezer Strong Snell. There have graduated at the College, in the regular course of instruction, 614 different individuals, of whom 36 have died, and 578 still survive. Of the 207 who have entered the ministry, 9 only of them have deceased, leaving 198 to proclaim the gospel of salvation. Of those who have graduated, 2 have been Presidents of colleges, and 14 have been Professors in colleges or theological seminaries. In addition to those who have graduated in the regular course of study, 33 have received honorary degrees, making in all who have received degrees at the Institution, 647.

DICKINSON COLLEGE.

Year.	Grad.	Min.	Year.	Grad.	Min.	Year.	Grad.	Min.	Year.	Grad.	Min.
1787,	9	2	1801,	0	0	1815,	13	1	1829,	32	5
1788,	11	7	1802,	8	4	1816,	6	0	1830,	6	2
1789,	9	1	1803,	5	4	1817,	0	0	1831,	5	0
1790,	12	3	1804,	0	0	1818,	0	0	1832,	0	0
1791,	0	0	1805,	11	6	1819,	0	0	1833,	0	0
1792,	33	6	1806,	4	2	1820,	0	0	1834,	0	0
1793,	0	0	1807,	0	0	1821,	0	0	1835,	0	0
1794,	20	5	1808,	11	4	1822,	2	0	1836,	0	0
1795,	24	6	1809,	15	5	1823,	19	14	1837,	7	0
1796,	0	0	1810,	4	0	1824,	24	14	1838,	13	0
1797,	9	4	1811,	10	1	1825,	20	9	1839,	17	0
1798,	24	10	1812,	26	1	1826,	9	3	1840,	19	0
1799,	8	5	1813,	15	2	1827,	22	3			
1800,	5	2	1814,	23	2	1828,	21	7	54 yrs.	531	140

From the alumni, there have been furnished 9 Presidents of colleges; 8 Professors in colleges; 5 Judges of Supreme Courts; 3 Senators and 8 Representatives in Congress. The degree of bachelor of laws has been conferred on 27, and 39 have received some honorary degree; among others we notice that of doctor in divinity, conferred on the Rev. Thomas Scott, author of the Commentary on the Bible. Of the 531 alumni, 131 have deceased; and of the ministers, 106 still live.

BOWDOIN COLLEGE.

Year.	Grad.	Min.	Year.	Grad.	Min.	Year.	Grad.	Min.	Year.	Grad.	Min.
1806,	7	1	1816,	11	1	1825,	37	7	1834,	35	6
1807,	3	0	1817,	8	3	1826,	31	3	1835,	30	6
1808,	6	1	1818,	19	5	1827,	32	5	1836,	25	2
1809,	5	1	1819,	11	1	1828,	20	6	1837,	41	0
1810,	12	4	1820,	12	3	1829,	28	7	1838,	29	0
1811,	6	0	1821,	21	5	1830,	19	3	1839,	25	0
1812,	7	2	1822,	24	3	1831,	21	6	1840,	31	0
1813,	5	0	1823,	33	4	1832,	27	5			
1814,	15	1	1824,	13	3	1833,	24	10	35 yrs.	683	103
1815,	8	1									

Of those who have graduated in the regular course of study, 4 have been Presidents of colleges; 16 Professors in colleges or theological seminaries; one has been Governor of a State; one Senator in Congress; and 5 Representatives in Congress. The degree of doctor in medicine has been conferred on 481 in a regular course of study; and 107 have received honorary degrees. Of the alumni, 91 have deceased, and 592 still survive; and of the ministers only 8 have died, leaving 95 still to preach the gospel.

UNIVERSITY OF THE CITY OF NEW YORK.

This Institution was established in 1831, and is now under the presidency of the Hon. Theodore Frelinghuysen, LL. D. The graduates in successive years have been as follows.

Year.	Grad.	Year.	Grad.	Year.	Grad.	Year.	Grad.
1833,	3	1835,	14	1837,	13	1839,	27
1834,	9	1836,	26	1838,	13		Total, 105.

Honorary degrees have been conferred on 9 individuals.

COLUMBIAN COLLEGE.

This Institution was incorporated in 1821, and from it the following number of individuals have received the degree of bachelor of arts.

Year.	Grad.	Year.	Grad.	Year.	Grad.	Year.	Grad.
1824,	3	1831,	12	1835,	5	1839,	9
1825,	13	1832,	3	1836,	3		—
1826,	13	1833,	4	1837,	11	Total,	99
1829,	7	1834,	1	1838,	15		

Seventy-four in regular course of study have received the degree of doctor in medicine; and 14 have received honorary degrees of some kind.

WESTERN RESERVE COLLEGE.

This College was founded in 1826, and has conferred the bachelor's degree on the following number of persons in the regular course of study, 3 of whom have deceased. Seven have received honorary degrees.

Year.	Grad.	Min.	Year.	Grad.	Min.	Year.	Grad.	Min.	Year.	Grad.	Min.
1830,	4	4	1833,	7	2	1836,	5	1	1839,	8	0
1831,	2	0	1834,	8	3	1837,	5	1		—	—
1832,	4	1	1835,	7	1	1838,	1	0	Total,	51	13

SYNOPSIS OF TRIENNIAL CATALOGUES OF THEOLOGICAL SEMINARIES, RECENTLY PUBLISHED.

GENERAL THEOLOGICAL SEMINARY OF THE PROTESTANT EPISCOPAL CHURCH IN THE UNITED STATES.

Located in the City of New York.

This Seminary was established in 1817, and at it the following number of individuals have received their theological education as specified. *Thirteen* of them have deceased.

Year.	Grad.	Year.	Grad.	Year.	Grad.	Year.	Grad.
1822,	1	1827,	5	1832,	9	1837,	24
1823,	5	1828,	6	1833,	11	1838,	26
1824,	2	1829,	8	1834,	12	1839,	17
1825,	2	1830,	2	1835,	17		—
1826,	6	1831,	5	1836,	28	Total,	186

THEOLOGICAL SEMINARY OF THE PROTESTANT EPISCOPAL CHURCH IN THE DIOCESE OF VIRGINIA.

This Seminary commenced operations in 1822, and has sent forth 126 preachers of the gospel in the following order. *Eight* of them have deceased.

Year.	Grad.	Year.	Grad.	Year.	Grad.	Year.	Grad.
1823,	1	1828,	6	1833,	6	1838,	5
1824,	3	1829,	8	1834,	20	1839,	8
1825,	6	1830,	5	1835,	11		—
1826,	8	1831,	9	1836,	6	Total,	126
1827,	3	1832,	9	1837,	12		

THEOLOGICAL SEMINARY, COLUMBIA, S. C.

This Seminary was established in 1828, and went into operation in 1831. Forty-seven individuals have pursued their studies at the Institution, though 12 of them did not finish the regular course. *Four* of them have died.

1833,	8	1835,	12	1837,	6
1834,	8	1836,	7	1838,	6—Total, 47.

THEOLOGICAL INSTITUTE OF CONNECTICUT.

This Seminary was founded in 1833, and incorporated in 1834. The number who pursued their theological studies at it is 58, as inserted below. Of these, 12 did not finish the whole course of study:

1836,	9	1838,	12	1840,	13—Total, 58.
1837,	13	1839,	11		

ANNIVERSARIES OF SOCIETIES CONNECTED WITH THE AMERICAN EDUCATION SOCIETY.

CONNECTICUT BRANCH.

THE Fourteenth Annual Meeting of the Connecticut Branch of the American Education Society was held at New Haven, in connection with the meeting of the General Association, on Tuesday, June 16th, 1840, at 7½ o'clock, P. M. President Day was called to the chair. The meeting was opened with prayer by Rev. Mr. Walker of Brattleboro', Vt. The Reports of the Treasurer and Directors were read by the Secretary, the Rev. Mr. Riddel, and accepted. The meeting was then addressed by Rev. Joseph Emerson, Agent of the Parent Society, Rev. Benjamin F. Meigs, Missionary of the American Board at Ceylon, and Rev. Chauncey D. Eddy, from Saratoga Springs.

After the public exercises were concluded, the following persons were elected as officers of the Branch for the ensuing year :

Hon. Thomas Day, Esq., President; Joseph Battell, Esq., Vice President; Rev. Samuel H. Riddel, Secretary; Eliphalet Terry, Esq., Treasurer; Rev. Jeremiah Day, D. D., LL. D., Rev. Joel Hawes, D. D., Rev. Nathaniel W. Taylor, D. D., Rev. Bennet Tyler, D. D., Rev. Chauncey A. Goodrich, D. D., Rev. Leonard Bacon, Rev. William W. Turner, Rev. Horace

Hooker, Rev. Horace Bushnell, Rev. Oliver E. Daggett, Prof. Benjamin Silliman, Prof. Dennison Olmsted, Directors.

Extract from the Fourteenth Annual Report of the Directors.

The Directors in presenting their Fourteenth Annual Report, would notice first of all, with an unfeigned expression of gratitude, the manifest smiles of the great Head of the church, upon the cause in behalf of which their solitudes, and their exertions to some extent, have been engaged. The period of trial through which the churches are now passing, in respect to the acquisition of means for the support of the various benevolent enterprises, is well fitted to bring those especially, on whom any share of responsibility in relation to their management has been cast, to realize their absolute dependence upon the assistance of an Almighty arm. Any measure of continued prosperity in these trying circumstances, is fitted to awaken a peculiar sense of the riches of the divine goodness, and to inspire a genuine feeling of encouragement and confidence in the prosecution of every good work.

From the Report of the Treasurer it appears that the total amount of the receipts into the Treasury during the year has been \$5,549 95.

Of this sum, \$440 80 have been refunded by beneficiaries. An income of \$540 00 has accrued from interest on permanent funds; and \$4,569 15 has been contributed to the cause directly by the churches, and

by individuals. This amount exceeds the contributions of last year by \$757 32. The amount refunded by beneficiaries is likewise greater than last year, by a difference of \$264 80.

The appropriations during the year to the beneficiaries in the State have amounted to \$5,214 82. The Treasurer acknowledges a balance on hand, at the present time, of \$207, which is only a trifle less than the balance in the Treasury at the commencement of the year. The Branch has, therefore, sustained its own operations, the past year, without calling upon the Parent Society.

The Rev. Joseph Emerson, who has been employed for several years as an agent by the Parent Society, has devoted a considerable portion of his time during the year, to the collection of funds, and other duties connected with the objects of his agency, in this State. To the judicious and diligent exertions of Mr. Emerson, we are doubtless to ascribe, in a good degree, the comparatively improved state of the funds, as exhibited by the Treasurer's report. From him the Directors are happy to learn, not only that his visits to the several churches have been most kindly received, but also that, notwithstanding the drawbacks occasioned by the embarrassments of the times, and by the various popular objections which the Education Society, especially in such an exigency, has to encounter, the great object which the Society is endeavoring to promote, finds a place very generally in the affections, charities and prayers, of those enlightened friends of Zion in the State, to whom its claims have been adequately presented.

Among the means which have been blessed to the advancement of this cause, and to its increasing establishment in the confidence of the churches, the able advocacy of many of the pastors, and their active co-operation with the other agencies employed, are to be recognized with special satisfaction. As a peculiar concern for the honor and influence of the ministerial office, must ever be natural to those who are themselves clothed with its sacred functions, and as a special responsibility is devolved on them in respect to its perpetuity in the church, and, also, in respect to the qualifications of those to whom they must in succession, transmit this important trust, we have a guaranty that, so long as the ministers of Christ are true to their Master, and to themselves, and so long as a necessity for special exertions may continue, they will not fail to regard the enterprise in which we are engaged, as peculiarly their own.

The number of ministers now filling the pastoral relation within our limits, who have been assisted in their early preparation for the ministry, by means which the churches had consecrated for this sacred purpose, is now considerable. From these, almost

without exception, the Society receives the most substantial proofs of grateful attachment, in the form of active efforts for the promotion of its interests.

But while we speak of the clergy as the natural friends and allies of the Education Society, we do not intend to intimate that the obligation which rests upon the churches in reference to this object, is of a slight or secondary character. It is for their sakes that the ministry is provided. It is through the ministry, as an instrumentality ordained of God, that the existence of the church is perpetuated from age to age, is edified and built up within herself, and enabled to extend her victories of truth and love over increasing portions of the once bleeding and benighted realm of the God of this world. Whatever, in the riches of spiritual attainments, or the pleasures of active usefulness, is dear to the heart of any Christian in a private sphere, is a consideration which, when justly viewed, must exalt his estimate of the value of the public ministry which God has ordained, since it is to the influence of this living instrumentality, blest as it ever is of heaven, that the sublimest joys of the Christian life, whether in receiving or imparting good, are to be referred.

We may ask then whether every church in the State is now discharging towards the ministry, as an instrumentality to be furnished and employed for the conversion of the whole world, the full obligations which the reception of such benefits creates? These obligations cannot be fully discharged, by merely sustaining each church for itself, a laborer in its own vineyard. The extensive tracts of the moral wilderness, which cover so large a portion of the earth, will create for years, and perhaps centuries to come, an increasing demand for ministers of the word, to be supplied in a great measure, especially at first, from Christian lands. How many heralds of the cross will be required to go forth from our midst, before the heathen nations will begin to be generally awakened to a perception of their spiritual wants! How many, before their desolations will be so far reclaimed, that they can be expected to rear up competent Christian teachers, on their own soil! A mere allusion to these considerations, is sufficient in this place, to justify the expression of our honest conviction, that the churches of our favored State, will be found to have come short of their duty, unless they make it their endeavor to prepare and send out into the destitute portions of our own and other lands, a number of spiritual laborers, at least equal to that which must be retained for their own supply. We do not say that this must be accomplished exclusively through the medium of Education Societies. But that such instrumentalities are necessary in their appropriate sphere, to co-operate in so great a work, is what, it would seem, none can fail to perceive.

There is, moreover, so far as the supply of our own country is concerned, a peculiar call for the interposition of this effort of Christian beneficence. One of the privileges which must be dear to the people of this country, so long as the present structure of civil society remains, is the opportunity afforded to every class of the citizens, by the force of personal merit and exertion, to make their way to the most honorable and responsible departments of the public service. The ministry is not an exception to the application of this remark. It is not the sons of the wealthy, the educated, and the refined alone, nor chiefly these who are enabled to enter the service of the church. The door is wide open to diligence, talent and piety, in what condition soever of life they are found. The great advantage of this is, that, in our country, the ministry being of the people, will be eminently a ministry for the people. Those who are set apart to labor in this work will, in all the essential points of personal character, be like unto their brethren.

But a danger is here to be noted and avoided. The ministry must not be degraded in the respect and confidence of the people in consequence of its intimate hold upon their affections and sympathies. The ministry which the people may create for themselves, it should be their aim to make, as much as possible superior to themselves, in the ability required for the exercise of its functions. The importance of a sound education, therefore, must be recognized and insisted on; and its attainment must be brought within the reach of every class of our young men who may with reason, deem it their duty to devote their lives to the work of preaching the gospel. The better to secure this important result, Education Societies have been raised up. For the great good which they have accomplished, let the praise be given to God alone. In a delightful though difficult part of his work we trust we have been engaged; and it is to the guidance of his wisdom and the strength of his hand that all our prosperity and usefulness are to be ascribed.

The Connecticut Branch of the American Education Society is virtually composed of the whole body of Congregational ministers in this State. This General Association, for the time being, is the Society, to whom this Report is respectfully submitted. How solemn and interesting, therefore, viewed in its spiritual, as well as in its ecclesiastical relations, is the aspect of the present occasion! Laborers in one of the fairest portions of Zion's earthly heritage, we are assembled under the shade of one of her most hallowed and lovely bowers, to pray and consult together for those, whom we would fain acceptably present to Christ as candidates for the sacred commission, which we ourselves must so soon resign. In the spirit of this duty, therefore, may we not

now with humble assurance commend our continued labors to the blessing of our Lord and Master? In labors and in plans like these, will he not be pleased to recognize one heart in us all; which prays, *Thy kingdom come?*



MAINE BRANCH.

EXTRACTS from the Report of the Directors of the Maine Branch of the American Education Society.

Systematic efforts for the purpose of aiding indigent young men of promising talents and piety in obtaining an education for the Christian ministry have been made in this State for many years. A Society for this purpose existed among us for some time before the organization of the American Education Society. The Maine Branch of that noble Institution, which now holds its twenty-second anniversary, was formed in Nov. 1818. Since its formation it has aided 234 young men. Of the whole number, 95 after completing their preparatory studies, have become preachers of the everlasting gospel. Four have not been suffered to continue by reason of death. Of forty-nine known to be living as settled pastors, or stated supplies, 1 is in Michigan, 1 in Ohio, 2 in New York, 1 in Connecticut, 1 in Rhode Island, 2 in New Hampshire, 2 in Vermont, 7 in Massachusetts, and 32 in Maine. One is a College Professor, 2 or 3 others are employed, perhaps permanently, in teaching—one has gone forth to Constantinople to preach the gospel to the Armenians—one to the Indians beyond the Rocky Mountains—two have been ordained to the work of Foreign Missions—and two besides are expecting to be engaged in it. Others are either ordained ministers without pastoral charge, or licentiates that have not received ordination. A goodly number of the former beneficiaries of this Society, we know to have been very successful in winning souls unto Christ. Thirteen, it is understood, have recently seen the pleasure of the Lord prospering in their hands.

Of those who have in former years been under our patronage, some either in this State without the aid of this Society, or in other States are pursuing their studies, or endeavoring by the instruction of schools, or by other employments, to procure the means of defraying their own expenses. Of those who were reported as beneficiaries at the last annual meeting, 11 have left the institution in Bangor and are now preaching the gospel, 12 have not applied during the year for further aid, and one has been dismissed for want of satisfactory evidence of piety. The whole number assisted during the year is 59. One new beneficiary has been received in the first stage; two in the

second; one in the third. The whole number now on our list is 48; 16 at the Theological Seminary, 20 at college, and 12 preparing for college.

Some of those who might be very useful as preachers of the everlasting gospel, will be discouraged from attempting the necessary preparation, unless charitable aid be afforded. They have not the necessary funds in their own hands. They cannot obtain them from their friends. They may see no reasonable prospect of earning them in time sufficient for obtaining a thorough course of education. Let no aid from the churches be expected—the question, How shall we preach, except we be sent, will seem to them to admit of but one answer—an invincible negative. Providence will be thought to have settled the question, in opposition it may be to their fondest wishes. And must this conclusion be forced upon them? Is there no remedy? Must those vigorous intellects and warm hearts be denied the privilege of laboring for Christ in the work of the holy ministry, and must a perishing world lose the benefit of their services for want of that aid which the churches of the living God, churches that Christ hath purchased with his own blood, could even in hard times easily give them? Ought not those young men, upon whom God may have bestowed his choicest gifts, (for often doth He choose those who are poor in this world to be rich in intellectual and spiritual endowments,) and who might be Baxters, Edwardses, Brainerds and Paysons in the church, to be sought out, invited, encouraged, and if need be, urged to consecrate themselves to His service in the work of Christ's ambassadors? The Lord hath need of them in his work, and shall the churches keep them back?

But why urge the raising up of more ministers, when many even now find it difficult to get employment, and some are leaving the ministry for secular employments? It may be, that some have mistaken their calling, and do well to change it, and that others love so well the serene, pleasant places of New England, that they shrink from fields of labor and usefulness in our own country and in foreign lands, where their services are more urgently needed, and where they might find abundant ministerial employment, and with the aid of missionary societies, the means of subsistence. For the present indeed most of our missionary societies are cramped in their operations, and now all suitable persons who wish a commission can obtain it. But present embarrassments are not always, we trust, to continue. Even if seasons of secular prosperity equal to those of former years should not return, the churches will learn, it may be hoped, in connection with more of frugality and self-denial in their own expenditures, a greater degree of liberality in relation to objects of benev-

olence; so that the streams of their bounty may flow forth more freely and copiously than ever. We trust, brethren, you have not lost your confidence in the onward progress and the ultimate universal triumph of your Redeemer's cause. There may be temporary obstructions and discouragements, calling for deeper humility, stronger faith, more fervent prayers, and more zealous, active effort. But let us not imagine, that any necessity is imposed upon us of retrograde movements, or even remaining stationary in the great enterprise of the world's redemption. The language of God's word and providence and spirit still is, Speak to the children of Israel that they go forward. Let thousands of pious men in the land, possessing the necessary intellectual gifts, commence a course of preparation for the Christian ministry—who does not believe that by the time their preparatory course of study shall be completed, there will be demand and opportunity for the labors of them all? We are not straitened in God. He is opening the way into many a field, while his people are now prepared to contribute. To his people he says, Be ye encouraged. Ask great things. Attempt great things. Look on the fields that are already white unto the harvest. But where are the reapers? Where are the pious young men of Maine? Who among them will consecrate his service to the Lord, and be ready to go wherever He may lead, and to bear the burden and heat of the day in any portion of the vineyard, which his Master may assign him? and who of them not called to the work of the ministry will give freely of his worldly substance to aid in sending forth others into the harvest?

Officers of the Maine Branch of the American Education Society, elected June 24, 1840:—Hon. R. P. Dunlap, President; David Dunlap, Esq., Hon. Wm. P. Richardson, Vice Presidents; Rev. Benjamin Tappan, D. D., Secretary; Prof. William Smyth, Treasurer; Joseph McKeen, Esq., Auditor; Rev. Messrs. D. Thurston, J. W. Ellingwood, A. Cummings, G. E. Adams, D. M. Mitchell, and D. Shepley, Directors.

BOSTON AUXILIARY EDUCATION SOCIETY.

EXTRACTS from the last Annual Report, prepared by Rev. Nehemiah Adams.

Reconciliation is the prominent idea associated in the word of God with the object of the Christian ministry. It is interesting to consider the Christian ministry, both in its appointment and in its purpose, as a manifestation of the same love to man, which

provided a Saviour;—as a necessary part, and, indeed, a characteristic exhibition of that grace which was given us in Christ before the world began.

If we follow a minister of reconciliation along the paths of his professional pursuits, we shall see that the influence of that great motive in the Divine mind which led to the appointment of the ministry, is “like ointment poured forth” in all the acts of his calling. Is he expounding the word of God, or exhorting in the pulpit; is he counselling the little assembly of those whom the Spirit of God has moved to seek salvation; is he conversing by the way side with one whom he casually meets; as an object of pastoral solicitude; is he in the sick chamber, at the bed of death, in the house of mourning; or, surrounded with the lambs of his flock, is he seeking their spiritual good; is he concerned as a peace maker, or in preventing strife; or visiting his people; is he baptizing the young child, or the household, or the adult, or taking the bread and cup of the Lord’s Supper, and giving them to the followers of Christ;—in these, and in all the acts of his ministry, he personifies the love of God that made reconciliation for the transgressors.

This being so, it is incumbent on ministers to be in sympathy, in all their feelings and conduct towards men, with the purpose of heavenly mercy in their appointment. Hence, the early discipline of the passions and dispositions is of importance, and for that purpose, early conversion to God; that by a long expectation of this sacred work, the youthful candidate for the ministry may train his moral qualities to the most favorable state for influencing the minds and feelings of others in being reconciled to God. Should we not make the thought more prominent before the minds of those who are expecting the sacred office, that they are to be ministers of reconciliation; hence that their moral and social feelings, now, should be such as to conduce in the highest measure, hereafter, to a sympathy with the purpose of God in their calling, and that the voice of the spirit of God may breathe in them, like the wind in a harp, which answers with concords to every impulse of its breath. For it is not in accordance with the love of God to man, that the minister of that love should, by reason of misanthropic or repulsive dispositions and feelings, be, as a lyrical writer says, like a lute

“————— with ne’er a string,
Or none besides the bass.”

Look, then, at the Christian ministry, and as you see two rainbows on the cloud, one of them the reflection of the brighter bow, so this ministry is a repetition in some sense of the cross of Christ. Is the cross, besides its efficacious influence in the pardon of sin, the exponent of the love of God? So is the Christian ministry. Whenever you see a

minister of God, you see a proof that God is not willing that any should perish, but that all should come to repentance. The perpetuity, thus far, of this order of men, is a standing illustration of the fact that God is reconciling the world unto himself. We take this occasion, then, to ‘magnify the office’ which this Society seeks to perform, and to commend that object to you as one which is most intimately related to the everlasting plan of reconciling a world to God. In promoting this object, we publish “reconciliation,” spread those “gifts” which Christ received “for men” upon his ascension, and may increase in our own hearts, as much as by any work of benevolence, the impressions of the love of God towards us, and the race of men.

The Society, the past year, has partaken of the embarrassments which have restricted the receipts of all our benevolent institutions. But the Directors are confident that in so far as they are promoting the great instrumentality of the world’s reconciliation to God, they will be provided with the means, and they therefore renewedly cast themselves upon the direction and blessing of the Great Head of the Church, and the co-operation of the friends of this cause.

The amount of receipts by the Treasurer of the Auxiliary since the last meeting of the Society is \$3,927 55.

The number of different individuals assisted by the Parent Society and its Branches since the last anniversary, is as follows:—255 in eight theological seminaries, 484 in 29 colleges, 183 in 57 academies;—amounting in all to 922 in 104 institutions. Of these, 556 were assisted at institutions in the New England States, and 366 at institutions in the Middle, Southern, and Western States. The number of new beneficiaries received during the year is 138. The whole number assisted by the Society since its formation is 3,268, a large proportion of whom have entered the ministry.

ESSEX NORTH AUXILIARY.

EXTRACTS from the Report of the Education Society of Essex North, presented at their Annual Meeting in May last; prepared by Rev. D. T. Kimball, Secretary.

Since our last Anniversary millions of souls, unblessed by the gospel ministry, have gone to judgment, and millions more will go to judgment before the return of another occasion like the present. Shall we slumber over the object of the Education Society, when men by millions are annually perishing for want of ministers, and when the cry of those ready to perish comes to us from the great western valley, and from the dark regions of Africa, and the east, and from the isles of the sea for pastors and for missionaries, to break to them the bread of

life? Shall even care and solicitude for souls immediately around us, dear though they be to us, as our own souls, render us unmindful of our fellow men, who never saw a Bible, who never heard of the Saviour, who never received a message of gospel grace from a minister of Christ? The quick return of this occasion, in connection with the fact that millions of the human family have perished in heathen darkness since we were together, should produce in us a deep conviction, that what we do for raising up and sending forth heralds of salvation among the destitute, as well as for promoting religion among ourselves, should be done speedily.

Another interesting and delightful fact claims our consideration. During the last two years the glad tidings were received, that thousands and thousands of souls in Christian and pagan lands were converted through the instrumentality of Christian ministers, and no inconsiderable part of them through the instrumentality of ministers, *brought forward under the patronage of the Education Society.* Who that loves religion and loves souls does not rejoice in the late wonderful work of God at the Sandwich Islands, a work in some respects exceeding that on the day of Pentecost? Whose heart does not thrill with delight on receiving the glad tidings of ten thousand souls in those recently pagan isles, within a very short period converted unto God? By whose instrumentality were they converted? By the instrumentality of American missionaries, under the direction of our Board. From what quarter did the American Board obtain those missionaries? Twelve of the missionaries that have been sent to those islands, were beneficiaries of the Education Society; and more than one half of those by whose instrumentality the conversions referred to were effected, were from the same source. And yet so unseen is the hand of this society in these operations, that, generally speaking, it is no more remembered, than was a certain poor, wise man, who by his wisdom delivered a besieged city. The conversion of thousands at the Sandwich Islands through the instrumentality of missionaries, educated by this Society, is but one item in the account of its beneficial results. Could all the conversions which have been effected by the same instrumentality be brought at once to view, they would carry conviction to every heart of the great utility of this Society. There is reason to believe, that the number of conversions thus effected, exceeds 200,000 persons. Now if we look to this circumstance, the hopeful conversion of more than 200,000 individuals through the instrumentality of the ministers and missionaries, patronized by this Society, and the probability that their ministry may be blessed to as many more; and then to the probability, that a number far greater will be converted

through the instrumentality of their converts; and that a number vastly greater still through these converts; and that in this line the work of converting mercy will be extended and increased in all subsequent time; if we look at this mighty stream widening and deepening in all succeeding ages, can we doubt, that millions and tens of millions and even hundreds of millions will be brought home to glory, as the result of the operations of the Education Society? In this contemplation what pious and benevolent man is not delighted, and disposed to bless God for his goodness in moving the hearts of his friends to establish this society? While heaven rejoices in view of the multitude already brought into the family of Christ through this instrumentality, shall we not praise God and take courage? Shall we not renew our efforts and push them forward with greater zeal, for the purpose of raising up a host of ministers, through whom millions and millions in Christian and heathen countries may be converted unto God? Fed to the full with the bread of life through the munificence of our Heavenly Father, shall we not imitate his goodness by causing those to share his bounty, who experience a famine of the word? Permitted to lie down in green pastures, and led by the side of still waters, under the care of the great and good Shepherd, shall we not be active in raising up pastors to take the charge of those who are not of his fold, but who are like sheep upon the mountains without any shepherd? How can Christians in a more acceptable manner express their gratitude to God for the blessings of the gospel ministry, than by voluntarily giving their time, their labor, their children, their substance, and influence, to aid in raising up ministers and missionaries for the destitute parts of the earth?

But is there still need of such efforts? After all that has been done, are missionaries and ministers still wanting? A large number are necessary to supply our own country. "We are assured from good authority that in the State of Michigan there are about fifty Presbyterian churches destitute of a pastor, and most of them able and willing to support the ministry without foreign aid. In the State of Indiana there are 40 organized churches with none to break to them the bread of life, and 20 entire counties, where there is no preaching of the Presbyterian or Congregational order. In the State of Illinois, there are also about forty destitute churches, and half as many more places of great promise, were the institutions of the gospel ought to be planted with the least possible delay. In the State of Missouri there are fifty counties, somewhat extensively inhabited, where no Presbyterian or Congregational minister is stationed. There is a range of territory in the South Western section of this State two hundred miles long by a hundred and fifty

broad, more than three times as large as the whole State of Massachusetts, and containing a population of forty thousand, where there is but one Presbyterian and one Congregational minister. The extensive and fertile territory of Wisconsin, extending from Lake Michigan to the Mississippi river, is fast becoming inhabited, chiefly by sons and daughters of New England and New York. The population probably exceeds thirty thousand, and is rapidly increasing, and yet in this territory there are but eight or nine ministers of any denomination." More than a third part of the inhabitants of the United States are destitute of competent teachers of Christianity. And, notwithstanding the efforts which have been made to supply our destitution, the increase of population for the last half century has far outrun the increase of Christian ministers. Who is duly impressed by the facts, that every passing year adds almost half a million to our population, and that the number of ministers is increased but half of that proportion? A great increase of Christian ministers is wanted to prevent a flood of moral desolation from rolling over our country.

In surveying the world we find the proportion of Christian ministers to the population to be about one to a million. The number of ministers needs to be increased at least thirty-fold. And the demand for them in this and in other countries is loud and impressive beyond what we have before known. God in his providence is saying, Thrust in your sickle and reap, for the harvest of the earth is ready. But where are the reapers? They cannot be found. Though some towns in New England are overstocked, yet ministers do not exist in sufficient numbers to gather in the ripening harvests.

The object of the Education Society, is to augment their number. It is not merely to increase the number of ministers, but ministers of a particular description. It is to increase the number of *able* ministers, men of strong mental powers, furnished with a thorough literary and theological education, qualified to translate the sacred scriptures into foreign languages; to reason with deistical and skeptical men of strong minds and rude manners in our western States, and with intelligent philosophers of China and the East, and to refute their errors, as well as to discharge in general the duties of the gospel ministry. It is to increase the number of *faithful* and *devoted* ministers, who will not consider their own lives dear to them in their efforts to build up the kingdom of Christ; *working* men, taken from the retired walks of life, who will endure hardness as good soldiers of Christ; who will esteem it a privilege to wear themselves out in the service of God and of souls. The object of the society is through the instrumentality of such ministers to promote the

edification of Christians and the conversion of sinners in all parts of our country and world. Surely, a more important object cannot engage the attention of man.

Let the friends of this cause see that the interest in it does not decline. It has been justly said, that "if we suffer this cause to languish, and the Education Society to die, we blot out one of the brightest stars in the constellation of benevolent enterprise." "If among our benevolent societies there is one more than the others which in its structure and operations recognizes the great popular principles of our social institutions, and in its tendencies and results more effectually contributes to carry down, extend and equalize among all classes of our most worthy citizens the best principles of our common inheritance, it is the American Education Society."

Let the friends of God and man then espouse this cause with all their hearts. Let pious *parents* bring their young sons, and consecrate them to God for the service of this cause. Let parents of pious sons of promising talents strive both by their prayers and counsels to direct their steps toward the sacred ministry. Let them labor to convince them, that to be instrumental of the saving conversion of souls, is an inconceivably higher honor and blessing, than to wear the most splendid crown, or to possess millions of gold and silver. Do any parents think it too much to give up beloved sons to the labors of a ministerial or a missionary life with the prospect of a bare subsistence? Let them inquire, Did God think it too much to give his only begotten and dearly beloved Son to a life of poverty and toil on earth and to a death of pain and ignominy, that those sons of theirs might have eternal salvation? And let them esteem it an honor to consecrate their sons to the object of carrying forward the work of redeeming mercy in our world.

Let the *members of our churches* take a deep interest in this subject. Let them feel, that the gifts and graces of young men of piety belong to the church, and should be cultivated by her for the promotion of her cause, especially for the work of the ministry. Let the churches therefore by their prayers, sacrifices and labor extend a fostering care over young men of promising abilities and hopeful piety in indigent circumstances and seek to have them duly educated and brought into the ministry. Let the members of the churches look with their own eyes on the moral destitution of their country and world, and let them regard pious young men as the most promising instruments for supplying that destitution; and let them labor, as becomes those, bought with atoning blood, to persuade them to go and work in Christ's vineyard.

Let *pious young men* themselves, reflect deeply on their duty with respect to this subject. Let them regard the wealth and

honors of this world as nothing in comparison with the privilege of gathering immortal souls into the kingdom of our Lord and Saviour. It is related of Gordon Hall, the first American Missionary to Bombay, that he was offered ten thousand pounds a year, for two hours of the day by the East India Company, as an interpreter. But he declined the offer for the more profitable employment of a missionary life. He chose to wear out life in the service of souls, receiving a bare support, rather than abound in wealth by a departure from the appropriate business of a missionary. Let pious young men possess his spirit. Let them cheerfully relinquish the most lucrative employments for the privilege as ambassadors of Christ of persuading their fellow men to be reconciled to God. Let it be their first inquiry on coming into Christ's kingdom, in what employment they can do most to promote the glory of God and the good of their fellow men. Among other employments, let them take particularly into view that of the Christian ministry. And let them see that no reasons deter them from preparing for this work and engaging in it, which will not stand the test at the last great day. Having settled the matter of duty in retirement with their God, let them pursue it with a zeal proportionate to its magnitude and importance.

NEW HAMPSHIRE BRANCH.

THIS Society held its Anniversary at Hampton, Aug. 26, 1840. In the absence of the Rev. Dr. Lord, the President of the Society, Professor Adams took the chair. The meeting was opened with prayer by Rev. Z. S. Barstow. The Rev. Professor Hadduck, Secretary, being absent, by reason of severe domestic affliction, the Rev. Moses Kimball was appointed Secretary pro tem. No report was read, but the meeting was addressed by the Rev. Mr. Holt of Portsmouth, and the Secretary of the Parent Society; and the following resolution was passed:

Resolved, That the success with which the great Head of the church has crowned the efforts of the American Education Society to introduce suitable young men into the Christian ministry, affords the highest encouragement to greater efforts, and calls for the most devout acknowledgments of gratitude to Him from the disciples of Christ and the friends of human salvation.

The officers for the ensuing year were then elected. They are as follows: Rev. Nathan Lord, D. D., President of Dartmouth College, President; Prof. Ebenezer

Adams, Vice-President; Rev. Charles B. Hadduck, Secretary; Hon. Samuel Morril, Treasurer; Mills Olcott, Esq., Dr. Samuel Alden, Rev. Henry Wood, Rev. John Woods, Rev. Z. S. Barstow, Rev. Nathaniel Bouton, Rev. Phinehas Cooke, and Rev. Archibald Burgess in the place of Dr. Church, deceased, Directors. The next meeting is to be held at Francess town.

VERMONT BRANCH.

THE Annual Meeting of this Society was held at Burlington, Sept. 9, 1840. The Rev. Otto S. Hoyt presided on the occasion, in the absence of the President. The Rev. Joel Fisk led in prayer. The Report of the Treasurer, in the absence of the Treasurer, was read by the Rev. T. A. Merrill, D. D., and accepted and adopted. The Report of the Directors was read by the Secretary, the Rev. H. F. Leavitt, and on motion it was accepted and adopted. We regret that we have not obtained extracts from it to publish in this number of the Journal. The meeting was addressed by the Hon. William Slade, Rev. Asa Bullard, Secretary of the Massachusetts Sabbath School Society, and the Rev. Brown Emerson, 2d., Agent of the Parent Society. The following resolution was passed by the Society, viz:

Resolved, That the great demand for efficient ministers of the gospel, both in our own country and in foreign fields, calls loudly upon churches and individuals, to sustain in vigorous operation the American Education Society.

The following persons were elected officers of the Society: Hon. Charles Marsh, LL. D., President; Hon. Jacob Collamer, and Hon. Samuel Prentiss, LL. D., Vice-Presidents; Rev. H. F. Leavitt, Secretary; Joseph Warner, Esq., Treasurer; Rev. Messrs. John Wheeler, Benjamin Labaree, James Marsh, Thomas A. Merrill, John K. Converse, Willard Child, William Mitchell, Worthington Wright, Thomas Kidder, Silas H. Hodges, Charles Walker, and Austin Hazen, Directors.

STRAFFORD COUNTY AUXILIARY, N. H.

THIS Society held its ninth Annual Meeting at Rochester, May 20, 1840. The

Rev. Abraham Bodwell, one of the Vice-Presidents, in the chair. Prayer was offered by the Rev. B. P. Stone, Secretary of the New Hampshire Missionary Society. The Reports of the Treasurer and Secretary were both read and accepted, and the meeting was addressed by the Rev. John R. Adams of Somersworth and the Rev. Joseph Lane, Agent of the American Bible Society. The Hon. William Badger is President of the Society, the Rev. Alvan Toby, Secretary, and Dea. E. J. Lane, Treasurer. The next meeting is to be held at Durham.

NORFOLK COUNTY AUXILIARY, Ms.

THE Society convened at Braintree, in the Rev. Mr. Matthews's meeting-house, June 10, 1840, to hold its *Twenty-Third Anniversary*. Nathaniel Miller, M. D., President, in the chair. The meeting was opened with prayer by the Rev. Mr. Perkins, and the minutes were then read by the Secretary. The Society made choice of the following officers for the ensuing year: Nathaniel Miller, M. D., President; Ebenezer Alden, M. D., Rev. Ebenezer Burgess, D. D., and Dea. Jonathan Newcomb, Vice-Presidents; Rev. Samuel W. Cozzens, Secretary; Rev. John Codman, D. D. Treasurer; Mr. Lewis Tucker, Auditor, and Gen. Nathaniel Guild, General Agent.

The Rev. David Sanford of Medway then preached an appropriate and impressive sermon from 2 Cor. v. 18. 'And hath given to us the ministry of reconciliation.' We may insert extracts from it in a future number.

The Treasurer presented his report, which was accepted. The next Annual Meeting will be held at the Rev. Dr. Codman's church in Dorchester, and the Rev. Mr. Harding of East Medway is appointed to preach on the occasion.

FAITH.

NEVER yet was there a man of deep piety who has not been brought into extremities; who has not been put into the very midst of the fire; who in the depths of the deepest perplexity has not been taught to say, "Though he slay me, yet will I trust in him."

AMERICAN EDUCATION SOCIETY.

THE Quarterly Meeting of the Directors was held at the Rooms of the Society, Oct. 14, 1840. The usual business was transacted, and the appropriations made to beneficiaries were ordered to be paid under the direction of the Financial Committee.

The Rev. Joseph Emerson, who has been an Agent of the Society for several years in the different New England States, was appointed General Agent for the State of Massachusetts.

The Rev. Benjamin Labaree, the able and efficient Secretary of the Central American Education Society for several years past, having been appointed President of Middlebury College, and feeling it to be his duty to accept the appointment, has resigned his office as Secretary, and the Rev. Eliakim Phelps, Secretary of the Philadelphia Education Society, has been chosen to succeed him. Mr. Phelps has long been acquainted with the operations and services of the Society, and it is confidently expected that his continued connection with it will be highly promotive of its prosperity.

CALLS FOR MINISTERS.

CALLS for able ministers of the gospel have seldom, perhaps, been more numerous or urgent than they are at this time. There are many stations to be occupied in which the people will be satisfied with nothing less than substantial attainments, humble, uniform, and elevated piety, united with the graces of manner, that constitute a "good address." There are other fields to be occupied in which the best men may find scope for all their resources, and have occasion to practice self-denial. May there be continual prayer to the Lord of the harvest to send forth laborers.

Christian Observer, Pa.

HINT TO MINISTERS.

WHEN you teach in the church, do not endeavor to draw applause, but rather sighs and groans from the people; let their tears praise you. The discourses of a minister should be full of the holy Scripture. Be not a *declaimer*, but a true preacher of the mysteries of God.—*Jerome*.

(From the Vermont Chronicle.)

MINISTERS FURNISHED BY THE CHURCHES OF HANOVER, N. H.

The town where Dartmouth College is located.

A MEETING of an interesting character was held by the Congregational church at Hanover Centre, of which the Rev. John M. Ellis is pastor, on the 11th of September. Four of her sons, whom she had nurtured in her bosom, and trained for the ministry, were present on visits to their friends, from as many different States, viz: Rev. Abraham Brown, Elizabethport, N. J., Rev. George Freeman, Perrinton, N. Y., Rev. Amos Foster, Putney, Vt., and Rev. Benjamin F. Foster, Salisbury, N. H. The meeting was called to welcome these her sons—to blend once more their praises and prayers in the house where they were baptized in infancy, and consecrated themselves to the Redeemer in youth—and which, old and dilapidated, was soon to be abandoned in exchange for another, neat and commodious, rising by its side. After prayer and singing, by request, each of the brethren addressed the church, calling up its past history, adverting to incidents in their own lives, and urging those duties which are connected with the religious propriety of a society of Christians.

The exercises were closed by uniting with one of the deacons of the church in commending these sons and brethren to God and the word of his grace, and singing the ever beautiful and fresh hymn, "Blest be the tie that binds." All who were present felt that it was a season of delightful and improving interest.

The thought occurred of ascertaining the names of individuals who have either been born or brought up in Hanover, and had entered the Christian ministry. The result of the inquiry was as follows:

Rev. Ariel Kendrick, Cornish.
 Rev. Clark Kendrick, deceased.
 Rev. Nathaniel Kendrick, D. D., President of the Hamilton Lit. and Theol. Institution, N. Y.
 Rev. Harvey Dodge, Parma, N. Y.
 Rev. Thomas Page, deceased.
 Rev. Milton Cohn, Effingham, N. H.
 Rev. Chester Wright, deceased, Montpelier, Vt.
 Rev. Noah Smith, deceased, Southbury, Ct.
 Rev. James W. Woodward, Norwich, Vt.
 Rev. George Freeman, Perrinton, N. Y.
 Rev. Abraham Brown, Elizabethport, N. J.
 Rev. Roswell Tenney, Logan, Ohio.
 Rev. Amos Foster, Putney, Vt.
 Rev. Benjamin F. Foster Salisbury, N. H.
 Rev. Sam'l Hurd, Pres. North Mississippi College.
 Rev. Asher Wright, Missionary to Seneca Indians.
 Rev. Samuel Wright.
 Rev. Royal Nathaniel Wright, Illinois.
 Rev. Otis F. Curtis, Wisconsin.
 Rev. George W. Woodward, Shrewsbury, N. J.
 Rev. Henry Woodward, deceased, Missionary, Ceylon.
 Rev. William G. Woodward, Sheffield, Ct.
 Rev. James R. Wheelock, Barre, Vt.
 Professor George Bush, New York City.
 Professor Clement Long, Hudson, Ohio.
 Professor Samuel G. Brown, Dartmouth College.
 Rev. Milton Ward, Roxbury, Massachusetts.
 Rev. George H. Woodward, Barnstable, Ma.
 Rev. William C. Burke, Lancaster, N. H.

CHRISTOPHER COLUMBUS.

WHEN Columbus first landed on an island in the West Indies, he knelt down before his Creator and preserver, and offered up in Latin an exceedingly appropriate adoring prayer. Many of our readers probably have never perused the first petitions which were offered to God on the western shores of the Atlantic, through Jesus Christ the Mediator. Supposing that those supplications of Christopher Columbus may be a novelty to some, we present them a translation of his original Latin expressions.

Prayer by Columbus upon his landing at Guanahana.—"O God eternal and omnipotent! by thy holy word thou hast created the heaven, and the earth, and the ocean. Let thy name be adored and glorified! Let thy majesty be exalted! who hast vouchsafed, that through thy unworthy servant, thy Son's sacred name may be known and proclaimed on the other division of the globe! Amen."—*Christian Intelligencer.*

ORIGIN OF THE NAMES OF THE SEVERAL UNITED STATES.

Maine was so called, as early as 1633, from *Maine* in France, of which Henrietta Maria, Queen of England, was at that time proprietor.

New Hampshire was the name given to the territory conveyed by the Plymouth Company to Capt. John Mason, by patent, Nov. 7, 1629, with reference to the patentee, who was Governor of Portsmouth, in Hampshire, England.

Vermont was so called by the inhabitants in their Declaration of Independence, Jan. 16, 1777, from the French *verde monte*, green mountains.

Massachusetts was so called from Massachusetts Bay, and that from the Massachusetts tribe of Indians in the neighborhood of Boston. The tribe is thought to have derived its name from the Blue Hill of Milton. "I had learnt," says Roger Williams, "that Massachusetts was so called from the Blue Hills."

Rhode Island was so called in 1644, in reference to the Island of Rhodes in the Mediterranean.

Connecticut was so called from the Indian name of its principal river. Connecticut is a Moheakanneew word, signifying *Long River*.

New York was so called, in 1664, in reference to the Duke of York and Albany, to whom this territory was granted by the King of England.

New Jersey was so called in 1664, from the Island of Jersey, on the coast of France, the residence of the family of Sir George Cataret, to whom this territory was granted.

Pennsylvania was so called in 1681, after William Penn.

Delaware was so called in 1703, from Delaware Bay, on which it lies, and which received its name from Lord De La War, who died in this Bay.

Maryland was so called in honor of Henrietta Maria, Queen of Charles 1st, in his patent to Lord Baltimore, June 30th, 1632.

Virginia was so called in 1534, after Elizabeth, the Virgin Queen of England.

Carolina was so called in 1732, in honor of King Charles IX. of France.

Georgia was so called in 1732, in honor of King George II.

Alabama was so called in 1817, from its principal river.

Mississippi was so called in 1800, from its western boundary. Mississippi is said to denote the whole river, i. e. the river formed by the union of many.

Louisiana was so called in honor of Louis XIV. of France.

Tennessee was so called in 1796, from its principal river. The word Ten-assee is said to signify a curved spoon.

Kentucky was so called in 1792, from its principal river.

Illinois was so called in 1809, from its principal river. The word is said to signify the river of men.

Indiana was so called in 1809, from the American Indians.

Ohio was so called in 1802, from its southern boundary.

Missouri was so called in 1821, from its principal river.

Michigan was so called in 1805, from the lake on its border.

Arkansas was so called in 1819, from its principal river.

Florida was so called by Juan Ponce de Leon in 1572, because it was discovered on Easter Sunday, in Spanish *Pascua Florida*.

Columbia was so called in reference to Columbus.

Wisconsin is so called from its principal river.

Iowa is so called from its principal river.

Oregon is also so called from its principal river.—*New Haven Palladium*.

STUDENTS IN GERMAN AND DUTCH UNIVERSITIES.

THE number of students in several of the German and Dutch Universities, at the commencement of 1840, was as follows:—

Berlin,	1,778	Leipsic,	925
Bonn,	648	Marburg,	276
Breslau,	631	Munich,	1,440
Erlangen,	325	Rostock,	115
Freiburg,	315	Tuebingen,	729
Giessen,	377	Utrecht,	510
Goettingen,	675	Wurzburg,	447
Heidelberg,	622	Leyden,	614
Jena,	450	Groningen,	274

Christian Intelligencer.

DURATION OF LIFE.

At a meeting of the French Academy of Moral and Political Sciences, on the 25th of July last, a memoir was read on the Duration of Life among men of science and letters, members of the various learned academies in Paris. There are 907 members, the precise date of whose admission is recorded. The record begins in 1635, and closes in 1839. Number who were admitted between the ages of

20 and 30,		140
30 " 40,		242
40 " 50,		266
50 " 60,		146
60 " 70,		90
70 " 80,		21
80 " 90,		2

Total, ... 907

Of these 907, 158 are now living. The joint ages of the whole at the time of admission was 39,976 years. The average age was 44 years and 1 month. The total ages of 748 who had deceased were 51,542 years. The average age of each was 68 years and 10 months. The mean duration of life among the academicians after election was as follows: Academy of Inscriptions, 23 years and 10 months; French Academy, 22 years and 11 months; Academy of Sciences, 26 years and 11 months.—*Boston Recorder*.

FUNDS.

Receipts of the American Education Society, for the October Quarter, 1840.

INCOME FROM FUNDS	591 33
LOANS REFUNDED	1,196 99

LEGACIES.

Rev. Jonathan L. Pomeroy, late of Worthington, Ms. by Hon. Lewis Strong, Ex. de bonis non	500 00
Dea. Zebedee Kendall, late of Dunstable, Ms. by Mr. John Kendall, Ex.	50 00
Rev. Osmond Herrick, late of Millbury, Ms. by Henry Mills, Esq. Ex.	50 00
Miss Abigail P. Lawrence, late of Danvers, Ms. by Messrs A. L. Peirson and Charles Lawrence, Ex'rs.	200 00
Mrs. Rebecca Nickerson, late of New Bedford, Ms. by Mr. Thomas Nickerson, Ex.	100 00
Mr. Orson P. Wheeler, late of Charlotte, Vt. by Mr. Shelton Wheeler, Ex. thro' Rev. B. Emerson, Ag't	50 00
Mrs. Persis Goudeli, late of Athol, Ms. by Dea. Elijah Goudard, Ex'r.	25 00
Abigail Warner, late of Northampton, Ms. by B. Barrett, Ex'r.	26 80—1,001 80

AUXILIARY SOCIETIES.

SUFFOLK COUNTY.

[Hardy Hopes, Esq. Boston, Tr.]	
Boston, Bowdoin Street Soc. bal.	4 00
A Friend	20 00—24 00

ESSEX COUNTY SOUTH.

[Hon. David Choate, Essex, Tr.]	
Beverly, Washington Street Cong. Soc. of wh. 23 03 is from the Ladies' Ed. Soc. by Alice Bridges, Tr.	28 30
Danvers, Soc. of Rev. Mr. Braman	65 90

<i>Gloucester</i> , Soc. of Rev. Mr. Nichols	22 22
West Parish	10 25—32 47
<i>Manchester</i> , Soc. of Rev. Mr. Taylor	26 04
<i>Marblehead</i> , Soc. of Rev. Mr. Niles, collected by Ladies, thro' Mr. G. Broughton	67 63
<i>Staten</i> , Soc. of Rev. Mr. Mann, by Dea. George H. Smith	15 00
Soc. of Rev. Mr. Worcester, by Mr. C. Parkhurst	69 00
Soc. of Rev. Dr. Emerson	91 34—175 34
<i>Wenham</i> , Soc. of Rev. Mr. Mansfield	20 46—416 14
[The above by Rev. B. Emerson, Ag't.]	

EDUCATION SOCIETY IN BROOKFIELD ASSOCIATION.

[Rev. Micah Stone, Brookfield, S. P. Tr.]	
<i>New Braintree</i> , subscriptions	32 75

HAMPSHIRE COUNTY.

[Hon. Lewis Strong, Northampton, Tr.]	
<i>Amherst</i> , Gent. Benev. Soc.	14 50
Ladies' do.	22 89—37 39
<i>Enfield</i> , Mr. Joseph Keith	500 00
<i>Northampton</i> , Legacy of Miss Dolly Fowle, by J. H. Fowle, Esq.	5 00
Char. Soc. bal. of colls.	4 50
Ladies' Ed. Soc. do.	75—10 25
From the disposable Fund of the Aux.	227 56—775 20
Note. The sum of \$58 acknowledged in Journal for August was received from Northampton Ladies' Ed. Soc. by Mrs. Williston	
From the disposable fund of the Aux.	38 32
	29 69
	68 00

MIDDLESEX COUNTY.

<i>Charlestown</i> , Soc. of Rev. Mr. Crosby, by Dea. E. P. Mackintire	81 61
<i>Concord</i> , Soc. of Rev. James Means, in part to const. him an H. M. by Rev. B. Emerson, Ag't	29 19
<i>Medford</i> , Ed. Soc. by Mr. Elisha Hayden, Tr.	57 00
<i>Natick</i> , Soc. of Rev. Samuel Hunt, to const. him an H. M. by Rev. B. Emerson, Ag't	40 00
Donation from the Estate of Rev. Levi Pratt, late of Medford, by Rev. William Adams,	50 00—257 80

SOUTH CONFERENCE OF CHURCHES, MIDDLESEX COUNTY.

[Mr. Otis Hoyt, Framingham, Tr.]	
<i>Framingham</i> , Hollis Evang. Ch. and Soc.	43 22
<i>Holliston</i> , Ladies' and Gents. Assoc. by Mr. Charles Marsh	41 70
<i>Southborough</i>	17 70
<i>Sudbury</i> , Evang. Union Soc. bal. of subs.	7 93—110 55

NORFOLK COUNTY.

[Rev. John Codman, D. D. Dorchester, Tr.]	
<i>Rosbury</i> , coll. Mon. Con. Rev. Mr. Marsh's Soc.	15 00
<i>Sharon</i> , Soc. of Rev. Mr. Eastman, bal. of subs.	2 50—17 50

OLD COLONY.

[Col. Alexander Seabury, New Bedford, Tr.]	
<i>Easton</i> , Lincoln Drake, Esq. to const. his wife, Mrs. Caroline Drake, an H. M.	100 00
<i>Fysetown</i> , Soc. of Rev. Eben. W. Robinson, in part to const. him an H. M.	16 80—116 80

PLYMOUTH COUNTY.

[Dea. Morton Eddy, Bridgewater, Tr.]	
<i>Plymouth</i> , Ladies' Assoc in Rev. Mr. Hall's Soc. by Hon. Josiah Robbins	25 00

RELIGIOUS CHAR. SOC. OF MIDDLESEX NORTH AND VICINITY.

[Dea. Jonathan S. Adams, Groton, Tr.]	
<i>Fitchburg</i> , Ladies Assoc. by Miss Sarah Wood, Tr. thro' Mr. Addison Hubbard	22 00
Gents. Assoc. by do.	41 00—63 00

WORCESTER CENTRAL ASSOC.

[Hon. Abijah Bigelow, Worcester, Tr.]	
<i>Holden</i> , Soc. of Rev. William Paine	32 23
<i>Oxford</i> , Soc. of Rev. H. Birdwell	33 00
<i>Worcester</i> , several individuals connected with the State Lunatic Asylum, by Rev. Julius A. Reed	16 50
A Friend	5 00—86 73
Note. The sum received from an individual in Rev. Mr. Sweetser's Soc. acknowledged in August No. should have been \$50 instead of \$40.	

EDUCATION SOCIETY IN WORCESTER NORTH ASSOCIATION.

[Mr. Moses Chamberlain, Templeton, Tr.]	
<i>Westminster</i> , part of a coll. by Mr. Edward Kendall, Jr.	20 00

RHODE ISLAND STATE AUXILIARY.

[Mr. Isaac Wilcox, Providence, Tr.]	
<i>Providence</i> , Richmond Street Ch. and Soc.	31 38
Rev. Dr. Tucker's Soc.	143 62
High Street Ch. an individual	3 00—183 00
[By Rev. Joseph Emerson, Ag't.]	
	\$4,621 59

MAINE BRANCH.

[Prof. William Smyth, Brunswick, Tr.]	
<i>Bangor</i> , Ladies' Schol. in part, by Prof. Pond	1 00
<i>West Prospect</i> , Cong. Ch. and Soc. by do.	40 00—41 00
[The following by Rev. James R. Wheelock, Ag't.]	
<i>Belfast</i> , Cong. Ch. and Soc.	5 61
<i>Bucksport</i> , do.	29 34
<i>Bluehill</i> , do.	5 80
Cong. Benev. Assoc.	38 00—35 80
<i>Biddeford</i> , Cong. Ch. and Soc.	4 35
<i>Calais</i> , do.	15 00
<i>Cherryfield</i> , do.	2 28
<i>Castine</i> , do.	23 89
<i>Dennysville</i> , do.	21 09
<i>Eastport</i> , do.	14 91
<i>Ellsworth</i> , do.	5 37
<i>Fryeburg</i> , do.	12 92
<i>Jonesboro</i> , do.	2 36
<i>Kennebunk</i> , do.	7 50
<i>Kennebunkport</i> , do.	3 00
<i>Limerick</i> , do.	13 91
<i>Levanston (Falls)</i> , do.	1 02
<i>Machias</i> , Soc. of Rev. Stephen Ward, to const. him an H. M.	40 00
Soc. of Rev. Thomas T. Stone, in part to const. him an H. M.	21 00
<i>Machias Port</i> , Soc. of Rev. Gilman Bachelder, in part to const. him an H. M.	12 50
<i>North Bridgton</i> , Mr. Jacob Chapman	5 00
<i>Portland</i> , Rev. Mr. Dwight's Ch. and Soc.	100 00
Rev. Mr. Condit's do.	100 00—200 00
<i>Prospect</i> , Cong. Ch. and Soc.	8 44
<i>Pembroke</i> , do.	5 25
<i>Perry</i> , Mr. Davenport	1 00
<i>Robbinston</i> , Cong. Ch. and Soc.	8 00
<i>Sebec</i> , do.	28 69
<i>Succarappa</i> , do.	5 50
<i>Sandford</i> , do.	1 77
<i>Standish</i> , do.	3 72
<i>Winthrop</i> , do.	23 51
<i>Wells</i> , a donation	5 50
<i>Whitneyville</i> , Cong. Ch. and Soc.	1 50
	\$605 73

NEW HAMPSHIRE BRANCH.

[Hon. Samuel Morrill, Concord, Tr.]	
<i>Bradford</i> , Soc. of Rev. Cephas H. Kent	16 10
<i>Fitzwilliam</i> , Ladies' Ed. Soc. by S. A. Gerould, Esq. Tr. Cheshire Co. Aux. Ed. Soc.	56 56
Contrib. ann. Cong. by do.	6 20—62 76
<i>Greenland</i> , Cong. Church and Soc. by Joseph Boardman, Esq. Tr. Rockingham Co. Aux. Ed. Soc.	21 25
<i>Kingston</i> , by J. Boardman, Esq. Tr.	14 05
<i>Keene</i> , Ladies' Ed. Soc. by S. A. Gerould, Tr.	10 25
<i>Londonderry</i> , Cong. Church and Soc. by J. Boardman, Esq. Tr.	22 75
<i>Meredith Bridge</i> , Cong. Ch. and Soc. to const. their Pastor, Rev. John K. Young, an H. M.	40 00
<i>Meredith Village</i> , Soc. of Rev. Mr. Taylor	6 67
<i>New Alstead</i> , 2d Ch. by S. A. Gerould, Tr.	2 00
<i>Northwood</i> , Soc. of Rev. Josiah Prentiss	19 59

Newport, Thomas W. Gilmore, towards constituting himself an H. M.	5 00
Soc. of Rev. Mr. Woods, by Dr. Alexander Boyd	15 00—20 00
Ossipee, Soc. of Rev. Mr. Winter	5 50
Pelham, Ladies' Char. Soc. by Miss S. Church, Tr.	12 00
Troy, Ladies' Benev. Soc. by S. A. Gerould, Tr.	7 43
Coll. in the Cong.	3 54—10 97
Windham, Soc. of Rev. Mr. Cutler	19 50
	\$283 39

NORTH WESTERN BRANCH.

[Joseph Warner, Esq. Middlebury, Vt. Tr.]

Brattleboro', East, Cong. Ch. and Soc.	25 00
Benson, Soc. of Rev. Mr. Francis	22 00
Brookfield, Ladies' Ed. Soc. by Harry Hale, Esq. Tr. Orange Co. Aux. Ed. Soc.	7 43
Cong. Ch. and Soc. a coll. by do.	22 00—24 75
Londonberry, Cong. Ch. and Soc.	3 91
Middlebury, a Friend	58
Rupert, Cong. Ch. and Soc.	6 47
Townsend, do.	11 64
Theford, 1st Cong. Ch. and Soc. by H. Hale, Esq. Tr. &c.	33 25
Legacy of the late Den. Eber Gridley, by William Deunison, Esq. Ex.	268 87
	\$396 47

CONNECTICUT BRANCH.

[Elliphalet Terry, Esq. Hartford, Tr.]

Colchester, coll. in 1st Soc. in part	56 00
Deep River, Cong. Soc. in part to const. Rev. F. W. Chapman a L. M.	3 50
East Hartford	75
East Windsor, do. in 2d Soc. in part, of which \$40 is to const. Rev. Shubael Bartlett an H. M.	42 45
Granby, coll. in 1st Soc. in part to const. Rev. Charles D. Rice an H. M.	19 14
Griswold, coll. in 1st Cong. Soc. \$15 bal. to const. Henry Tucker a L. M. and \$15 in part to const. Miss Alice Leslie a L. M. of the Connecticut Br	98 75
A Breast Pin, sold for	1 00—99 75
Haddam, a Friend	1 00
Jewett's City, coll. 2d instalment to const. Rev. William Wright an H. M.	16 30
Lyme, coll. in 1st Soc.	27 57
Middletown, coll. in 1st Soc. \$10 of which from Mrs. Eliza Ward, bal. to const. Rev. H. Talcut of Chatham a L. M. of Connecticut Br.	83 24
Coll. in 2d Soc. \$15 of which from Mrs. Ruth Birkley to const. herself a L. M. of Hartford Co. Ed. Soc.	45 75
New London, coll. in 1st Ch. \$80—2d Ch. \$29, Ladies' Assoc. 52 25	141 25
Norwich, a Friend	25
Saybrook (Pettipaug), coll. in part to const. Rev. A. Harvey an H. M.	19 31
Saybrook, coll. in 1st Soc. \$40 of which to const. Rev. Ethan B. Crane an H. M. and \$15 to const. Miss D. M. Ayer a L. M. of Middlesex Co. Ed. Soc.	55 59
Stonington (Point), cont. in Cong. Soc.	62 75
Suffield, coll. in part, \$15 of which to const. H. Bissell a L. M. and \$15 to const. Dea. S. Sherman a L. M. of Connecticut Br.	71 40
West Suffield, coll. in part	5 55
[The above by Rev. Joseph Emerson, Ag't.]	
Berlin, Worthington Soc. a coll. by Rev. Mr. Whittey	20 15
Colchester, a coll. in Rev. Mr. Sprague's Soc. by Mr. S.	14 00
Simsbury, a coll. by Rev. Mr. McLean	17 33
Bequest of the late Julia M. Case	20 00
South Cornwall, Neighborhood Assoc. by Mrs. Sarah Swift, Tr.	6 50
Stonington, cont. 1st Ch. and Soc. by Rev. N. B. Cook	10 00
Vernon, coll. in 1st Soc. by Rev. Mr. Humphrey	39 50
Windsor, coll. in Ch. and Cong. by Rev. Mr. Jewett	15 75
Rev. Joseph Emerson, Ag't, by Rev. Samuel H. Riddel	10 00
	\$895 68

CENTRAL AMERICAN EDUCATION SOCIETY.

[Charles Starr, Esq. N. Y. Tr.]

Connecticut Farms, bal. of coll. in Presb. Ch. to const. the pastor, Rev. R. Street, a L. M.	2 00
Catskill, Stephen Tibbals, by Rev. Dr. Porter	2 00
E. Durham, Alajah Pratt, by do.	5 00—7 00
Durham, Green Co. coll. by do.	5 00
Mariaborough, N. Y. Presb. Ch. in part	31 50

Morristown, N. J. Miss Charlotte E. Arden	20 00
Mrs. Cobb	1 00
Silas Condit	5 00
James Cook	5 00
Cash	2 00
Judge Ford	3 00
Mrs. Jones	1 00
William B. Johnston	1 00
Silas Johnson	5 00
Rev. L. O. Kirtland	5 00
Jabez Mills	5 00
Lewis Mills	5 00
E. Pierson	1 00
Mr. Siles	5 00
Mr. Whitehead	5 00
A stranger	1 00
Coll. in Ch.	25 69—85 69
Newark, N. J. Rev. A. D. Eddy, 1st Ch.	10 00
William Wallace do.	50 00
Coll. in part in 2d Ch.	71 25
Month 'con, col. do.	45 00—176 25
New York, Brick Ch. John M'Comb	25 00
Merced Street Ch. W. W. Chester	50 00
Do. P. Perit	75 00
William L. King (Ch. relation omitted)	10 00
Broadway Tabernacle, Martin Uhler	5 00
Second Ch. Brooklyn	109 75—274 75
Schaghticoke, coll. in Presb. Ch.	15 00
Troy, 1st Ch. bal. of coll.	34 50
New coll. in part	62 16—95 66
Major Loomis, U. S. Army	6 50
Legacy, by Miss Mary E. Shippard, late of Canandaigua, by her Executor, Henry W. Taylor, Esq.	18 87
	\$729 22

UTICA AGENCY.

[J. W. Doolittle, Esq. Utica, Tr.]

[Collected by Rev. Daniel Clark, Jr. Sec.]

Amboy	16 02
Female Benev. Soc.	14 00—30 02
Adams 19 93, Lellville 11 00	30 98
Chemont 50 cis., Colchester 22 34	22 84
Camillus 9 50, Coventry 18 00	27 50
Cassville (see bal. below)	2 00
Eaton Village 14 00, Hamilton 11 25	25 25
La Fayette 36 09, Louisville 5 37	41 46
Morrisville 12 47, Madison 25 26	37 73
Morrisville 1 00, Mariensburg 13 38	14 38
Marcellus 22 50, Pongry 39 74	62 24
Peterborough 23 00, Pompey, Miss Harriet N.	
Rand 2 00	25 00
Richland 33 85, Rodman 14 26	48 11
Sackett Harbor 17 24, Syracuse, bal. 2 00	19 24
Tabery 8 00, Wampsville 14 11	22 11
Watertown, 1st Ch 115 -9, 2d Ch 24 27	139 56
Woodville 6 00, Westmoreland 14 62	20 62
Winfield 11 69, Prof. M. Colton 1 00	12 69
[Collected by J. W. Doolittle, Tr.]	
Cassville Soc. by Mr. Pratt	1 60
	\$583 33

WESTERN EDUCATION SOCIETY OF NEW YORK.

[J. S. Seymour, Esq. Auburn, Tr.]

[Collected by Rev. George R. Rudd, Sec.]

Barre Centre, a bal.	2 50
Canandaigua 79 48, Castleton 5 00	84 48
Elmira 17 00, East Bloomfield 32 22	49 22
Genoa 27 70, Grueoa 138 50	166 -20
Hopewell, Mrs. Pratt	3 00
Hammondsport, S. D. Hastings	10 00
Jordan, a bal. 23 00, Jamestown 18 00	41 00
Lyons, coll. in part 5 25, Livonia 40 75	66 00
Leroy 18 00, Ogdens, a bal. 9 60	27 50
Pen Yan, coll. in part 59 12, Ladies' Schol. 75 00	134 12
Prattsburgh 59 00, Richmond 37 00	96 00
Rochester, W. Griffith's Schol.	75 00
H. Campbell's do. in part	50 00—125 00
Rushville 29 00, Romulus 18 00	47 00
Silver Creek, coll. in part	4 23
Sheridan 1 81, Southport 10 00	11 81
Scipio 10 50, Skeneateles 26 27	36 77
Wheatland 8 80, Waterloo 18 00	26 80
	\$931 63

Whole amount received \$9,344 04.

Clothing received during the Quarter.

Boston, Ms., Mrs. Christian Baker, shirts and socks valued at \$8 75.	
Boscauen, N. H., Ladies' Ed. Soc., by Miss Lucy E. Price, a bundle containing shirts, collars, socks, &c.	
Lisbon, Ch., a bundle containing one quilt and two shirts.	
Troy, N. H., Ladies' Benev. Soc. one bed quilt valued at \$6.	





*The Hon^{ble} Samuel Sewall Esq^r.
Late Chief Justice of His Maj^{ty} Province of Massachusetts Bay in N.E.
And Judge of Probate for the County of Suffolk
Æ. 77. 1728.*

Auris, meus, oculus, manns, os, pes, munere fungi.
dum Porcum, Præstat discere velle mori.

AMERICAN QUARTERLY REGISTER.

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No. 3.

MEMOIR OF HON. SAMUEL SEWALL, ESQ.,

CHIEF JUSTICE OF THE PROVINCE OF MASSACHUSETTS BAY.

[By Rev. SAMUEL SEWALL, M. A., Pastor of the Church in Burlington, Ms.]

[The sources of information from which the statements in this MEMOIR have been principally derived, though but seldom expressly referred to, have been numerous family records and papers, the Journals and other manuscripts of Judge Sewall; and particularly an Account of his family written by him in 1720 at the request of his son, Samuel Sewall, Esq. of Brookline, and communicated in a letter which is still preserved. All dates in this Memoir, earlier than 1752, are to be understood according to Old Style.]

SAMUEL SEWALL, the first of the three eminent jurists by the name of Sewall, who have held the office of Chief Justice in the Supreme Court of Massachusetts,* was descended from an ancient and highly respectable family in England. Their place of residence was Coventry in Warwickshire. But their family connections, there is reason to believe, were not confined to that city or county. For several ages, the name of Sewall, with some variety in the spelling, has been common in other counties of the kingdom,† and the family arms of the subject of this Memoir were the

* The number of Judges, whom the family of Henry Sewall of Newbury, in its several branches, has furnished to the Supreme Court of Massachusetts, and the number of years during which they have occupied a seat on that Bench, are worthy of remark. Samuel, his eldest son, was appointed a Judge of that Court at its erection in 1692, Chief Justice in 1718, and resigned in 1728; and Samuel, great grandson of Samuel, was appointed Judge in 1800, and Chief Justice, 1814, the year of his death. Of the descendants of John Sewall, the second son of Henry, David, a grandson of John, was appointed Judge in 1777, and resigned in 1790. And of the descendants of Stephen Sewall, the third and youngest son of Henry, Stephen, son of Stephen, was appointed Judge in 1739, Chief Justice, 1752, and died 1760. Hence it appears, that during the 148 years which have elapsed since a Supreme Court, as such, was first established in Massachusetts, a place among its judges has been held 84 years collectively, (more than half of that period,) by four descendants of the above-mentioned patriarch of Newbury; and the office of Chief Justice by three of them during the collective term of 18 years. It may be added, moreover, that Judge David Sewall, named above, after the resignation of his office in this Court, was many years Judge of the District Court of the United States in Maine. Jonathan Sewall, likewise, a nephew of Chief Justice Stephen, was Attorney-General of Massachusetts from 1767 to 1775; and Jonathan and Stephen, sons of Jonathan, (both recently deceased,) were respectively Chief Justice and Attorney-General of the Province of Lower Canada.

† The name of Sewall is one of great antiquity in England, particularly in the County of Warwick. In Fuller's "Worthies of England," and in "Dugdale's Antiquities of Warwickshire," as revised, augmented and brought down to 1730, by Rev. W. Thomas, D. D., it is found as far back as the 14th, 13th, 12th, and even the 11th century. In these authors it occurs variously spelt: as, *Saswalo*, *Sewald*, *Sewall*, *Sewalle*, *Searall*, *Searvale*, and *Sewell*. But as it is applied, in a number of instances, in two or more of these several forms of spelling, to members of the same family, and in some instances, to the same individual, the same name under all these forms is doubtless intended. From comparing the above varieties of spelling together, it may be plausibly conjectured, that the primitive name was *Saswald* or *Seswald*, (which would indicate it to be, like *Oswald*, *Erhelwald*, &c., of Saxon original); but that in progress of time, the middle (s) was dropped from it for euphony's sake; and the final (d) omitted, or exchanged in one instance for (o) to please the ear of him who bore the name, or of those who had occasion to address him by it. From the 5th and 6th of the above varieties it is also apparent, that in pronouncing the name, the (w) was originally attached to the last syllable, and not, as at the present day, to the first. And there is not wanting evidence, that this continued to be the way of pronouncing it in this country so late as the close of the 17th century. For in a Bill of Exchange yet extant, dated Oct. 21, 1698, and drawn in favor of the subject of this memoir by his friend Hon. Andrew Belcher, Esq., his name is spelt "*Searcell*."

Of those of this name in England in ancient days, of whom some memorials have been preserved, the following notices may not be uninteresting.

1. *Saswalo* (or *Saswald*, as it may be reasonably supposed to have been originally) of Nether Eatendon, Warwickshire; "whose name argues him to have been of the Old English stock, as some think." Before

same as those ascribed by Fuller, in his "Worthies of England," to John Seawale, Sheriff of Essex and Hertfordshire, 4 Rich. II. 1380.*

the Norman Conquest in 1066, *Saswalo* was possessed of 17 hides of land (each hide being, according to Bailey, "as much as one plough would cultivate in a year") in the above mentioned village in Warwickshire, where he resided, beside considerable tracts of country in the counties of Northampton, Lincoln and Derby. He built and endowed a church in the place of his residence; and from the extent of his possessions there, Dugdale concludes him to have been a Saxon Thane. But at the Conquest, all his possessions fell into the hands of Henry de Feriers, one of the knights doubtless of king William, and ancestor of the Earls of Derby of that name, (viz. de Ferraris, or Ferrars.) His Norman lord allowed him however to retain his possessions at Nether Eatendon; and from him they passed down in the male line of his posterity to the year 1730, a period of almost 700 years; "being the only place in this County that glories in an uninterrupted succession of its owners for so long a tract of time." In the inheritance of Nether Eatendon, there succeeded *Saswalo*, 1. *Henry*, his son, "a devout benefactor to the Canons of Kenilworth." 2. *Henry*, a nephew of Henry. 3. "*Sawald*," or, "*Sewall de Eatendon*," a younger brother of the second Henry, and a knight. 4. *Henry*, son of *Sawald* or *Sewall*. 5. *Sewall*, his son, a knight: whose son and heir *James*, removing his residence from *Eatendon* to *Shirley* in Derbyshire, where he had possessions, 31 Henry III. A. D. 1247, changed likewise his name from *Sewall* to *Shirley*: and by this name the proprietors of Nether Eatendon continued to be known in 1730. (See Dugdale's Antiquities of Warwickshire, vol. i. p. 618, &c., fol.) To this family, William Shirley, Esq., formerly Governor of Massachusetts, probably belonged; his coat of arms, as displayed on an ancient map of Maine, dedicated to him in 1754, and now in the possession of the author of this memoir, being the same as that ascribed by Fuller to Ralph Shirley of Shirley in Derbyshire, Sheriff of Derbyshire and Nottinghamshire, 12 Henry VII. 1497.

2. *Sewall*, Archbishop of York about 1250. "*Sewall* had his Nativity probably in these parts (Yorkshire.) But he was bred in Oxford, and was a Scholar to St. Edmund, who was wont to say to him, 'Sewald, Sewald, thou wilt have many Afflictions, and dye a Martyr.' Nor did he miss much of his mark therein, though he met with Peace and Plenty at first, when Archbishop of York. The occasion of his trouble was, when the Pope *plenitudine potestatis*, intruded one Jordan an Italian to be Dean of York, whose *Surprised Installing* Sewald stoutly opposed. Yea, at this time there were in England no fewer than three hundred Benefices possessed by Italians, where the People might say to them, as the Eunuch to Philip, 'How can we understand without an Interpreter?' Yea, which was far worse, they did not only *not teach* in the Church, but *misteach* by their lascivious and debauched behaviour. As for our *Sewald*, Matthew Paris saith plainly, that he would not bow his Knee to Baal, so that for this his contempt, he was excommunicated and cursed by *Bell, Book and Candle*, though it was not the *Bell* of Aaron's Garment, nor *Book* of Scripture, nor the *Candle* of an Unpartial Judgement. This brak his heart, and his Memory lyeth in an Intricate Posture, (peculiar almost to himself) betwixt Martyr and no Martyr, a Saint and no Saint. Sure it is, *Sewall* though dying excommunicated in the Romish, is reputed Saint in Vulgar Estimation; and some will maintain, that the Pope's solemn Canonization is no more requisite to the making of a Saint, than the Opening of a Man's Windows is necessary to the lustre of the Sun. *Sewald* died Ann. Dom. 1258. Bale, who assumeth liberty to himself to surname Old writers at his pleasure, is pleased to Addition this worthy man, "*Sewaldus Magnus*." (Fuller's Worthies, York, Saints, vol. i. part 3, p. 227.) It seems that he had a monument erected to his memory in the Cathedral of York; for about 20 years ago, a gentleman of Halifax, N. S., who was then absent in England, wrote to his friends in Boston, that he had been surprised in visiting York, to find a monument in the Minster there to an Archbishop Sewall.

* The arms of this *John Seawale* are thus described by Fuller: "S (Sable) Cheveron betwixt 3 Gaddbees Argent;" which are precisely the same with those handed down by painting, tradition, or otherwise, among all the Sewalls now known to reside in New England and Lower Canada, as their Family Arms; and substantially the same (according to the lines subjoined) with those of this name who are resident in the Southern States. From this circumstance it seems no rash inference, that all of the name of Sewall now in the United States or in the British American Provinces are either direct or collateral descendants of John Seawale, Sheriff of Essex and Hertfordshire in 1380. The addition however of a leopard's head, as a crest, to the arms of the families by this name in the Southern States, denotes, it is believed, that they are a younger branch of the primitive stock.

The following lines, written by a gentleman of the name of Sewall at the South, were addressed, it is presumed, to Dr. Thomas Sewall, now an eminent physician in Washington, D. C., but originally from Maine, and a direct descendant of Henry Sewall of Newbury, the common ancestor of all the Sewalls now known to be living in New England.

"Blakely, (Alabama,) 22d February, 1820, (Washington's Birth Day.)

"SIR,

"When Cromwell ruled Old England's Isle,
And drove the Stuarts into exile,
Two Henry Sewalls, gallant hearts,
From principle, took different parts:
Your Ancestor, as poets sing,
Join'd Oliver; and mine, the King;
But when the second Charles return'd,
And Cromwell's corps was hang'd or burn'd,
Your ancestor to Boston steer'd,
And mine for Maryland, I've heard;
Our family records say 'tis true,
And hence these lines I write to you.
Three volant Bees our Arms display,
As English heralds' records say;
And for the Crest, a Leopard's head
Is plac'd, although the beast is dead.
You now can tell, or bad, or good,
If you and I are of one blood.

"Yours respectfully,

"LEWIS SEWALL."—MS. copy.

Henry Sewall, his great grandfather, was a linen draper in the city of Coventry; "a prudent man," who "acquired a great estate," and "was more than once chosen Mayor of the city." (1) The term of his mayoralty in 1607 was rendered memorable by a remarkable inundation, which is mentioned by Sir William Dugdale, (2) and particularly described by Fuller. (3) It arose April 17th, though there is no river near the city, but only a small brook, which no rain had recently fallen to swell; and after continuing three hours, and overflowing more than two hundred and fifty dwelling houses, to the great damage of the inhabitants, subsided at once, "sinking," as Fuller expresses it, "as suddenly as it did rise."

Henry Sewall, his grandfather, was the eldest son of the aforesaid Henry; and was baptized in St. Michael's Church, Coventry, April 8, 1576. He married a Mrs. Anne Hunt; and about 1623 was residing at Manchester, in Lancashire. (4) From dislike to the English hierarchy, he sent over his son Henry to New England in 1634, to establish himself there; and shortly after followed him thither himself. He lived a while in Newbury, "at Old Town Green, where the first meeting house stood;" but on the removal of the meeting house to where it stood in 1729, he sold his house and land in Newbury, and removed to Rowley, where he purchased new possessions, and where he died and was buried, March, 1656-7, (5) in the eighty-first year of his age.

Henry Sewall, father of Samuel, was the only son of the last mentioned Henry; and was born, 1614. He came to New England in 1634, plentifully provided with money and English servants, neat cattle and provisions, and with other things suitable for the commencement of a new plantation. Mr. Cotton would have had him settle at Boston, where he first arrived; but preferring an inland situation, on account of his cattle, he wintered at Ipswich, and in 1635 removed to Newbury, of which town he was one of the earliest settlers, and where he became the proprietor of a large estate in land. He was made a freeman of the Colony, May 17, 1637, at the Court of Election, held that year in Cambridge, whither he and others came for that purpose from Newbury on foot, 40 miles, that so they might strengthen the friends of Gov. Winthrop against Sir Henry Vane. On March 25th, 1646, he was married by Richard Saltonstall, Esq. to Miss Jane Dummer, eldest child of Mr. Stephen and Mrs. Alice Dummer of Newbury. But the climate not suiting his father and mother Dummer, he and his wife returned with them to England the winter following, and resided a while at Warwick, and then at Bishop Stoke and Baddesly in Hampshire. At the two last mentioned places, and at Tunworth, (Tunworth?) five children were born to them. During his abode at Baddesly, Mr. Sewall appears to have been employed there as a preacher of the gospel. For when he had made one voyage to New England to visit his father, while his family remained behind in England, in going thither alone a second time in 1659, he carried with him a letter of recommendation from Richard Cromwell, the Protector, to the Governor and Assistants of Massachusetts, dated March 23, 1658, (1658-9,) in which he is spoken of as being "Minister of North Baddesly in our county of Southampton;" "laborious and industrious in the work of the ministry, and very exemplary

(1) Judge Sewall's Account of his Family, &c. 1720.

(2) Antiquities of Warwickshire, vol. i. p. 151, fol.

(3) Fuller's Worthies, part 3, p. 116.

(4) R. Walker's deposition, 1679, in manuscripts of W. Gibbs, Esq.

(5) Thomas Gage, Esq. of Rowley, from Town

Records. But the Protector's letter referred to under his son Henry, dated March, 1658-9, makes him to have been then dead about four years; and the inventory of his estate was received in Court, according to certificate in papers of W. Gibbs, Esq., March 25, 1656.

for his holy life and good conversation." (6) This his last mentioned voyage to New England he undertook with a view to the settlement of his father's estate, who had deceased in his absence from the country; purposing to return to England again, when this business was accomplished. What assistance the government of Massachusetts rendered him to this end, (as the Protector had requested them to do, "that soe he [might] the more expeditiously returne to his said charge, where, through the blessing of God, his labours in the gospell [might] be further usefull and profittable,") is not known. It is certain, however, that he never went back to England again. Changing for some reasons his original intentions on this head, (not improbably, on account of the unsettled state of public affairs in England shortly after his departure; or of the restoration of King Charles II., the re-establishment of Episcopacy, and discouragement of Nonconformists, which followed,) he sent for his family to come to New England to him in 1661; and spent the remainder of his days at Newbury in civil life. He represented that town in the General Court in the years 1661, 1663, 1668, 1670: (7) and died there May 16, 1700, æt. 86. In a sermon from Prov. xix. 20, which Rev. Mr. Tappan, his minister, preached May 19th, the Sabbath after his death, he gave him the character of "a true Nathanael." His widow, Mrs. Jane Sewall, did not long survive him. She deceased January 13, 1700-1, aged about seventy-four years. Mr. Henry Sewall of Newbury had three sons and five daughters; and was the common ancestor of all the Sewalls now known to be either in New England or in the British Province of Lower Canada.* The following is a

(6) Hutchinson's Hist. Mass. vol. i. App. No. 12.

(7) Farmer's Geneal. Register.

* His children were as follows: viz.

1. Hannah, born at Tunworth, (Tunworth?) Eng. May 10, 1649; baptized there by Mr. Heskins; married to Mr. Jacob Tappan of Newbury, N. E., August 24, 1670; and died Nov. 12, 1699.

2. Samuel, the subject of this Memoir.

3. John, born at Baddesly, Hampshire, England, October 10, 1654; baptized there November 22, by Rev. Mr. Cox; came to New England with his mother and her other children, 1661; married to Miss Hannah Fessenden of Cambridge, October 27, 1674; lived with his father at Newbury, and there died before him, August 8th, 1699. He left five sons, viz. John, Henry, Samuel, Nicholas and Thomas; and a daughter Hannah, afterward wife of Rev. Samuel Moody of York; and was the common ancestor of all the Sewalls in the State of Maine. Of his five sons, John and Thomas died without issue; Thomas in 1716, while a member of Harvard College. 3. Henry resided at Newbury; and was the father of Stephen Sewall of Newburyport, who died about 1804. 4. Samuel lived at York, was elder of the church there, and died April 28, 1769, æt. 81, leaving a numerous family. Among his sons were Major Samuel Sewall of Bath, deceased, "author of the invention for sinking the piers of bridges over deep rivers, and which has been, for many years, successfully adopted in America and Europe;" Col. Dummer Sewall of Bath, who died April 4, 1832, æt. 95, the father of Rev. Samuel Sewall of Sumner, Me.; and Hon. David Sewall of York, formerly a Judge of the Supreme Court of Massachusetts, and of the District Court of the United States for Maine, who died 1825, æt. 90. 5. Nicholas resided at York; and was the father of Stephen Sewall, Professor of Hebrew and other Oriental Languages at Harvard College, who died at Cambridge 1804; and the grandfather of Gen. Henry Sewall of Augusta; of Rev. Jotham Sewall, formerly of Chester-ville, the well known and venerated missionary in Maine; and of Daniel Sewall, Esq. of Kennebunk.

4. Stephen, born at Baddesly, Aug. 19, 1657; baptized there by Mr. Cox, Sept. 24th; married Margaret, daughter of Rev. Jonathan Mitchel of Cambridge, June 13, 1682; resided at Salem, where he was Register of Deeds for the County of Essex, a Major of the militia, (whence his common title of Major Sewall), and Captain of the Fort; and where he died, greatly lamented, Oct. 17, 1725. His widow survived him upwards of ten years, dying at Boston, at the house of her son, Major Samuel Sewall, Jan. 20, 1735-6. He was the father of Chief Justice Stephen Sewall of Boston, and of Mitchel Sewall, Esq. of Salem; and the common ancestor of Jonathan Sewall, Attorney General of Massachusetts at the commencement of the Revolution; of Jonathan Mitchel Sewall, Esq. of Portsmouth, N. H., the poet; and of the late Jonathan Sewall, Chief Justice, and Stephen Sewall, Attorney General, of the Province of Lower Canada.

5. Jane, born at Baddesly, Oct. 25, 1659; baptized there by Mr. Cox; married to Mr. Moses Gerrish of Newbury, N. E., Sept. 24, 1677; and died there Jan. 29, 1716-17.

6. Ann, born at Newbury, N. E., Sept. 3, 1662; baptized there by Rev. Thomas Parker; married 1676 to Mr. William Longfellow, who afterward went as Ensign in the expedition against Port Royal, and was drowned with others off Cape Breton, Oct. 1690. She had for her second husband Mr. Henry Short of Newbury; and died Dec. 18, 1706.

7. Mehitabel, born at Newbury, May 8, 1665; baptized by Mr. Parker; married to Mr. William Moody of Newbury; and died Aug. 8, 1702.

8. Dorothy, born at Newbury, Oct. 29, 1668; married first to Mr. Ezekiel Northend of Rowley, Sept. 10, 1691; and after his death, Dec. 23, 1732, to Mr. Moses Bradstreet of Rowley, whose widow she died June 17, 1752, æt. 84.

copy of the inscription on the grave stone of Mr. Henry Sewall in the burial place of Newbury, Old Town :—

“MR. HENRY SEWALL (SENT BY MR. HENRY SEWALL HIS FATHER, IN THE SHIP ELIZA AND DORCAS, CAPT. WATTS, COMMANDER,) ARRIVED AT BOSTON, 1634, WINTERED AT IPSWICH, BEGAN THIS PLANTATION 1635, FURNISHING ENGLISH SERVANTS, NEATS CATTLE, AND PROVISIONS. MARRIED MISS JANE DUMMER, MARCH 25, 1646. DIED MAY 16, 1700. AGED 86.

“HIS FRUITFUL VINE, BEING THUS DISJOINED, FELL TO THE GROUND JAN. 13, FOLLOWING.”

SAMUEL SEWALL, the subject of this Memoir, was the eldest son of Henry and Jane Sewall. He was born at Bishop Stoke, Hants, in England, March 28, 1652, and baptized in Stoke Church, May 4th, by Rev. Mr. Rashly, once a member of First Church, Boston, New England, but now returned to England, and the minister, it seems, of Bishop Stoke. He was taught to read at Baddesly; and afterward sent to a grammar school at Rumsey, of which a Mr. Figes was master. On his arrival at New England with his mother in 1661, he was immediately placed by his father under the tuition of “the Reverend and Excellent Mr. Thomas Parker,” pastor of the church in Newbury, with whom he continued six years, till his entrance into Harvard College. He was admitted in 1667, “by the very learned and pious Mr. Charles Chauncy,” then the President of the College; and from him he received his first degree in 1671, being of the last class upon which degrees were conferred by that excellent President, who died the February following. He received his Master's degree in 1674 from President Hoar. Previously to this, it seems, he had been chosen a Resident Fellow of the College, and in that capacity was one of its Tutors.

He was originally designed by his parents for the Christian ministry; and with a view to it, studied divinity, commenced preaching, and received encouragement to go to Woodbridge, New Jersey, a town settled by people from Newbury, to be their minister. But his thoughts were probably diverted from the sacred profession by his marriage connection, which put him in possession of great wealth, and means of extensive influence and usefulness in civil life. He was married February 28, 1675-6, by Gov. Bradstreet to Miss Hannah Hull, daughter and sole heir of John Hull, Esq. a goldsmith and principal merchant in Boston, and of Judith his wife, a sister of Edmund Quincy, Esq. of Braintree. Mr. Hull was he, concerning whom Rev. Mr. Wilson of Boston, observing his extraordinary dutifulness, when a youth, to his aged mother, “then weak in body, and poor in estate,” foretold in the hearing of some of the family, “*I charge you to take notice of what I say; God will certainly bless that young man: John Hull shall grow rich, and live to do God good service in his generation.*” (8) And agreeably to these words of this venerable divine, it came to pass. In 1652, and several years afterward, Mr. Hull was, by the appointment of the General Court, Master of the Mint in this Colony; in which capacity, he coined the celebrated New England sixpences and shillings; and receiving from the government a liberal allowance for his trouble, he acquired great wealth, both in money and lands. He was likewise a principal founder of the Old South Church, Boston; Treasurer of the Colony in 1676; and one of the Assistants in 1683. He died Sept. 30, 1683; leaving behind him that good name which is “better than precious ointment;” a charac-

ter eminent for wisdom and piety, charity and uprightness. Rev. Daniel Gookin of Sherburne wrote a eulogy on his character in verse, which still exists in manuscript.

Till 1674, there was no printing press in the Colony, except that at Cambridge. In May of that year, one was allowed to be set up at Boston, and Mr. John Foster appointed by the Court to superintend the management of it. At the death of Foster, Mr. Sewall was chosen his successor in 1681; and as such, had the oversight of the printing of several laws and acts of Court, and many books; particularly Mr. Willard's "Covenant Keeping, the Way to Blessedness:" Boston, 1682. But from this office, Mr. Sewall was discharged by the Court at his own request in 1684.(9)

In 1685, he was captain of the South Company of militia in Boston; but resigned his commission Nov. 11, 1686, on account of an order to put the Cross in the colors. In 1701 he was chosen captain of the Artillery Company, and continued to be so two or three years. From both these offices he derived the title of "Captain Sewall," by which he was generally known and familiarly spoken of many years after he had resigned them both, and had obtained a seat on the Bench.

Mr. Sewall was chosen one of the Assistants in 1684, and re-chosen in 1685, 1686; in which last named year, the Colony charter having been vacated, the ancient government of Massachusetts was superseded by a President and Council. In 1688, during the oppressive administration of Sir Edmund Andros, as Governor, when the titles of many to their lands, Mr. Sewall's among others, were drawn into question, he made a voyage to England. But on his return in 1689, Sir Edmund having withdrawn from the country, and the Old Charter government being for the present revived, he resumed his seat at the Board of Assistants. In the Provincial Charter, granted in 1691, he was nominated to be of the Council; and afterwards, without interruption, was annually chosen and sat at the Board till 1725, when being elected he declined serving, having survived, more than seven years, all that were appointed with him to that office in the Charter.

As one of the Assistants, or Magistrates, under the Colonial Charter, Mr. Sewall was also ex officio a Judge of the Superior Court. Soon after the arrival of the Provincial Charter in 1692, but before any Courts of Justice had been established and organized under it, he was appointed by the Governor and Council one of the Judges of a Special Court of Oyer and Terminer for the trial of persons charged with witchcraft.(10) It is well known, that at that time there was a firm general persuasion, not only in New England, but in the mother country and throughout Europe, of the reality of those impious compacts with Satan, into which persons accused of witchcraft were supposed to have entered, and of that diabolical power or influence by which they were believed to act. In common with the great majority of the community, the members of this Court, were all under this delusion, except Major Saltonstall of Haverhill, who declined acting. Hence nineteen persons, of the multitudes who were indicted and arraigned before them for this crime, were at different times tried, condemned, and in pursuance of their sentence, executed. In this unhappy affair, the judges appear to have acted conscientiously at the time; and to have had not only the countenance and approbation, generally, of the rulers, ministers,

(9) Manuscripts of W. Gibbs, Esq.

(10) The names of the Judges of this Court are recorded as follows in "Lectures on Witchcraft," by Rev. Mr. Upham of Salem:—"The Lieut. Gov-

ernor Mr. Stoughton, Major Saltonstall, Major Richards, Major Gedney, Mr. Wait Winthrop, Capt. Sewall, and Mr. Sargeant."

and people at home, but the decision of Sir Matthew Hale in the Courts of the mother country in similar cases, to justify them in their proceedings. But the delusion was soon made manifest. Judge Sewall especially became convinced of his error, in the part which he had taken in the Court of Trials; and often discovered deep regret, penitence and humiliation on account of it. He notes, for example, in his Journal, Dec. 24, 1696, on occasion of his son Samuel's reciting to him in Latin a portion of the 12th chapter of Matthew, "The 7th verse did awfully bring to mind the Salem Tragedie." And at a public fast, Jan. 14, 1696-7, in the order for which there was particular reference to the doings of that Court of Oyer and Terminer, and when he was under much affliction on account of the recent death of an infant daughter and other troubles and crosses, he presented to Rev. Mr. Willard his minister a note, which was read in the worshipping assembly; he standing up, while Mr. Willard read it, and bowing in token of assent when he had done. In this note, while with much delicacy he appears to have studiously avoided saying any thing which might seem to implicate the other judges, he acknowledged his own guilt in the decisions of that Court, asked the pardon of it both of God and man, and deprecated the divine judgments for the sin of him or of any other, upon himself, his family, or the land.

But though he thus condemned himself for the part he had acted in the recent trials at Salem; yet the public confidence does not seem to have been impaired either in him or his associates. For at the first appointment of Judges of the Superior Court under the Province Charter, Dec. 6, 1692, (a time when a suspicion at least of delusion on the subject of the witchcrafts had become common, and when in consequence, the sitting of the Court of Oyer and Terminer had been suspended,) Mr. Sewall was chosen one. The others were William Stoughton, Esq., Chief Justice, Thomas Danforth, Esq., Major John Richards, and Major General Waitstill Winthrop; all of whom had been on the bench with Mr. Sewall in the trials for witchcraft, except Mr. Danforth. In 1718, April 16th, he was appointed to succeed Major General Winthrop, as Chief Justice. And although from various causes there were numerous changes in that Court in his day, yet he still retained his seat on its bench till 1728; when in consequence of his advanced years and increasing infirmities, he resigned it; having survived more than ten years all those who had been members of that Court from the beginning; and after having officiated in this capacity under the Colonial and Provincial Governments upwards of forty years. At the same time also he resigned his commission as Judge of Probate for the County of Suffolk, to which he had been appointed by Lieut. Governor Tailer in 1715.

Chief Justice Sewall was an eminently devout man; very constant and exemplary in his attendance on the worship of God both in the family, and in the public assembly. When prevented by sickness or other necessary cause from going to the house of God on the Sabbath, or on other occasions of public religious service, he often mentions it in his Journals, as a matter of grief to him and humiliating reflection. And how diligent a hearer of the word of God he was when there, a number of manuscript volumes still remaining, containing the texts and general outline of sermons and lectures which he heard both at home and abroad, abundantly testify. He was received into the South Church in Boston, under the pastoral care of Rev. Thomas Thacher, March 30, 1677; and was regarded afterward, as one of its principal pillars and ornaments. Shortly before he entered into church fellowship, he became a member of a private society for prayer and

speaking to passages of Scripture, to which his father-in-law, Mr. Hull, belonged before him, and the records of the exercises of which remain to this day; and the meetings of this society, which were ordinarily held weekly, he continued to attend with great constancy, when circumstances permitted, through life. When extraordinary providences (of which he was a diligent observer) called, he loved to meet his friends at their houses or his own, and spend a day in supplications conducted by some of the ministers of the town, and in listening to preaching suited to the occasion on which they had convened. Often too would he devote a whole day in the week time to fasting, reading the Scriptures, and communion with God in secret: at which seasons, his Journals signify, that he would not only be abundant in prayer for himself, family, and near connections; but would likewise frequently pour out his enlarged heart in copious intercessions (minutely enumerated in many instances in his manuscripts) on behalf of the college, the churches, the town, province and land in which he dwelt; the aboriginal Indians, especially those at Natick; the African slaves; for the conversion of Jews and the heathen; for the restraint and downfall of papal tyranny, superstitions and usurpations; the peace, purity and prosperity of the Christian Zion; the cause of the oppressed and persecuted throughout the world. Nor were these his habits of secret devotion practised only when at home, but cherished when abroad. This is particularly apparent in his wonted observance of his birth day. As the Courts were arranged a part of the time he was on the Bench, that day commonly fell when he was on the Plymouth Circuit at Plymouth: in which case, rising early on the morning of that day, or of one as near to it as possible, he would leave the inn where he lodged, and retire to the meeting-house for private devotion. "1705. March 28. I got up betimes, and begun my birth day in the meeting-house. Finished y^e Court y^e day." "1711. March 27. Open the Court. Martii 28 mihi natali, diluculo in Ædem intravi, et ibidem Præces effudi."

He was a zealous maintainer of the divine institution of the Christian Sabbath; scrupulously observed from evening to evening (as our fathers were accustomed) its sacred rest himself; and often exerted his influence and authority, as a magistrate, to prevent or punish illegal and scandalous violations of it by others.

He was a diligent student of the Holy Scriptures, which he was skilful to read in their inspired originals. The prophetic portions of the Sacred Volume he perused with an inquisitive mind, and held some opinions respecting the events predicted in them, which would be accounted singular at the present day. His researches into the prophecies led him to believe that America, and particularly the Spanish Province of Mexico, would be the seat of the New Jerusalem, described Rev. chap. 21st; that the slaughter of the two witnesses, predicted in the Revelation, was near at hand, if not actually accomplished in certain specified events of that day, &c. &c. Upon these and kindred topics he took a deep interest in conversing or corresponding with the Boston clergy generally, and with such men abroad as Rev. Messrs. Higginson and Noyes of Salem, Wise of Ipswich, Torrey of Weymouth, Brimsmead of Marlborough, Walter of Roxbury, Stoddard of Northampton, and Clap of Newport; with President Wadsworth of Harvard College, and Rector Williams of Yale; Gov. Saltonstall of Connecticut, and Gov. Burnet of New York, afterward of Massachusetts: and fragments of his conversations, or copies of his correspondence with most of these gentlemen on these subjects do yet remain. In 1697 he published a work, dedicated to Sir William Ashurst and Lieut.

Governor Stoughton, and entitled, "Phænomena Quædam Apocalyptica," of which there was a second edition in 1727; and in 1713 he published another work, styled "Proposals touching the Accomplishment of the Prophecies." Both these productions of his pen were to appearance considerably read in his time, though they have now become quite obsolete. And however whimsical or fanciful some of the interpretations of the prophecies advanced in them may now be justly accounted; still they were in accordance with the spirit and sentiments of many of his day, and were received by numbers of learned individuals at their publication with expressions of respect and approbation.

Judge Sewall's principles in religion were strictly Calvinistic and Congregational. He was warmly attached to that system of faith, and to those forms of worship and government in the church, which were embraced and practised by the Puritan settlers of New England. Occasionally he employed his pen in their illustration and defence; (11) and was strongly opposed to all innovations in doctrine, as well as very jealous of any ceremonies or usages in divine service, that savored of prelacy, or were of human invention. And yet he abhorred persecution; did not confine religion or his charity to persons of his own denomination; and could be candid and forbearing to men, who while they conformed to the generally received standards of Congregationalism both in doctrine and church government, manifested occasionally some difference of religious sentiment; or who, on account of some novelties in their modes of worship and discipline, were regarded, for a season at least, with aversion and suspicion by the great body of the people. With many Episcopalians, for instance, he lived on terms of intimacy and friendship, though from conscientious objections to the burial office, he would seldom if ever enter the church at their funerals. And though he had a strong dislike to prelacy and the book of common prayer; yet he would speak of individual bishops in terms of great respect and commendation, and held portions of that standard of conformity in public worship in high reverence and esteem. Among the last authors whom he appears to have read or consulted, were Bishops Jewell and Pearson; (12) and one of his last efforts on his dying bed was to repeat that favorite formula of belief in the Episcopal service, the Apostles' Creed.

As he was a firm believer in the Christian revelation himself, so he discovered a hearty zeal for its universal reception and practical influence among his fellow men. He was ever ready to contribute his aid towards the preaching of the gospel in destitute places, and the encouragement of pious yet needy ministers. For example, he gave for these ends a farm at Kingston, R. I., which was many years in the occupation of Rev. Samuel Niles, (afterward of Braintree,) while he ministered in that place; and which is still helpful, it is believed, to the support of the gospel there. And he manifested a particular interest in the spiritual condition of the aboriginal natives of New England, whom he believed, with his revered friend, the Apostle Eliot, to be descendants of the ten captive tribes of Israel; and therefore approved himself not only a decided steady advocate of their political interests, but a hearty friend to their religious instruction and eternal well-being. For the promotion of these great ends, he cheerfully devoted much time and pains, freely offered both his prayers and his alms. To encourage the praying Indians at Natick, he occasionally gave them his company in their worship; and was always ready to afford them,

(11) Copy of Letter to Rev. N. Stone, Harwich, Excellency's, and carry'd home his Excellency's Feb. 25, 1714-15.

(12) "1728. Feria tertia, Oct. 22. I went to his of the Rev. Mr. Gee." *Journal*.

what they frequently asked, his counsel and aid. For those at Sandwich, he contributed liberally to the building of a meeting house. And from Dr. Mather's *Magnalia* it appears, that for some Indian congregation he erected a house of worship entirely at his own expense; which gave those Indians cause, Mather observes, "to pray for him under that character, '*he loveth our nation, for he hath built us a synagogue.*'" (13)

This his zeal on behalf of the Indian natives, led to the choice of him in 1699, as one of the Commissioners of the honorable Society in England for the Propagation of the Gospel in New England and parts adjacent; and shortly after, as their Secretary and Treasurer. These latter offices he laid down in 1724, when the infirmities of old age had crept upon him, having discharged their highly responsible duties with acknowledged diligence and fidelity. But his place, as one of the Commissioners, he still retained; and continued to exert himself for the spiritual good of the Indians therein. (14)

He was a proficient in classical learning himself; and a friend of learning and learned men. Such was the confidence reposed in his wisdom and discernment by the founders and trustees of Yale College, that he was employed by them in 1701, together with Hon. Isaac Addington, to draw up Statutes for the regulation of that infant seminary. He gave five hundred acres of land in the Narraganset territory, R. I., for the support of a school at Kingston in that State; and to Harvard College, of which he was sometime a resident Fellow, and afterward, as a member of the Provincial Council, one of the Board of Overseers for many years, he made a donation of five hundred acres more in the same territory, as a monument of his good will.

In his judicial capacity, he manifested habitually a firm purpose to administer the laws of the land with justice and impartiality, mingled with clemency, in the fear of God. Even in the part he took in condemning the unhappy persons accused of witchcraft, although he afterwards charged himself with guilt, and publicly asked the pardon both of God and man; yet it was never doubted by others, that he acted with entire conscientiousness, and with an upright regard to apparent duty at the time.

Finally, he was a person of eminent humility and meekness, benevolence and charity: patient under occasional unmerited abuse or neglect; slow to resent injuries and affronts, quick to forgive them; and extending to men of all descriptions and conditions, as there was opportunity, his good offices and his good will. His house was a seat of hospitality, ever open to all good men. The learned found him an intelligent companion; the ministers of the Gospel, a liberal patron and friend. He visited the fatherless and the widow in their affliction, and gave much alms to the needy, especially to indigent ministers, or their bereaved families. Even the friendless negroes found in him an advocate. For many years he entertained a thorough dislike of enslaving them; and about 1700, he published an Essay against the practice, entitled, "Selling of Joseph," which he presented to the Council and Assembly. This Tract was extensively circulated at that day; but it is not known whether a copy of it be now extant.

This excellent person, when he had for a long course of years served his generation according (it is believed) to the will of God, at length retired from the world and its busy scenes, and in the bosom of his family spent

(13) *Magnalia*, Vol. I. Pt. III. p. 518. Memoir of Eliot.

(14) Letter to Isaac Simon, &c. of the Church at Mashpaw (Marshpee?) Oct. 8, 1728; Copy of in Letter Book.

the remainder of his days in domestic endearments, intercourse with his particular friends, communion with God, and preparation for a better state. He did not cease however from his efforts to do good in the world, though he had withdrawn from its cares and pursuits. During the last year of his life especially, he made a business of purchasing at the bookstores published sermons and treatises of piety and practical religion, and giving them to his neighbors, and to his friends and their families far and near; thus virtually performing the office of a Tract distributor. In this way, he distributed in the course of the year 1729, previously to his being seized with his last sickness, four hundred distinct copies of such publications as Mitchel on the Glory of Heaven, Walter on the Holiness of Heaven, Lee's Triumph of Mercy, Lee's Triumph of Faith, Mather's Mighty Saviour, Mather's Glory of Christ, Higginson's Legacy of Peace, Loring on the New Birth, The Strait Gate (by Mr. Gee?); Faith and Fervency in Prayer, Gibbs's Sermon to Little Children, &c. &c. as is particularly noted in his Almanac for that year.

His last illness was of about a month's continuance. During this interval, though it was remarked by some that he ordinarily said but little; yet he exhibited a pattern of Christian patience and submission; and was enabled at times to signify his faith in the Gospel of Jesus, his love for the Saviour, his desire to follow him even to the end, a strong sense of the necessity and efficacy of Christ's mediation, and his comfortable hope of obtaining through him immortal life and glory beyond the grave. He died on the morning of January 1, 1729-30, in his seventy-eighth year, revered and beloved by all good men, and much lamented at his death. He was honorably interred January 7th; and the next day, January 8th, at the Boston Thursday Lecture, Rev. Mr. Prince preached a Funeral discourse on his account from 1 Samuel, vii. 15-17. "*And Samuel judged Israel all the days of his life,*" &c. This discourse was published. And appended to it was an "Account of the deceased from the Weekly News Letter, No. 158, corrected." It may not be amiss to exhibit here the following extracts from both these publications. Having spoken of the early piety, education and conduct of Judge Sewall, Rev. Mr. Prince proceeds thus:

"And now, Let us All lift up our Eyes and behold, with what Approbation and Pleasure The God of Heaven looks down upon him in all his lovely Advances of Life; And how the kind Decrees break forth, and show what He has a mind to do for the Youth that Honours Him.

"Tho' at first design'd and trained up for the Service of the *Christian Tabernacle*; yet being by the call of Providence diverted from it, He is put into the early Possession of secular Wealth and Dignity: Nor this as into a Snare to ruin his Soul, or make an empty show in the World; but as into a larger Sphere and Power of employing his Talents for the Glory of God, and the Advantage of Men.

"Being in a great Measure adorn'd with the early Endowments of Samuel, especially cordial Love to his Country, eminent knowledge of the Laws of God, Zeal to observe them, and promote their observance in others, Humility, Prudence and a blameless Life; He is about the same Age, advanced by Heaven and the Choice of the People, as He, to be a Principal Councillour, Judge and Ruler among them.

"And now, Let us see how He rises and moves in this exalted Orb: How his humble Mind remains the same, and therein shows itself superior to sublunary Greatness; but his Piety, Goodness and Wisdom, not only

continue but grow, until He gains a distinguishing Crown of Glory, as the Wise Man styles it, to his Hoary Head, in the Course of Righteousness.

“Let us look into the Council Chamber; and see his great Concern for the Honour of God; the Reputation of Government; and the Welfare of his Country, in their continued Liberty, Learning, Peace, good Order, Religion; and especially their perpetual Adherence to the inspired Scriptures, as the perfect Rule of Faith of Life and Worship, and the *Fundamental Purpose of this Plantation*. . . . And there, behold his Thoughtfulness, Moderation, Prudence, Caution, Faithfulness, and Zeal and Courage on proper occasions, tho’ his Constitution chiefly inclin’d him to great Gentleness.

“As He goes out to the Gate thro’ the City, when He prepares his Seat in the Street, both the young and the aged arise and stand up. He puts on Righteousness and it cloaths Him: His Judgment is as a Robe and Diadem. He is Eyes to the Blind, and Feet to the Lame: a Father to the Poor,—to the Poor Indians I might especially say, for whom He has the tenderest Compassions; and the Cause which He knows not He searches out: He breaks the Jaws of the Wicked, and plucks the Spoil out of their Teeth.

“Let us enter into the Courts of Justice; and see Him solemn, patient, grave and fixed in his Attachment to the Laws of God; a Terror to the Children of Belial; Defending the Poor and the Fatherless, doing Justice to the afflicted and needy; delivering the Poor and the needy, and ridding them out of the Hand of the Wicked. And while with an awful Brow He condemns the flagitious Criminal to Bodily Pains; his Bowels yearn and his Lips speak Life to the precious Soul.

“See how his Appearance raises in every Mind an Expectation of Justice: and his snowy Locks like Samuel’s adorn the Bench, attract every Eye to look on the more venerable Face they Crown, and make us wish his Place might never miss him.

“Let us go into the Religious Assemblies; and there we see his seat constantly filled, with the Bible before Him to try every Doctrine. See how He admires and delights in the Beauty of every Divine Institution. And there let us view and be like Him, in his reverent and careful Attention, his humble and devout Behaviour, and the gentle Fervour of his pious Soul within, raising up a silent Light in his Countenance.

“Let us visit his Family; and there behold the strict and still Religion, the grave and comely Order. How every *Sabbath* is kept from Evening to Evening in a sacred manner; and every Day, Morning and Evening, the *Scriptures* read, and his *Prayers* with his Household go up as Incense to Heaven. How he instructs and councils those under his Care, and makes them easy and wise together. How free his *Table* to the learned and pious; How welcome is every *Minister* as an Ambassador of Christ; every *Scholar* treated with learned and entertaining Conversation, especially on the Holy Scriptures in their Originals; every *Comer* with Freedom and Courtesy; and every *Poor* with wise Advice and Alms.

“Let us follow Him into Every Place and Company; and there admire and imitate the same continual Vein of unaffected Piety, of condescending Kindness, of innocent and decent Alacrity; and of such engaging Meekness and Freedom of Speech, as make his Presence the Satisfaction of all about Him, the Loveliness of Piety visible, and the Ways thereof appear to be the ways of Wisdom and Pleasantness.

“Let us now behold Him gently Descending the Stage of Life; as his Age grows on him, first contracting his Circuit, then laying down one

Public Office after another, and at length retiring to his House like Samuel; that he might be gradually loosened from his earthly Cares, and have the greater Leisure to entertain Himself with the opening Views of that glorious Life which begins to dawn and rise upon Him, and will never decline.

“Lastly, Let us attend on his Death Bed side; and view his exemplary Patience, Submission, Resignation, Faith; and the same humble, heavenly, and unruffled Calmness of Mind as were usual with Him in the Days of his Health. How precious were the Tho'ts and Discourse of the Redeemer still to Him: How He composes Himself to Die, as if He were only to sleep or rest in His gracious Arms. And when his Eyes were closed and his Speech had fail'd Him, his Hands still constantly rising at every devout Meditation, till his Soul retires by undiscernible Degrees from every Organ of Life, that it might take its Flight to the Blessed Abodes: And then with what wonderful Ease and Gentleness it leaves them without so much as a parting Groan or the least Intimation of Sorrow.

“Thus liv'd and died this venerable Judge of our Country, whom the God of our Fathers was pleased to raise up and continue to the present Generation, as a memorable Instance of our primitive Glory,” &c. &c.

The Weekly News Letter Account sums up the character of Judge Sewall in the following terms:

“For his Character . . . I shall sum it up in this Epitome . . . That He was universally and greatly reverenc'd, esteemed and beloved among us for his eminent Piety, Learning, and Wisdom; his grave and venerable Aspect and Carriage; his instructive, affable and chearful Conversation; his strict Integrity and regard to Justice; his extraordinary tender and compassionate Heart; his neglect of the World; his abundant Liberality; his catholick and publick Spirit; his critical Acquaintance with the Latin, Greek and Hebrew Languages, the Latin Poets, and above all the Holy Scriptures in their Inspir'd Originals; his Zeal for the Purity of Instituted Worship; his constant, diligent and reverent Attendance on it, both in the Church and Family; his Love for the Churches, People and Ministers, the civil and religious Interests of this Country; his tender Concern for the aboriginal Natives; and as the Crown of all, his Moderation, Peaceableness and Humility; which being all united in the same Person, and in an high Degree and Station, rendered Him one of the most shining Lights and Honours of the Age and Land wherein he lived, and worthy of very distinguishing regard in the New English Histories.”

Chief Justice Sewall was thrice married: viz.

1. February 28, 1675-6, to Miss Hannah Hull, daughter and sole heir of John Hull, Esq. who was born February 14, 1657-8, and died October 19, 1717, aged 60.

2. October 29, 1719, to Mrs. Abigail Tilley, widow; who died suddenly, May 26, 1720, aged 54.

3. March 29, 1722, to Mrs. Mary Gibbs, widow, who survived him, and died at Newton, July 17, 1746, aged 79.

He had issue by his first wife only, viz. seven sons and seven daughters. Of these fourteen children, only six lived to mature age; and only three survived him. These six were

1. Samuel, born June 11, 1678; married Sept. 15, 1702, to Miss Re-

bekah Dudley, daughter of Joseph Dudley, Esq. Governor of Massachusetts; resided principally at Brookline; received the commission of a Justice of the Peace Jan. 24, 1722-23; and died at Brookline of a paralytic shock Feb. 27, 1750-51, aged 73. He was proprietor of a large landed estate in Brookline, derived principally from his grandfather Hull, and called to this day, "the Sewall Farm." The well known "Sewall's Point" was part of it, taking its name from him. Of seven children, only one lived to maturity: viz.

Henry Sewall, born at Brookline, March 8, 1719-20; graduated at Harvard College, 1738: married Aug. 18, 1743, to Miss Ann White of Brookline; pursued an agricultural life; was a Justice of the Peace for the County of Suffolk; and died May 29, 1771. The following character of him appeared in the Massachusetts Gazette, or Boston Weekly News Letter of June 6, 1771. "On the 29th inst. (ult.) died at Brookline in the 52d year of his age, Henry Sewall, Esq.; The worthy Descendant of an antient and honorable Family. He had a natural aversion to the noise and vanity of the World, and preferred the silent Walks of private and retired Life; where he exhibited with an amiable Lustre, the Virtues of the Father, Friend and Neighbour. He was cheerful in his Disposition; gay without Levity; rich without Pride; and without Ostentation an honest Man." His children that arrived to mature years, were

Hull Sewall, born April 9, 1744; graduated at Harvard College, 1761; married Miss Abigail Sparhawk of Little Cambridge, now Brighton; pursued no profession; and died Nov. 27, 1767.

Samuel, born Dec. 31, 1745; graduated at Harvard College, 1761; lived unmarried; studied the profession of the Law; was one of the many gentlemen of the Bar, who addressed a letter of condolence to Gov. Hutchinson on his sailing for England, and another of congratulation to Gov. Gage on his arrival to take the government of the Province, in 1774; left his country as a Refugee in 1776, by which he forfeited a large estate that he inherited by right of his mother in Brookline; and died at Bristol, England, in May, 1811.

Henry, born Jan. 19, 1749, at Brookline; graduated at Harvard College, 1768; and died, unmarried, Oct. 17, 1772.

Hannah, born at Brookline Sept. 2, 1751, married to Mr. Edward Wolcott of Brookline, and died, a widow, at her daughter's, Mrs. Ridgway of Dorchester, about the beginning of the year 1832, aged 81.

2. Hannah, born Feb. 3, 1679-80, and died, unmarried, Aug. 16, 1724, aged 45.

3. Elisabeth, born Dec. 29, 1681; married to Mr. Grove Hirst, merchant of Boston, Oct. 17, 1700; died July 10, 1716; leaving one son and four daughters, viz.

Mary, born Jan. 31, 1703-4; and married Feb. 21, 1722-3, to Capt. William Pepperell of Kittery, afterward Sir William Pepperell.

Samuel, born Oct. 23, 1705, and graduated at Harvard College, 1723. Being suddenly seized with a fit at Boston, Jan. 14, 1726-7, he was taken up for dead, and buried on the 18th, in the family tomb. But (lamentable to think of) there was afterward reason to fear, as tradition says, that he had been buried alive.

Elisabeth, who was married May 9, 1728, to Rev. Charles Chauncy, colleague pastor of First Church, Boston; and died in her 31st year, May 13, 1737, leaving a son and two daughters.

Hannah, who was married to Mr. Nathanael Balston, June 22, 1727.

Jane, married Dec. 23, 1729, to Mr. Addington Davenport, eldest son

of Hon. Judge Davenport, and presumed to be Rev. Mr. Addington Davenport, of the class of 1719, at Harvard College, and minister of one of the Episcopal Churches in Boston.

4. Joseph, born Aug. 15, 1688; graduated at Harvard College, 1707; ordained colleague pastor with Rev. Ebenezer Pemberton of the Old South Church, Boston, Sept. 16, 1713; married to Miss Elisabeth Walley, daughter of Hon. John Walley deceased, and a sister of Rev. Dr. Chauncy's mother, Oct. 29, 1713; was honored with the degree of Doctor in Divinity by the University of Glasgow in 1731; and died June 27, 1769, in the 81st year of his age, and 56th of his ministry, having followed one senior and two junior colleagues to the grave, and witnessed the installation, and the close, of the pastoral services of a third. He left one son only, viz.

Samuel, born May 2, 1715; graduated at Harvard College, 1733; married, May 18, 1749, to Miss Elisabeth Quincy, daughter of Edmund Quincy, Esq.; was a merchant in Boston, one of the selectmen of the town several years, viz. 1762, 1763, &c. to 1768; a Justice of the Peace, and a deacon of the Old South Church, of which his father was a pastor; and died suddenly of an apoplectic fit at the house of Rev. Mr. Prentiss in Holliston, Jan. 19, 1771, leaving two sons and five daughters, viz.

Elisabeth, born March 12, 1749-50; married to Samuel Salisbury, Esq. deacon of the Old South Church, Boston, Sept. 29, 1768; and died March 25, 1789.

Hannah, born March 15, 1753; married, 1771, to Mr. James Hill of Boston, and died July 4, 1827.

Sarah, born Jan. 14, 1756, died unmarried at Cambridge, Sept. 14, 1780, and was buried there in the tomb of Prof. Wigglesworth.

Samuel: born Dec. 11, 1757; graduated at Harvard College, 1776; studied Law with Hon. Francis Dana (afterward Chief Justice) at Cambridge; established himself in the practice of that profession at Marblehead about 1780; was married to Miss Abigail Devereux, only daughter of Dr. Humphrey Devereux of Marblehead, Dec. 8, 1781; chosen a representative of Essex South District in Congress, 1796 and 1798; appointed a Judge of the Supreme Court of Massachusetts, 1800, and Chief Justice of the same, as successor of Chief Justice Parsons, Jan. 1814; and died suddenly at Wiscasset, the day after he had opened Court, June 8, 1814, aged 57. His remains were afterward conveyed to Marblehead for interment; but the gentlemen of the Bar, as a token of their respect and affection for him, erected a monument to his memory at Wiscasset. Fort Sewall at Marblehead was so called, in honor of him, at the recommendation probably of Major Tousard, the engineer who superintended its repairs in 1798.

Dorothy, born Dec. 23, 1758; married to Col. Joseph May, of Boston, Dec. 28, 1784; and died Oct. 31, 1825.

Katharine, born June 5, 1760; married to Mr. Henry Gallison, of Marblehead, May 24, 1787; and died Oct. 24, 1788. She was the mother of the late lamented John Gallison, Esq. of Boston.

Joseph, born March 9, 1762; and married to Miss Mary Robie, daughter of Thomas Robie, Esq. of Salem, deceased, Sept. 21, 1788: a merchant in Boston, late Treasurer of the Commonwealth, and the oldest survivor in this branch of the descendants of Henry Sewall of Newbury.

5. Mary, born Oct. 28, 1691; married Aug. 24, 1709, to Mr. Samuel Gerrish, bookseller in Boston, and son of Rev. Joseph Gerrish of Wrentham; and died Nov. 17, 1710, leaving a daughter only, Hannah, who died April 23, 1711.

6. Judith, born Jan. 2, 1701-2; married to Rev. William Cooper, colleague pastor with Rev. Dr. Colman of Brattle Street Church, Boston, May 12, 1720; and died Dec. 23, 1740; leaving two children, viz.

William, the venerable Town Clerk of Boston for many years; born at Brookline at his uncle Sewall's, (to whose house his mother had retired on account of the small pox then prevalent in Boston,) Oct. 1, 1721; and died at Boston about the year 1810.

Samuel, born March 28, 1725; graduated at Harvard College, 1743; ordained over Brattle Street Church, Boston, May 25, 1746, as successor of his father, and colleague pastor with Rev. Dr. Colman; and died Dec. 23, 1783. He was many years a Fellow of the Corporation of Harvard College; and was honored with the Degree of Doctor in Divinity by the University of Edinburgh.

Judge Sewall left behind him numerous volumes of manuscripts, &c. as monuments of his industry and attentive observation. Among them, beside several small volumes of a miscellaneous character, are

1. A Journal of occurrences, &c. from Dec. 1673 to July 1677. This was destroyed by a fire at Boston in 1824: but a copy of it had been previously taken, which yet remains.

2. Three volumes of Journals from Feb. 1684-5 to Oct. 1729, within three months of his death. Also a small volume, being a Journal of his Voyage to England, &c. in 1688.

3. A Letter Book, containing copies of his letters to his correspondents, and in some instances, of theirs to him; from Feb. 1685-6 to Sept. 1729.

4. A Common Place Book in quarto, containing extracts from authors in English and Latin, on various subjects which he had read.

5. Five volumes in 12mo., containing sketches of Sermons and Lectures which he heard at home and abroad.

SIR MATTHEW HALE'S RESOLUTIONS.

Morning. 1. To lift up the heart to God, in thankfulness, for renewing my life. 2. To renew my covenant with God in Christ, by renewed acts of faith receiving Christ, and rejoicing in the height of that relation, and by resolution of being one of his people, doing him allegiance. 3. Adoration and prayer. 4. Setting a watch over my own infirmities and passions, over the snares laid in our way.

Day Employment. There must be an employment of two kinds. 1. Our ordinary calling: to serve God in it. It is a service to Christ, though ever so mean. (Col. iii.) Here, faithfulness, diligence, cheerfulness. Not to overlay myself with more business than I can bear. 2. Our spiritual employments: mingle somewhat of God's immediate service in this day.

Refreshments. 1. Meat and drink: moderation, seasoned with somewhat of God. 2. Recreations: 1. Not our business. 2. Suitable. No games, if given to covetousness or passion.

If alone. 1. Beware of wandering, vain, and lustful thoughts; fly from thyself rather than entertain these. 2. Let thy solitary thoughts be profitable; view the evidences of thy salvation; the state of thy soul; the coming of Christ; thy own mortality; it will make thee humble and watchful.

Company. Do good to them. Use God's name reverently. Beware of leaving an ill impression by ill example. Receive good from them if more knowing.

Evening. Cast up the accounts of the day. If aught be amiss beg pardon. Gather resolution of more vigilance. If well, bless the mercy and grace of God that hath supported thee.

<i>Towns and Churches.</i>	<i>Ministers.</i>	<i>Native Place.</i>	<i>Educated.</i>	<i>Grad.</i>	<i>Settlement.</i>	<i>Dismission.</i>	<i>Death.</i>	<i>Age.</i>
Dresden	Freeman Parker	Barnstable, Ms.	Harvard	1797	Sept. 2, 1801		July 13, 1804	46
Edgecomb	Benjamin Chapman	Bath	Dartmouth	1784	March 4, 1801		March 16, 1826	
	Samuel Sewall	Bridgewater, Ms.			Sept. 30, 1807	Feb. 2, 1836		
	Ephraim Fobes		Amherst	1830	Oct. 22, 1834			
	Alexander Boyd				Sept. 19, 1754	Jan. 1782		
	Thurston Whiting				July, 1776			
	Kiah Bailey	Newbury, Vt.	Dartmouth	1793	Oct. 4, 1797			
	Jotham Sewall, Jr.	Chester ville			Nov. 3, 1824			
	Edwin Seabury	North Yarmouth	Bowdoin	1837	June 18, 1840			
Phipsburg	Ezekiel Emerson	Uxbridge, Ms.	Coll. of N. J.	1763	July 3, 1765	1840	Nov. 9, 1815	79
	John Boynton	Wiscasset	Bowdoin	1822	Sept. 19, 1827			
	John Lord†	Lyme, Ct.	Dartmouth	1799	July 15, 1809	April, 1811		
	John H. Ingraham	Portland			Oct. 15, 1817	1828		
	Richard Woodhull		Bowdoin	1827	July 7, 1830			
	Samuel C. Fessenden	Portland	Bowdoin	1834	May 20, 1838			
Topsham	Jonathan Ellis		Yale	1786	Sept. 1789	1810		
	Jacob C. Goss	Henniker, N. H.	Dartmouth	1820	Dec. 8, 1824	1834		
	Thomas N. Lord	Newburyport, Ms.	Bowdoin	1835	Aug. 10, 1837			
	Henry True	Hampstead, N. H.	Dartmouth	1796	Sept. 1831	March, 1820		
	Oren Sikes	Ludlow, Ms.			June 8, 1807	June, 1832		
	John R. Cutting		Dartmouth	1802	Aug. 1807	March, 1812		
Waldoboro'	David M. Mitchell	North Yarmouth	Yale	1811	June 19, 1775			
Warren	John Urquhart	England			Aug. 19, 1795	Sept. 1783		
	Jonathan Huse	Windsor, Vt.	Dartmouth	1788	Dec. 2, 1829			
	Samuel Stonet	Portland			May 8, 1833	May 7, 1833		
	Edward F. Cutter	Amherst, N. H.	Bowdoin	1828	June 6, 1829			
Washington	Daniel Lovejoy†	Conway, N. H.			Jan. 9, 1839		Oct. 11, 1833	58
	Josiah G. Merrill†							
	Thomas Moore		Harvard	1769		1791		
	Alden Bradford, LL. D.	Duxbury, Ms.	Harvard	1786	Nov. 14, 1793	Sept. 21, 1801		
	Hezekiah Packard, D. D.†	Bridgewater, Ms.	Harvard	1787	Sept. 8, 1830	Aug. 5, 1830		
	Elisha G. Babcock	Milton, Ms.	Amherst	1825	April 16, 1829			
	Seneca Whitet	Springfield, Vt.	Dartmouth	1818	April 18, 1832	July 19, 1837		
	William L. Mather†	Utica, N. Y.	Hamilton	1828	July 11, 1838			
	Josiah Winship	Ms.	Harvard	1762	June 12, 1765			
	Jonathan Adams†	Boothbay	Middlebury	1812	Feb. 26, 1817	Oct. 20, 1829	Sept. 29, 1824	
	Jacob C. Goss†	Henniker, N. H.	Dartmouth	1820	Aug. 26, 1835			

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NOTES.

LINCOLN COUNTY.

This County was established at the same time with Cumberland, June 19, 1760. It embraced at that time the easterly part, and much the greater portion of the State; extending westerly to the Androscoggin, and thence northerly to Lower Canada. There have been formed out of this territory, since that period, at successive dates, the Counties of Hancock, Washington, Kennebec, Somerset, Penobscot, Waldo, part of Franklin, Piscataquis, and Aroostook.

The County of Lincoln contains within its present limits 31 towns, in 16 of which, as seen in the preceding tabular view, there has been settled a Congregational ministry. There has been a Congregational church formed at Breinen, formerly part of Bristol; but it has never had a settled pastor, though sustaining the ordinances of religion uniformly a part of the year.—The population of the County, at the census of 1837, was 60,226.

ALNA, once the north part of Pownalborough, was incorporated, under the name of New Milford, June 25, 1794. It took its present name, Feb. 28, 1811.

"The church in Alna, then New Milford, was organized with five members, Sept. 27, 1796. On the following day, the Rev. Jonathan Ward was ordained to the pastoral care of the newly constituted church. His ministry continued nearly twenty-two years. He was dismissed, by advice of council, July 6, 1818. During his ministry, 41 members were received to the church. Previously to the resettlement of the stated ministry, two other members were added to the church. The Rev. Samuel Johnson was ordained to the pastoral care of the church, Nov. 24, 1818; and the pastoral relation dissolved, May 24, 1828. His ministry continued nine years and nine months; within which time, 37 members were received into the church. The church remained without a pastor, something more than two years. The Rev. Moses T. Harris took the pastoral care of the church, by ordination, Sept. 28, 1830; and the pastoral relation was dissolved, June 28, 1832. During his ministry, 19 were added to the church. Three other members were added, while the church was destitute of a pastor. The present pastor of the church commenced his ministry here, in Nov. 1832; and was installed Oct. 8, 1834. During his ministry, 30 members have been received into the church."—*MS. letter of Rev. Enos Merrill, present Pastor of the church at Alna.*

BATH.—"Bath was originally a part of Georgetown; and was incorporated as its second parish in May, 1753, then containing about 200 inhabitants. The first meeting-house, in this parish, was commenced in 1760; and although soon occupied, was not finished till several years afterwards. In 1825, it was taken down, and made into shops and dwellings. Bath was incorporated as a town in 1781, and made a port of entry, and with the other towns on the Kennebec, was constituted a collection district. Two small vessels had been built, previous to 1755, which were employed in the coasting trade. At the present time (1840,) the district has registered 51,646 tons of shipping.

"The original proprietor and first settler of what is now called Bath, was a minister of the gospel, by the name of Gutch, who came from Salem, Ms. about the year 1660; and officiated in a church, which stood on the east side of the Kennebec, at the upper end of Arousic Island. He was drowned about twenty years afterwards, in attempting to cross the river.

"The first account of any stated preaching in Bath, was in 1755, while it was the second parish of Georgetown, when Rev. Mr. Merriam was 'invited to settle,' but declined. Between 1759 and 1765, three gentlemen were severally invited, by the parish, to become their stated minister, but neither of them accepted the invitation.

"In 1765, a church, consisting of Joshua Philbrook and six others, was organized by Rev. Mr. Miller of Brunswick, and had the sacrament of the Lord's Supper administered to them once. But very soon doubts arose, whether they were organized according to gospel order, and they gave up the connection. Several persons were employed as preachers, between 1765 and 1767, but none were invited to 'settle.'

"In 1767, the Rev. Francis Winter was ordained as the pastor of the second church and parish in Georgetown; the church having been formed by the council which ordained him. He continued in his pastoral relation twenty years; and his connection with his people was then dissolved, 'by an agreement between him and his parish.' The church became virtually extinct, shortly after his dismissal in 1787; and no records or papers respecting it, are now known to exist.

"From 1787 to 1792, Rev. Messrs. Abraham Cummings, Otis Crosby, and John Webber, were employed to preach, but the supply was very irregular, and in 1793, an indictment was filed against the town, for neglecting to procure a gospel minister, according to the statute then in force in the Commonwealth.

"In 1795, the Rev. Hugh Wallis preached as a candidate, and in July of that year, 'was invited to settle.' Having consented to be ordained, a council assembled for the purpose, on Dec. 8th of the same year, who, finding a remnant of Mr. Winter's church, consisting of two male members, whose religious sentiments and evidence of piety they approved, united with them thirteen others, in a church state, with a new covenant, and articles of faith. This was the first organization of the North Church, now styled the First Church in Bath. The next day, Dec. 9, 1795, Mr. Wallis was ordained as its pastor. The parish, then consisting of the whole town, were greatly divided in sentiment, which caused the ministry of Mr. Wallis to be full of trials and perplexities. His pastoral relation was dissolved in July, 1800, by the advice of a mutual council.

"After the dismission of Mr. Wallis, this church still continued its connection with the town, till the year 1802; and in the mean time, several clergymen were employed. Finding however, that difficulties were continually arising out of its parochial relations with the whole town, the leading members of the church, with such as chose to be associated with them, applied to the Legislature, for an act of incorporation, as a religious society, and were incorporated soon after, by the name of 'The Congregational Society of Bath;' and the same year, they erected the North Meeting House. No minister was settled over this Society, till 1806, when the Rev. Asa Lyman was installed pastor of the church and society; but was dismissed, in consequence of ill health, in the year 1808. From this time till 1812, this church had a regular supply of preaching, although it had no settled minister. On the 4th of November of this year, the Rev. John W. Ellingwood was ordained as its pastor, the church then consisting of 75 members, of whom only 26 now (1840) remain, all the rest having deceased or moved away. During the ministry of the present pastor, 320 persons have been added to this church; 271 by profession, and 49 from other churches. The present number of the church is 234. During the period under consideration, there have been seven distinct revivals of religion, some of them partial, others more general, but all of them glorious seasons of divine power and grace; and by them 215 were added to the church, making an average of a little more than 30 to each revival. Fifty-six other cases of hopeful conversion, and addition to the church, have occurred in the intervals between these revivals, making the aggregate of 271, before mentioned." Mr. Ellingwood received in 1824 the degree Master of Arts at Bowdoin College.

"After the incorporation of the 'Congregational Society of Bath,' in connection with the First Church, the rest of the inhabitants of the town, which constituted the First or original Parish, remained without any settled minister, or any church establishment, until Dec. 26, 1805, when the Rev. William Jenks was ordained; at which time a church was organized by the ordaining council, which is now denominated the 'Second Church,' of Bath. From 1810 to 1812, Dr. Jenks officiated as minister both of the First and Second Churches; and preached alternately in the North and South meeting houses. At the close of 1812, he was elected Professor of Oriental Languages in Bowdoin College, and occupied the chair of that professorship for three years. The contract with his people was dissolved in 1817, when he removed to Boston, to take charge of a select school, in which city he now resides, as pastor of the Church in Green Street. After his removal to Boston, his people remained destitute of a minister for six years; and the greater part of the church and society worshipped with the congregation in the North meeting house during that period. His connection with his church was not formally dissolved till Sept. 10, 1823, when Rev. Seneca White was ordained his successor. Mr. White's connection with the church and society was dissolved in 1830, by mutual consent.

"After Mr. White's dismission, the church and society again continued without stated preaching, and the greater part of the people again worshipped in the North meeting house, with the First Church, during a period of five years; at the end of which period, they employed the Rev. Ray Palmer as a candidate. Soon after Mr. Palmer commenced his labors, a new church was organized, to which a considerable portion of the Second Church became subsequently united. This church is styled the 'Third Church in Bath;' and on the 23d day of August, 1835, Mr. Palmer was ordained its pastor, and now sustains that office. The Second Church still has a nominal existence, but has no minister, nor any distinct religious meetings."—*MS. Letter of Rev. J. W. Ellingwood, present Pastor of the First Church, Bath.*

BOOTHBAY, previously a plantation by the name of Townsend, was incorporated Nov. 3, 1764. The church was organized in the early part of 1767, when the Rev. John Murray, from Ireland, took the pastoral charge of it. Mr. Murray ministered to the people somewhat more than a dozen years, when he removed to Newburyport, and succeeded Rev. Jonathan Parsons, as pastor of a church in that town. His ministry at

Boothbay was very successful; as also in the adjoining towns, where he labored abundantly. There were three other ministers, (Rev. Messrs. Merrill, Gould, and Chapin,) who succeeded Mr. Murray in the ministry at Boothbay, neither of whom was settled. In Oct. 1798, Rev. John Sawyer, formerly minister in Orford, N. H. was installed their pastor. He remained about ten years. Rev. Jabez P. Fisher succeeded him, as pastor, in June, 1809, and remained a little more than seven years. In June, 1818, Rev. Isaac Weston was ordained pastor of the church. He remained about twelve years; and then was settled in Cumberland. The ministry of Mr. Weston was prosperous, there being a revival of religion, at the time of his settlement, and some "seasons of refreshing" afterward. Rev. Charles L. Cook was ordained in Oct. 1830, and deposed about two years after. His ministry was disastrous. The present pastor, Rev. David Cushman, was ordained Feb. 7, 1838, and has been blessed, in the course of the year past, with an extended revival of religion.

BRISTOL. This town was incorporated in 1765. The church was organized in 1767; but no minister ordained, till July 4, 1773, when Rev. Alexander M'Lean became their pastor. Rev. William Riddel was ordained his colleague, in June, 1796, and was dismissed by mutual consent, in 1804. Mr. M'Lean deceased in 1808. Rev. Jonathan Belden, formerly minister at Winthrop, was installed, Aug. 12, 1807, and continued about ten years, when he was dismissed, by mutual consent. Rev. Nathaniel Chapman succeeded him, and was ordained Sept. 15, 1824, and dismissed Feb. 7, 1833. Rev. Samuel L. Gould, the present pastor, was ordained Oct. 23, 1839.

DRESDEN. This town, which was incorporated June 25, 1794, was previously the West Precinct of Pownalborough. The church was organized Sept. 1, 1801, and the day following, Rev. Freeman Parker was ordained pastor.

"**EDGECOMB**, which took its name probably from Sir Richard Edgecomb of Great Britain, was incorporated March 8, 1774. The Congregational church was organized in 1783; but the records are lost. The minister of the town first settled was the Rev. Benjamin Chapman. He was ordained March 4, 1801, and died July 13, 1804; having labored in the gospel ministry, in different places, eighteen years. He was succeeded by Rev. Samuel Sewall, who was ordained pastor of the church Sept. 30, 1807. In May, 1814, he removed from Edgecomb; but the relation between him and the church was not dissolved until his death, which took place March 16, 1826. Mr. Sewall removed from Edgecomb to Georgetown, and from thence to Phippsburg, where he preached to the churches in those towns, and also at Harpswell, after the death of Rev. Mr. Eaton of that place. In 1824, he removed to the Isle of Shoals, being employed by a benevolent society, in Newburyport and vicinity, as a missionary; and continued in this employment until the time of his death. He died in Rye, N. H., where he had gone on business, after being sick one week of a pulmonary fever. After Mr. Sewall left Edgecomb, there followed a scene of moral darkness and death. In 1818, there was a revival, as the fruits of which, 17 were added to the church. About this time, they were occasionally supplied with preaching, by the Rev. Jabez P. Fisher, who had been dismissed from Boothbay, and also by Rev. Jonathan Belden. In 1820, Rev. Amasa Smith, who had been dismissed from Cumberland, preached three or four months. During his labors, the cause of religion received an impulse, not soon to subside. From that time to the present, almost uninterruptedly have the ordinances of the gospel been sustained. The Rev. Thomas Simpson supplied during a part of the years 1821-2. Rev. Daniel Kendrick commenced his labors in Edgecomb in 1822, and continued them until 1833. In 1827, there was a revival of religion, and a goodly number were subsequently added to the church. There was also a revival in 1831, which afforded another accession to the church. After Mr. Kendrick left, the pulpit was supplied by Rev. Freeman Parker, and Rev. Jotham Sewall. In May, 1834, Rev. Ephraim Fobes commenced preaching here, was ordained Oct. 22, 1834, and dismissed Feb. 2, 1836."—*MS. Letter of Rev. Josiah T. Hawes, stated supply at Edgecomb.*

NEW CASTLE.—This town was incorporated the 19th of June, 1753; and was called by this name, as is supposed, in compliment to the Duke of New Castle, the king's principal secretary at that time, and a friend to the American Colonies. There is no record of the organization of a church till 1776; though the Rev. Alexander Boyd was ordained their minister in 1754. It is possible a church may have been organized and become extinct. In July of 1776, Rev. Thurston Whiting was ordained, a church having been organized, at the same time, by the ordaining council. Mr. Whiting continued with them about six years. He was succeeded by Rev. Kiah Bailey, who was ordained Oct. 4, 1797. At this time, the church was re-organized. Mr. Bailey ministered to them about 26 years; and was succeeded by Rev. Jotham Sewall, Jr. Nov. 23, 1824. Mr. Sewall left them the beginning of the present year, and was succeeded in the pastoral office by Rev. Edwin Seabury, June 18, 1840.

PHIPSBURG, formerly a part of Georgetown, was organized Jan. 26, 1814. It contains the main land on the West side of the Kennebec River, belonging to the original town; leaving the opposite islands in the river, as a town under the former name. Georgetown was the first corporation in the County of Lincoln. Phipsbury was so called, in memory of Sir William Phips; and "here the earliest Colony was located, that was ever attempted to be planted in Maine." Preaching steadily was sustained as early as 1738; and with little interruption till July 1, 1765, when a church was organized. Two days after this, Rev. Ezekiel Emerson was ordained pastor. "Soon after the settlement of Mr. Emerson, there was a great revival of religion; many were added to the church, and for several years, there were more than 100 communicants." At the time of his ordination there were but eight male members. Mr. Emerson continued pastor during life. His decease was on the 15th of Nov. 1815, at the age of 79 years. His successor, Rev. John Boynton, was ordained Sept. 19, 1827; and dismissed the beginning of the present year, (1840.) The church is now destitute of a pastor, but has a stated supply.

THOMASTON.—This town was first a plantation under the name of Georgeckeag, and incorporated with its present name, March 20, 1777. The church was organized May, 1809; and July 15th of the same year, Rev. John Lord was ordained pastor. He was dismissed April, 1811. Rev. John H. Ingraham succeeded him in the pastoral office, Oct. 15, 1817; and continued about a dozen years. The present pastor, Rev. Richard Woodhull, was ordained July 7, 1830.

A second church was formed in the eastern part of this town, March 8, 1838; and on the 20th of May following, Rev. Samuel C. Fessenden was ordained its pastor. Both the churches are now in a flourishing situation.

TOPSHAM was so called, while a plantation; taking its name from a town in England. It was incorporated as a town, Jan. 31, 1764. The church was formed in 1771; and re-organized in Sept. 1789; when Rev. Jonathan Ellis was ordained its pastor. He remained about 20 years. Rev. Jacob C. Goss was the next pastor. He was ordained Dec. 8, 1824, and remained about ten years. Rev. Thomas N. Lord, the present pastor, was ordained Aug. 10, 1837. A revival of religion, during the year past, has made considerable additions to the church. It now contains 103 members.

UNION was incorporated as a town in 1786. The church was organized in 1803, and the Rev. Henry True was ordained to its pastoral care Sept. 1806. He was dismissed, March, 1820. A second church was formed July, 1809; but both were united in one about ten years after. The second pastor was the Rev. Oren Sikes, who was ordained June 8, 1831, and dismissed June, 1832. The people have often had preaching by stated supplies; but have generally been in a broken and feeble state. Their prospects are now brightening. They have lately erected a new meeting-house, and are in expectation of the re-settlement of the ministry. The church contains 48 members.

WALDOBOROUGH, a part of the Waldo Patent, was incorporated June 29, 1773. It was originally settled by Germans. The Congregational church was organized Aug. 1807; and at the same time Rev. John R. Cutting was ordained pastor. He continued about five years, and then became an Episcopalian. The present pastor, Rev. David M. Mitchell was ordained June 19, 1816. Within the last 20 years there have been several revivals of religion, and the church has been in a prosperous state. It contains 175 members.

WARREN.—This town was so styled, in memory of Gen. Joseph Warren, who fell at the battle of Bunker Hill; and was incorporated Nov. 7, 1776. Their first minister, Rev. John Urquhart, was ordained in 1775; when, it is supposed, a church was embodied, though there is no record of it. He was dismissed in 1783. The church, if ever gathered, became extinct. Rev. Jonathan Huse was ordained Aug. 19, 1795, a new church being embodied at the time. Mr. Huse still resides in the place, though his pastoral relation has been dissolved. The church is few and feeble, and does not sustain the ordinances of worship.

"The second Congregational church in Warren was organized Feb. 27, 1828. The original number was 23. It now contains 115 members. Its present situation and future prospects are far more encouraging and auspicious than its early members dared to anticipate. A convenient and handsome sanctuary has been erected, and the regular ministrations of the gospel are maintained. This church has been favored with preaching, for a very large part of the time, since its organization. Rev. Messrs. Chapman, Goss, Sheldon and others, have labored with them for longer or shorter periods. The first pastor was Rev. Samuel Stone, who was installed over the church, Dec. 2, 1829. His labors were closed in about a year, though the pastoral relation between him and the

church was not dissolved, till May 7, 1833. The present pastor was ordained May 8, 1833."—*MS. Letter of Rev. Edward F. Cutter, present Pastor of the Second Church, Warren.*

WASHINGTON, lying partly in the Plymouth and partly in the Waldo Patent, and formerly a plantation by the name of Putnam, was incorporated as a town, Feb. 27, 1811. Rev. Daniel Lovejoy was installed pastor of the church in June, 1829; though he had ministered to them several years before. He died Oct. 11, 1833. Rev. Josiah G. Merrill, the present pastor, was installed Jan. 9, 1839. The church contains 54 members.

WISCASSET.—This town was formerly a part of Pownalborough, and was called Wiscasset Point. Pownalborough was incorporated Feb. 13, 1760. When Dresden and Alna were set off, the remaining portion of it assumed the name of Wiscasset. "The first church was formed in 1773, and at the same time, Rev. Thomas Moore was ordained its pastor. Rev. Alden Bradford was ordained in 1793, and dismissed on account of ill health, Sept. 21, 1801. Soon after, Mr. Bradford was appointed Clerk of the Supreme Judicial Court of Massachusetts, which office he held for ten years and then removed to Boston, and was appointed Secretary of State. Rev. Hezekiah Packard was installed Sept. 8, 1802, and dismissed Aug. 5, 1830. A second church was formed in this place Oct. 8, 1828, and Rev. Elisha G. Babcock was ordained pastor April 16, 1829, and dismissed in the autumn of 1830. The two churches were subsequently united in one, and Rev. Seneca White was installed pastor April 18, 1832. He was dismissed July 19, 1837. The present pastor succeeded him, and was installed July 11, 1838." Mr. Mather had been previously Agent of the American Education Society for five years.—*MS. Letter of Rev. William L. Mather, present Pastor of the church, Wiscasset.*

WOOLWICH.—"The town of Woolwich was incorporated in the year 1759. The Congregational church was organized, consisting of five male members, June 12, 1765; at which time Rev. Josiah Winship was ordained pastor. He retained his pastoral relation till his death, Sept. 29, 1824. Rev. Jonathan Adams was ordained his colleague Feb. 26, 1817. There were at this time nine male members in the church. Mr. Adams was dismissed Oct. 20, 1829. The present pastor of the church was installed Aug. 26, 1835. The church now contains 65 members. With the blessing of God, the cause of the church and religion will be sustained."—*MS. Letter of Rev. Jacob C. Goss, present Pastor of the Church, Woolwich.*

HANCOCK COUNTY.

This County, and also the county of Washington, were established June 25, 1789. They embraced what was before the easterly part of Lincoln county. They both had a portion of seacoast, and both were bounded north, "by the utmost northern limits" of the State. Hancock adjoins what is now Lincoln, on the east. It contained, at the census of 1837, 28,120 inhabitants. Ten towns, within its limits, have had a settled Congregational ministry. There was also a small church organized in 1801 in Sullivan, which has never had a pastor.

AURORA.—This town was incorporated, after the separation of Maine from Massachusetts, and first called Hampton, but since changed for the present name. It is situated at the head of Union river. A church was formed in Aurora and the adjoining town of Amherst, (which were then a part of the plantation of Mariaville,) on the 14th of Sept. 1830, and the Rev. Sylvester Clapp ordained its pastor the following day. Mr. Clapp left them some years since; but they have not yet re-settled the ministry, though they have sometimes had a stated supply. The church is small, containing 17 members.

BLUEHILL was incorporated in Oct. 1788. A Congregational church was organized in Oct. 1772; the first in this region. It consisted of 14 members. They had preaching, most of the time, for several years, by various clergymen, some candidates for settlement and some missionaries; but no pastor till July 13, 1796; when Rev. Jonathan Fisher was ordained over them. He labored with them about 40 years, and still resides in the place. During his ministry the church was blessed with several revivals of religion, and became enlarged. He was succeeded in the pastoral office by Rev. Albert Cole, who was ordained Oct. 24, 1837, and is the present minister. The church now contains 170 members.

BROOKSVILLE.—This town was incorporated June 13, 1817, and was taken from Sedgwick, Penobscot and Castine. A church was embodied Jan. 4, 1826; and at the same time Rev. Manning Ellis was ordained pastor. Mr. Ellis was dismissed March 10,

1835. Rev. George W. Adams succeeded him in the pastoral office Oct. 26, 1837, and was dismissed in 1839. The church is now destitute. There is another church within the limits of this town, styled the "Sedgwick church;" first organized in that place. See Sedgwick.

BUCKSPORT.—This town was organized June 27, 1792, under the name of Buckstown. It assumed the present name June 12, 1817. In 1803, a church was gathered and the Rev. Mighill Blood was ordained. He is still their pastor. The church, situated in a growing village, has always sustained the ordinances of worship, and is now in a prosperous state. It contains 102 members.

CASTINE is pleasantly situated on a point of land, east side of the Penobscot river, and was, at the establishment of the county the shire town. It continued so almost to the present time. Castine was incorporated Feb. 10, 1796. A church was organized in Oct. 1793, and Rev. William Mason ordained pastor. He remained with them about 40 years, and then removed to Bangor. The church has become Unitarian; has a stated supply but no settled pastor.

A second church was formed in Castine, styled the Trinity Church, in 1820. Rev. John Crosby was ordained pastor June 11, 1828, and continued four years. Rev. Wooster Parker was ordained Sept. 20, 1832, and continued five years. The present pastor, Rev. Baruch B. Beckwith, was ordained May 24, 1837. The church contains 77 members.

DEER ISLE.—A town of this name was incorporated Jan. 30, 1789; including Deer Island, Little Deer Island, and the Isle of Holt. It was so named from the abundance of deer anciently found in its forests. A church was formed here as early as 1773, and Rev. Peter Powers was installed its pastor in 1785. The ministry of Mr. Powers was successful, and he retained his pastoral relation till his death, in 1799. Rev. Joseph Brown succeeded him, and was installed in 1809, and died Sept. 1819. The church has generally been supplied with preaching, but has had but two settled pastors. It contains 206 members, and has abundant means for the support of religious worship.

ELLSWORTH, situated on both sides of Union river, was incorporated Feb. 26, 1800, and is now the shire town of the county. In Sept. 1812, a church was formed, and Rev. Peter Nourse ordained pastor. There is no record of a church earlier than this date, though they had preaching many years before. Mr. Nourse continued till Nov. 11, 1835, when the present pastor, Rev. Sewall Tenney was installed. The church contains 100 members.

MOUNT DESERT, which embraces part of an Island of this name, was incorporated Feb. 17, 1789. The Island is joined to the main land by a bridge. In June of 1798, Rev. Peter Powers of Deer Isle visited the people, and in the course of the season spent several Sabbaths with them. His ministrations were abundantly blest, and between 30 and 40 were added to the little church which was embodied a short time previous to this. Mr. Ebenezer Eaton, who was a member of the church, and a zealous and faithful member, was licensed, and preached to them for several years with great success. Mr. Eaton never took the pastoral care of the church. Indeed, they never had any except their present pastor, who was ordained in 1834. The church contains 142 members.

PENOBSCOT, which originally embraced Castine also, was incorporated in Feb. 1787. A church was organized June 17, 1795; and on the 26th of August following, Rev. Jonathan Powers, son of Rev. Peter Powers of Deer Isle, was ordained pastor. Mr. Powers labored with them till his decease, which was Nov. 8, 1807. Rev. Philip Spaulding succeeded Mr. Powers in the pastoral office Nov. 22, 1809, and was dismissed in Aug. 1813. After Mr. Spaulding's removal, the church gradually diminished, and ultimately became extinct. But a portion of the members residing in Brooksville were subsequently organized into a new church in that town. See Brooksville.

SEDGWICK was incorporated as a town in Jan. 1789. A church was organized, and Rev. Daniel Merrill ordained its pastor Sept. 17, 1793. A great revival of religion was enjoyed both before and a little subsequent to his ordination. Mr. Merrill labored with them about a dozen years. In the latter part of this time, he became a Baptist. On the 15th of May, 1805, he was immersed and the greater portion of the church with him; and at the same time he was re-ordained over them. The remainder still continued as a Congregational church. They have never re-settled the ministry, but have at present, and generally have had, a stated supply. They are now situated in Brooksville, which was taken in part from this town, but still called the "Sedgwick Church." See Brooksville.

WASHINGTON COUNTY.

This County was established June 25, 1789, and at the census of 1837 contained 28,495 inhabitants. It is the eastern border of the State, separated from the British Province of New Brunswick by the Schoodic river. It originally extended from the Atlantic coast to the Canada line; but the County of Aroostook, lately organized, now occupies the northern portion of it. There are ten towns within its limits, as seen in the preceding table, where there has been a settled ministry. There have also been six churches embodied, which have not yet had pastors. These are the church in Cooper, organized Feb. 22, 1826; in Whiting, Nov. 1833; in Pembroke, 1835; church in Northfield and Second church in Machias, 1836; and the church in Jonesborough, April 24, 1840.

CALAIS was incorporated June 16, 1809. It lies upon the Schoodic river, and is the most northerly town of any considerable importance in the county. A church was organized Aug. 27, 1825; and Rev. Aaron B. Church was installed pastor Oct. 1, 1828. He was dismissed March 19, 1834; and his successor, Rev. Eber Child, was installed December 31st of the same year. Mr. Child was dismissed March 22, 1837, and was succeeded by the present pastor, Rev. Seth H. Keeler, formerly minister in South Berwick, on the 29th of Nov. 1839. The church has lately witnessed a revival of religion, and now contains 106 members.

CHERRYFIELD, situated on both sides of the Narraguagus river, was incorporated Feb. 9, 1816. A Congregational church was formed here in Nov. 1833; a few of the members living at that time in the adjoining town of Steuben. Rev. Horatio Ilsey was ordained their pastor Oct. 26, 1837. Mr. Ilsey continued with them not quite two years, and they have never had any other pastor, though they have enjoyed occasionally the ministrations of religion. It has always been a feeble church, and now contains but 13 members.

DENNYSVILLE, situated on Denny's river, and bordering on the Atlantic, was incorporated Feb. 13, 1817. It was granted by the State, as was Perry also in the same County, to "Benjamin Lincoln and others." The church was organized Oct. 27, 1805, and the present pastor, Rev. Robert Crossett, ordained Nov. 3, 1830. It was originally feeble, and received missionary aid for a few years after the settlement of the ministry; but a revival of religion multiplied its numbers and increased its strength; and during the last five years, it has sustained the ordinances of religion, and is in a prosperous state. The number of members in the church is 77.

EASTPORT, which was formerly called Moose Island, was incorporated as a town in 1798. It is connected to the main land by a bridge. It is bounded on the line that separates Maine from New Brunswick. Indeed, it has been sometimes on one side of the line and sometimes on the other, just as the fortune of war or the conditions of peace chanced to place it. It has been considered important to both nations as a place well situated for trade and navigation. A church was formed Feb. 8, 1819, consisting of 11 members. Rev. Wakefield Gale was installed pastor Feb. 19, 1829, and dismissed Nov. 24, 1835. Rev. Moses P. Stickney succeeded him as pastor May 10, 1837, and was dismissed June 9, 1840. The church has been, of late years, in a flourishing situation, and now contains 66 members. It has no pastor, but sustains constantly the ordinances of worship.

LUBEC, three miles distant from Eastport, and separated from it by water, was incorporated June 21, 1811. It derived its name from Lubec, one of the Hanseatic towns of Germany. During the late war, when the British had possession of Eastport, many of the inhabitants removed on to the main, and the public offices were established at Lubec Point. A church was embodied here in 1818; and Rev. Jonathan Bigelow ordained pastor July 11, 1821. Mr. Bigelow continued about five years; since which time they have been destitute of a pastor, but have enjoyed, a portion of every year, the ministrations of religion. The church is small, numbering 26.

MACHIAS was incorporated June 23, 1784. It was the first municipal corporation established, between the rivers Penobscot and St. Croix, (or Passamaquoddy, or Schoodic.)

"In the year 1771, and very soon after the settlement of Machias, the gospel ministry was established, and with one or two slight interruptions, has been maintained to the present time. The church was organized in 1782, or about eleven years after the Rev. James Lyon, its first pastor, commenced his ministry in the town.

"Mr. Lyon is remembered with respect and affection, as a faithful pastor, by his former parishioners. The aged still recount the sufferings and hardships which he endured in

common with them during the stormy period of the Revolution. The lumbering trade on which his people chiefly depended for subsistence, was for a season almost suspended, and they were sometimes reduced to extremity for want of provisions. The pastor might then be often seen forsaking his study, and his half written sermon, and going to fish and dig clams to furnish food for his children. During his lifetime he published a small manual of devotion, a few copies of which are still preserved, and serve to give a favorable impression of his piety and talents.

"After the death of Mr. Lyon, in 1794, the church was in a broken and divided state for several years. The Rev. Clark Brown, who was ordained at Boston in 1795, pastor of the church, had embraced the sentiments then called Arminian. Under his administration the articles and covenant of the church were abrogated, and new ones adopted, from which the doctrines of the trinity and of the entire depravity of man were excluded, and members were admitted to commune without being required to give evidence of having been born of the Spirit. About one half of the church not approving of these changes, and doubting the piety of their new pastor, refused to unite with the church in its new form, and were in consequence suspended from its privileges.

"In 1800, the Rev. Marshfield Steele was ordained pastor of the church. Mr. Steele was a man of respectable literary attainments, of sound orthodox sentiments, remarkable for the purity and innocence of his life, and for his uniform and fervent piety. The church was now again revolutionized. A strictly orthodox and evangelical creed was adopted, and candidates for admission into the church were required to give evidence that they had been regenerated by the Holy Spirit. Under the ministry of Mr. Steele and that of the Rev. Abraham Jackson, who was ordained colleague pastor in 1821, the church was refreshed and enlarged by several outpourings of the Spirit, but no very powerful and general revival occurred until the autumn of 1825.

"The chief instrument employed in producing the great revival which then took place, was Mr. Chauncey Whittlesey of New Haven, Ct. This young gentleman was a graduate of Yale College, and was a member of the first class that was formed in the Theological Seminary connected with that college. He commenced his labors as a preacher of the gospel with the ardor and zeal of a Brainerd. Soon after he was licensed to preach, he came to that part of the State for the benefit of his declining health. Perceiving that his strength was wasting away, and his disease evidently hastening to a fatal termination, instead of diminishing, he rather increased his efforts to promote the cause of Christ, willing to run the hazard of bringing to a speedier close that little remnant of life which remained, and which he was now convinced no human means could protract much longer. In this state of health, and with a heart burning with love to that Saviour into whose presence he was soon to be ushered, he came to Machias. His countenance tinged with the hectic flush, his emaciated form, his eye beaming with unearthly lustre, the impression which possessed his own heart and the hearts of his hearers that he was standing on the threshold of eternity, his fervent and impassioned delivery, which resulted from clear and vivid conceptions of eternal realities, gave an almost irresistible power and pathos to the truths which fell from his pallid lips. The youthful preacher returned to his anxious friends, and soon rested in the arms of Jesus. But the flame which he kindled has not yet ceased to burn. There are now many pilgrims on their way to the eternal City, who revere his memory, and regard him as their spiritual father, and many others have already made a triumphant exit, and are with him in glory. About 140 were gathered into the church as the fruits of this revival. The old town of Machias has been divided into three towns, called Machias, Mechisses, (lately E. Machias,) and Machias Port. Until May, 1826, the church had remained undivided, and enjoyed the services of the same pastors. But having now received such a large addition, a division was deemed expedient. Accordingly 79 members were dismissed, and formed into a church in Mechisses. They soon settled a minister, and have enjoyed the ministrations of the gospel ever since.

"In Dec. 1830, 25 members were dismissed and formed into a church in Machias Port. They also soon after settled a minister who is still laboring among them.

"In 1836, a second Congregational church was formed in the present town of Machias, at a new settlement four miles from the village. They have not as yet been able to settle a minister.

"The churches in Northfield and Cooper also trace their origin to the Machias church, since they were originally composed chiefly of members of that church who had settled in those towns.

"Thus it appears that within the limits of the old town of Machias, in which 14 years ago there was but one church, and but one minister, there are now four churches containing an aggregate of about 400 members, and three settled ministers, besides two Baptist churches, and two Methodist societies.

"The cause of religion was never more prosperous than at the present time. Within a few months past a very powerful religious excitement has pervaded these three towns. It is thought that more than 300 have been converted. Surely we have abundant reason

to praise the Lord for his great goodness and mercy.”—*MS. Letter of the Rev. Stephen D. Ward, present Pastor of the Chh. in Machias.*

MACHIASPORT, formerly a part of Machias, is situated, as its name indicates, on the sea coast. A Congregational church was organized Dec. 1830; and Rev. Gillman Bachelor, its present pastor, was ordained June 15, 1831. The church has 63 members.

MECHISSES, formerly East Machias, had a church organized within its limits, in May, 1826; and Rev. Wales Lewis ordained pastor on the 27th of September following. He was dismissed June 9, 1831. The present pastor, Rev. Thomas T. Stone, formerly minister at Andover, was installed May 15, 1833. The church contains 119 members.

PERRY, so named in honor of Commodore O. H. Perry, was incorporated Feb. 12, 1818. Pleasant Point, within the limits of this town, is the residence of the Passamaquoddy Indians. It is the next town north of Eastport, and borders east and south upon the Passamaquoddy waters. Rev. Elijah Kellogg, first pastor of the Second Church, Portland, was several years a missionary in this place, and instructor in the Indian School. His labors, as a preacher, were abundantly blest to the people; and he was instrumental in building them a meeting house, and organizing a church. On the 7th of Oct. 1822, the church was embodied. Rev. Bennett Roberts, formerly minister at Durham, was installed their pastor in January, 1830, and remained a little more than four years. Rev. William Davenport, the present pastor, succeeded him, on the 19th of October, 1836. There never has been a church of any other denomination in town. They have been very harmonious, and very successful, in their religious concerns. There was a great outpouring of the Spirit the beginning of the present year, (1840,) the fruits of which are judged to be a hundred converts; about half of whom have already joined the church.

ROBBINSON was incorporated Feb. 18, 1811. It derived its name from the Hon. Edward Hutchinson Robbins, once Speaker of the House of Representatives in Massachusetts, and afterwards Lieut. Governor of the State; to whom, and Nathaniel J. Robbins, the township was granted by the State, in Oct. 1786. It borders on the Schoodic waters, opposite to St. Andrews in New Brunswick.

A Congregational church was embodied here Nov. 24, 1811; and Sept. 8, 1818, Rev. Daniel Lovejoy was installed to the pastoral charge of it. Mr. Lovejoy left, the following year, and was subsequently installed pastor of the four churches in Windsor, Washington, Unity and Albion, dividing his labors between them. Rev. Calvin White succeeded Mr. Lovejoy at Robbinston, and was ordained Oct. 23, 1829, and dismissed July 19, 1832. Since that date, they have not had a settled ministry, but have generally sustained the ordinances of worship. The church contains at the present time, 62 members.

KENNEBEC COUNTY.

This County was established Feb. 20, 1799. It is an interior county, situated on both sides of the Kennebec river, and for agriculture, surpassed by no other portion of the State. Hallowell, Augusta, and Gardiner, the Kennebec being navigable to these points, are considerable places of trade and navigation. Thirteen towns in the County, as may be seen in the tabular view, have had a settled Congregational ministry.

ALBION, formerly the plantation of Freetown, was incorporated March 9, 1804, under the name of Fairfax; which was afterwards changed for Lygonia, and then for its present style.

A church was embodied here in September, 1803. Rev. Daniel Lovejoy was installed its pastor on the 6th of June, 1829, and deceased Aug. 11, 1833. Though they have generally had preaching, more or less constantly, from year to year since the organization of the church, they have had no other settled minister.

AUGUSTA was incorporated Feb. 20, 1796, under the name of Harrington, and changed to its present style, the 9th of June following. It was taken from Hallowell, embracing the northerly part and the greater portion of that town. It is situated on both sides of the Kennebec, the line dividing the two towns running east and west, intersecting the river at right angles. The United States' Arsenal, and the State Insane Hospital, on the east side of the river, and the State House and County buildings on the west, all on elevated sites, with many other elegantly built public and private edifices, give to the town a very fine appearance. This is established as the seat of government for the State, and the Legislature has met here since 1832. It was made a shire town when the County was erected. A bridge was built across the river at Augusta, in 1797, connecting the two parts of the village, at the expense of \$26,000.

“A meeting house was first built in what is now Augusta, on the west side of the river, nearly opposite to Fort Western, about the year 1780; but was not finished for

several years. In the year 1786, a Congregational church was organized, and the Rev. Isaac Foster, son of a clergyman in Connecticut, was ordained Oct. 11th of that year, as its pastor. The ordaining clergymen were, the Rev. Mr. M'Lean of Bristol, Rev. Mr. Winter of Bath, Rev. Mr. Eaton of Harpswell, Rev. Mr. Moore of East Pownalborough, (Wiscasset,) and Rev. Mr. Brown of Stroudwater, (Westbrook.) In September, 1789, Mr. Foster was dismissed for immoral conduct. After his departure, there were no church records to be found.

"In October, 1794, a new church was organized, consisting of 14 members; 9 males and 5 females. In Oct. 1795, Rev. Daniel Stone was ordained as its pastor. He continued in office till June, 1809, when he was honorably dismissed. He died in May, 1834, aged 68, from ossification of the heart. In Oct. 1809, a new meeting house, elegant and spacious, costing \$16,000, was finished and dedicated; and the old one, removed to another spot, is now used as a town house. In Oct. 1811, the Rev. Benjamin Tappan, (son of Rev. David Tappan, D. D., Professor of Divinity in Harvard College,) was settled as successor to Mr. Stone. He still retains the pastoral care, and the church now consists of 180 members. In 1829, was formed a second Congregational church, in the north part of the town, on the eastern side of the Kennebec. By that church, and the society connected with it, a convenient meeting house has been erected. In Feb. 1832, Rev. Joseph Underwood was installed pastor; who continued about a year, and was then honorably dismissed. Since his dismissal, they have been without a settled minister. The church now contains about 50 members.

"There are now in the village of Augusta, a Methodist church, a Baptist, Unitarian, Universalist, Free Will Baptist, and Episcopalian."—*MS. Letter of Rev. Dr. Tappan, present Pastor of the First Church in Augusta.*

CLINTON, situated on both sides of the Sebasticook river, an eastern branch of the Kennebec, was incorporated in 1795. The church was organized in 1827. On the 19th of November, 1828, Rev. Nelson Bishop was ordained its pastor, and continued about six years. His successor, Rev. Prince Hawes, was installed Feb. 24, 1835, and continued about two years. They have not since had a settled pastor.

FAYETTE was incorporated in 1795. The Congregational church was organized Dec. 19, 1835. Rev. Daniel Sewall was ordained pastor March 15, 1837; and continued till the present year, 1840. Mr. Sewall also took the pastoral charge of the church in Chesterville, supplying in both places. Mr. Sewall is now settled in Scarborough. The church in Fayette has never had any other pastor. It is a feeble establishment, the church numbering but 15 members.

GARDINER.—This town was taken from Pittston, embracing that portion of it lying on the west side of the Kennebec. It was incorporated Feb. 17, 1803, and derived its name from Dr. Sylvester Gardiner, to whom the township was granted by the Plymouth Company.

The Congregational church was organized July 28, 1835; and its first pastor, Rev. Seth Sweetser, ordained Nov. 23, 1836. Mr. Sweetser was dismissed Nov. 8, 1838; and was subsequently installed pastor of a church in Worcester, Ms. The present pastor, Rev. Aaron C. Adams, was ordained July 10, 1839. The church was originally few and feeble, but has been prospered, and now numbers 47 members.

HALLOWELL, originally a town of ten miles square, lying in equal portions on each side of the Kennebec, was incorporated April 26, 1771. It took its name from the Hallowell family, who were among the Plymouth proprietors. In 1796, Augusta was set off from it, taking the northerly part, and about two thirds of the territory. Hallowell Village is situated on the west side of the river, containing about two hundred dwelling houses, and nearly the same number of warehouses, stores and shops. The streets, parallel with the river, and rising one above another, in the distance from it, give to the place an inviting aspect.

The Congregational church in this town was formed July 25, 1790; the original members mostly living in what is now Augusta. Rev. Eliphalet Gillett was ordained its pastor, August 12, 1795. The church then consisted of 12 members; but two of whom resided in this village. One of these was more than 90 years old, and of course has long since deceased; the other was about 30, and is now one of the deacons of the church, approaching to fourscore years. In the year 1823, Feb. 12th, Rev. George Shepard was ordained second pastor of the church. At this time the first pastor was dismissed; though he had, the year previous, entered upon the duties of General Agent of the Maine Missionary Society. The church contained, at the time of the ordination of Mr. Shepard, a little more than 150 members. In 1836, he was dismissed, and accepted the office of the professorship of Sacred Rhetoric in the Theological Seminary at Bangor. The present pastor, Rev. Eli Thurston, was ordained Jan. 3, 1838. The church has

been frequently blest with revivals of religion, and is now the largest in the County, containing 233 members.

LITCHFIELD.—A Congregational church was formed here June 6, 1811. There had been a revival of religion under the preaching of missionaries a little before this. Rev. David Starrett, previously minister at Weld, was installed its pastor Oct. 21, 1828, and continued about five years. The present pastor, Rev. Timothy Davis, was installed Nov. 1, 1837. The church now contains 78 members.

PITTSBURY, formerly including Gardiner, was incorporated in 1779, and lies on the east side of the Kennebec. A Congregational church was formed here Nov. 17, 1812, and the day following, Rev. Daniel Kendrick was ordained their pastor. He continued about eight years; since that time, though they have generally had preaching, they have been without a settled ministry. Number of members in the church, 42.

READFIELD, taken from Winthrop, was incorporated in 1791. The church was embodied Feb. 20, 1835; and their first and only pastor, Rev. George C. Hyde, ordained July 14, 1836. He remained pastor about two years. It is a small establishment, though in a flourishing and important village. The church contains 19 members.

SIDNEY was incorporated in 1792; taken from Vassalborough, and embracing that portion of the original town lying on the west side of the Kennebec. A small Congregational church was formed here in 1831; and on the 23d of November of that year, Rev. Henry Richardson was ordained its pastor. He continued about two years. Since he left them, the church has been gradually diminishing, and may be considered now nearly extinct.

VASSALBOROUGH was incorporated in 1771, embracing a territory of ten miles square, lying on both sides of the Kennebec. The western half of it has since been set off as a town under the name of Sidney. A Congregational church was organized July 28, 1818, and Rev. Thomas Adams ordained in August following. Mr. Adams continued about 11 years. Subsequent to his dismission the church was divided into two, styled the First Church, and the South Church. Rev. Seth Hardy was ordained over the South church July 12, 1837, and dismissed April 2, 1839. This present year, by advice of an Ecclesiastical council, the two churches have been re-united, and have now a hope of the re-settlement of the gospel ministry.

WATERVILLE, pleasantly situated on the western bank of the Kennebec, and at the head of boatable navigation; was incorporated in 1802. It was previously the western part of the town of Winslow. The church was embodied in 1827, and Rev. Thomas Adams, formerly minister at Vassalborough, was installed pastor Sept. 27, 1836. Mr. Adams continued about two years, and then accepted the General Agency of the Maine Temperance Union, and is now Editor of the Maine Temperance Gazette. Rev. Calvin E. Park succeeded Mr. Adams, and was ordained pastor Oct. 31, 1838. The church contains 70 members.

WINDSOR, the plantation of New Waterford; was incorporated March 3, 1809, under the name of Malta. This name was changed afterwards to Gerry, and still later to its present style. Rev. Daniel Lovejoy, on the 6th of June, 1829, was installed pastor of the church which was organized several years before. Mr. Lovejoy supplied them one fourth of the time, (having the pastoral charge of three other churches,) till his death, Oct. 11, 1833. Though they have generally had preaching a portion of the time in successive years, they have had no other pastor. The church is small, numbering 33 members.

WINSLOW, on the east side of the Kennebec, and originally embracing what is now Waterville, was incorporated in 1771. The church was organized Aug. 27, 1828, and Rev. William May was ordained pastor the following day. Mr. May was dismissed Oct. 30, 1832. The Rev. Henry C. Jewett, formerly minister at Westbrook, was installed July 15, 1835. The church contains 56 members.

WINTHROP.—"The first permanent settlement of white persons made in this town was in the year 1766, by Capt. Timothy Foster. Early in the next year another family took up their residence here, Squier Bishop's. Settlers came in very slowly for several years. In five years however, there were so many that they obtained from the Legislature of Massachusetts an act of incorporation.

"Sept 4, 1776, an Ecclesiastical council from the churches of Harpswell, Pownalborough and Newcastle, (the pastors were Rev. Messrs. Eaton, Moore and Whiting) assembled and organized a church comprising 27 members, 16 males and 11 females. The members say in the covenant, which they then subscribed, 'We do declare our con-

sent to the doctrines of religion, as held forth in the Westminster Confession of Faith, or Shorter Catechism, apprehending in our judgment and consciences that they are agreeable to the Holy Scripture.' It thus appears that the church was constituted on principles strictly Evangelical. This was probably the first church of any denomination gathered in the region included in the counties of Kennebec, Penobscot, Piscataquis, Somerset, Franklin and Oxford.

"On the 22d of the same month, the church invited Mr. Jeremiah Shaw to become their pastor. For reasons not known to the writer, Mr. Shaw declined to accept their call, and was afterwards settled in Moultonboro', N. H. On the 13th of Oct. 1777, the church and town, including what is now Readfield, *unanimously* invited Mr. Zaccheus Colby to settle with them in the work of the gospel ministry. (*Town Records.*) When will a similar record be truly entered in a town book? Mr. Colby informed the writer, some thirty-four years after, that he returned a negative answer to their request on account of his youth and inexperience. He was afterwards settled in Pembroke, N. H. During the four following years they remained destitute of a pastor, and what portion of the time they enjoyed the ministrations of the gospel cannot now be ascertained. Oct. 17th, 1781, the church unanimously made choice of Rev. David Jewett for their pastor. Nov. 19, he signified his acceptance of their call. The same day the church chose a council to instal Mr. Jewett and requested them to meet for the purpose the first Wednesday in January next. In about fourteen months after his installation, Jan. 2, 1782, God was pleased to remove their pastor by death, February or March, 1783. From Nov. 1781 to 1800 no record of any act of the church or any baptism can be found. During this long period of nineteen years, they were without a pastor and much of the time destitute of a preached gospel. From the records of the town, it appears that in Sept. 1786, they extended an invitation to Mr. Jacob Cram to become their pastor, but he did not accept their proposal. This season of destitution of the stated ministrations of the gospel was one of great trial and deep affliction to Zion. Some of the members of the church joined themselves to other denominations, some removed to a great distance, and numbers went to their long home. 'The ways of Zion did mourn.' A few 'wept and made supplication.' They 'besought God to look down from heaven, to behold and visit this vine.'

"In March, 1791, the town was divided and the northerly part was incorporated by the Legislature of Massachusetts into a town by the name of Readfield. The land granted by the Plymouth Company for the support of the ministry in Winthrop was sold by authority of the Legislature and the avails divided between the two towns, and the interest was to be appropriated to the same purpose for which the land had been given. This money has been the occasion of much trouble and difficulty. The interest is now, by leave obtained from the Legislature of Maine, appropriated to the support of town schools. In the latter part of the year 1779, Mr. Jonathan Belden, a candidate for the gospel ministry, commenced his labors among the people attended by the Holy Spirit's influences. A precious revival of religion ensued, and a considerable number were gathered into the kingdom of Christ. May 10, 1800, Mr. Belden received the unanimous call of the church to become their pastor. The town had become so much divided in sentiment as no longer to be able to act in that capacity on ecclesiastical subjects. Such as favored the Congregational order having been incorporated by the Legislature into a poll parish concurred with the call of the church to Mr. Belden. He acceded to their proposals and was ordained their pastor Aug. 27, 1800. The precise number belonging to the church at this time cannot be ascertained; probably, however, less than 20, though more than 40 had been members. About 40 were admitted during Mr. Belden's ministry.—Sept. 10, 1805, a mutual council called by the pastor and the church unanimously advised, that the 'pastoral connection between Rev. Mr. Belden and the church and Society under his care be dissolved, in compliance with his and their wishes.' The connection was accordingly dissolved, and their late pastor was fully and 'most cheerfully recommended.'

"The Poll Parish corporation was dissolved early in 1806. The Baptists in town had been incorporated into a Society with others in Readfield, Oct. 10, 1806. Rev. David Thurston, who had been preaching with them generally from May previous, received the unanimous request of the church to settle with them in the ministry. The town united in this request. Feb. 18, 1807, he was solemnly constituted their pastor by an Ecclesiastical council. The church then consisted of about 53 members.—The year 1810 commenced favorably to Zion. Hopes were raised that God was about to refresh his thirsty heritage with a rich shower of grace. But in the course of a few months the attention of the people was withdrawn from the great concerns of salvation to the mode and subjects of baptism. Several who had been anxious for their souls gradually lost their impressions and became indifferent. Twelve were admitted to the church, as the first of that work of mercy. In 1817, there were a number of hopeful conversions; and 14 were admitted to the church by profession. 1820 was a year rich in mercy. A very pleasant and precious revival took place. In that and the following year 31 united with the church from the world, principally the fruit of this work of grace. The most extensive

work of conversion was in 1824; 39 were added by profession and 10 the year following. 1831 and '32 were seasons of more than usual interest, during which 21 were received. Twelve members were, at their request, dismissed to be organized into a church in Readfield.

"Since the ordination of the present pastor, 8 members of the church have become pastors of other churches, one of whom has deceased; the others still retain the pastoral relation. The church within the last twenty years, has supplied five pastors of churches with wives."—*MS. Letter of Rev. David Thurston, present Pastor of the Church in Winthrop.*

SKETCHES OF THE GOVERNORS AND CHIEF MAGISTRATES OF NEW ENGLAND, FROM 1620 TO 1820.

[By JACOB B. MOORE, Esq. Member of the New Hampshire and New York Historical Societies.]

SAMUEL ADAMS.

[Governor of Massachusetts from 1794 to 1797.]

SAMUEL ADAMS, one of the most remarkable men of the Revolution, and Governor of Massachusetts from 1794 to 1797, was born in Boston, on the 27th of September, 1722. The family from which he descended, was one of those which early came to New England, and commenced the settlement of the colony. His father was a man of considerable wealth, of estimable character, a magistrate of Boston, and member of the House of Assembly for many years under the colonial government. Having resolved to give his son a public education, Samuel Adams was placed under the tuition of Mr. Lovell, a celebrated teacher of the grammar school in Boston. Under his instruction, young Adams was fitted for admission to Harvard University, at an early age, and received the Bachelor's degree in 1740, when only eighteen years of age. Two years afterward, he received the Master's degree; and his early bias in favor of liberty and equality, may be inferred from the question which he selected for public discussion on taking this degree. He proposed, and maintained with great ability, "the lawfulness of resisting the supreme magistracy, if the commonwealth could not be otherwise preserved." In his preparatory course, and throughout his college term, he was a sedate youth, remarkable for his assiduity in attending to his studies, and punctuality in performing his collegiate duties. He exhibited also another trait worthy of imitation. He practised frugality, and without incurring the reproaches of his comrades, actually saved from the regular stipend allowed him by his father, a sum sufficient to defray the expense of publishing a political pamphlet, entitled "Englishmen's Rights." His father intended to have him educated for the profession of law; but this purpose was relinquished, whether at the instance of the father or son, is not known, and he entered the counting-house of Thomas Cushing, a distinguished merchant of Boston, to become qualified for mercantile pursuits. He seems, however, not to have been partial to these pursuits. His feelings were running in opposite directions, and the field of politics to him opened brighter prospects of fame and usefulness. Even while in college, his mind had become engrossed in public affairs, and to their consideration he devoted much attention. He was favorably known as a political writer during the administration of Gov. Shirley, whom he opposed on the ground of his exercise both of the civil and military power.

After leaving the house of Cushing, he commenced business as a merchant, on a considerable capital furnished by his father. But the attention he had given to politics during the period of his apprenticeship, had of course drawn his mind from the proper consideration of business, and he was indifferently qualified to manage a mercantile establishment. His enterprise totally failed of success, and he was reduced to very narrow circumstances. His father died, when he was but twenty-five years of age, and on him, as the eldest son, devolved the care of the family, and settlement of the estate.

His attention now became directed almost continually to the proceedings of the parental government. He discerned in the signs of the times, presages of a coming conflict. He was vigilant himself, and he employed much time, in endeavoring to excite in others a similar vigilance. He was indefatigable in maintaining the rights of

the people; and when, in a later period, the aspect of affairs became more threatening, they naturally turned to him as a leader. His popularity was unbounded.

When the intelligence reached Boston, in 1763, of a design to tax the colonies, and place the revenue at the disposal of parliament, Adams at once took a decided stand in opposition to the measure. At that period, when the towns met to choose their representatives to the general assembly, it was the custom to instruct them respecting their legislative duties. At the first town meeting in Boston, after that intelligence reached them, the people placed Mr. Adams on the committee to draw up instructions. As chairman of that committee, it became his duty to draft them. The instrument is still preserved in his hand-writing; and in that manuscript is found *the first public denial of the right of the British parliament to tax the colonies without their consent—the first denial of parliamentary supremacy—and the first public suggestion of an union on the part of all the colonies, to protect themselves against British aggression.*

Mr. Adams commenced his public life as a legislator in 1765, having been chosen representative in the general assembly from Boston. He very soon became distinguished in that body for his intelligence, sagacity, and ardent support of popular rights. His commanding influence, and sturdy opposition to the encroachments of power, soon attracted the attention of the agents of parliament. Overtures were made to him by Gov. Hutchinson, but they were promptly rejected; and Hutchinson remarked in a letter to a friend, that "such is the obstinacy and inflexible disposition of the man, that he can never be conciliated by any office or gift whatever." No language could have paid a higher tribute to his integrity and patriotism.

Soon after he took his seat in the assembly, he was made clerk of that body. With him originated the suggestion of assembling the first congress, which subsequently met at New York—an event which led, at a later period, to the continental congress, to the confederation, and that great chain of events connected with the war of independence.

During the angry contention which lasted for several years between the citizens and the military force quartered in Boston, and which came to its crisis in the massacre of the 5th March, 1770, Samuel Adams bore a distinguished part, with his associates, John Adams, Hancock, and others, in the efforts made to effect their removal from the town. On the morning after the outrage was committed, a public meeting was held, and Samuel Adams was placed at the head of a committee to wait on the acting governor Hutchinson, and demand the immediate removal of the troops. Hutchinson at first evaded the request, on some frivolous plea; but the people remaining in session, directed their committee again to wait on the governor; and, on being told by Mr. Adams that the consequences of his refusal must rest upon his own head, in the excited state of the public mind, he at last promised compliance with their demands.

Governor Hutchinson, having refused to receive his salary from the province, and being paid by the crown, was made independent of the people, who looked upon this measure as a dangerous innovation. They remonstrated with the governor, but their representations were treated with indifference and contempt. On the 2nd November, 1772, at the instance of Samuel Adams, a large committee of citizens was appointed "to state the rights of the colonists, and of this province in particular, as Men, as Christians, and as Subjects; to communicate and publish the same to the several towns in this Province and to the world, as the sense of this town, with the infringements and violations thereof that have been, or from time to time may be made; also requesting of each town a free communication of their sentiments on this subject." This committee of correspondence, says the American Annalist, was the basis of the subsequent union of the colonies.

Governor Gage arrived at Boston in May, 1774, and presuming upon the truth of the maxim, that "every man has his price," made overtures through Colonel Fenton, his agent, to Samuel Adams. These men had a lesson to learn, that there is such a thing as patriotism, which is proof against venality and corruption. The celebrated answer of Mr. Adams, returned to Gage through Fenton, left no room to doubt. "I must," said he, "*that I have long since made my peace with the King of kings. No personal consideration shall induce me to abandon the righteous cause of my country. Tell Governor Gage, it is the advice of Samuel Adams to him, no longer to insult the feelings of an exasperated people.*"

The governor having negatived no less than thirteen counsellors, chosen by the people in May, 1774, and adjourned the General Court to Salem, the Assembly at length advised a congress of the colonies at Philadelphia in September. Five delegates were appointed from Massachusetts, of whom Samuel Adams was one. On the 5th Sept. the first continental congress assembled, delegates from eleven colonies being in attendance. Mr. Adams was indefatigable and earnest in his labors, devoting his constant efforts to the cause. In the committees of congress, and in the associations of the "sons of liberty," at Boston, he was the soul of their movements. When, on the morning of the 19th April, 1775, the volleys of fire-arms from the British troops at Lexington, announced to Samuel Adams and his companions, that the great battle for liberty had

begun, he threw up his arms, and exclaimed, in a burst of patriotic rapture, "Oh! what a glorious morning is this!"

Five days before the battle of Bunker's Hill, Governor Gage published his proclamation of pardon to all who should lay down their arms, excepting Samuel Adams and John Hancock. This honorable exclusion operated powerfully to bind the hearts of the people to these their heroic defenders, and no event could have happened better adapted to enhance their popularity in that community, for the support of whose dearest interests they had become obnoxious to the royal vengeance.

The exasperation of Governor Gage towards Samuel Adams, had been increased by the bold and decided measures of the latter in the assembly at Salem. He there proposed the measure of a continental congress at Philadelphia, at a time when men's minds were not maturely decided as to the expediency of the measure, and by his perseverance obtained a majority to act with him; and then, in secret session, the five delegates, as before stated, were elected, notwithstanding the governor issued his official injunction to stay their proceedings, and dissolve the assembly. In this transaction, the authority of the governor was set at defiance, and the door of their hall bolted against his entrance. His secretary, who was sent with a commission to dissolve the assembly, was refused admittance and remained on the steps of the door outside, while the key was safely lodged in Samuel Adams's pocket.

Mr. Adams took his seat in the first continental congress on the 5th September, 1774, and continued an active and efficient member of that great national assembly until 1781, exhibiting a devotion and perseverance in the cause, scarcely ever paralleled. Another instance of his enthusiasm may be mentioned. On the 8th May, 1776, while congress was in session at Philadelphia, the sound of heavy artillery was heard down the Delaware. It was soon known to proceed from gun-boats that had been sent to protect the river from the British cruisers. Hitherto no sound of actual war had reached that section of country, whose inhabitants were rather more pacific in their tone than suited the ardor and exasperation of New England. As the sound of the first gun burst upon the ear of congress, Samuel Adams sprung upon his feet, and cried out with exultation, to the infinite dismay of some timid members, who sat near him, "Thank God! the game's begun—none can stop it now." His name is found among the signers to the Declaration of Independence. During his whole congressional life, he was actively engaged in the revolutionary cause. The journals of congress, during that period, show his name on almost all important committees appointed by that body. During the most trying and gloomy periods of the war, when others were desponding, he always kept up a cheerful spirit, gently reproving others for their fears, and expressing his unwavering reliance upon the protection of an over-ruling Providence, who he had felt assured, from the first, would conduct the country through all its trials to deliverance and peace. "He trusted in God, and was not confounded."

In 1781, Mr. Adams retired from congress, with the desire, in the near prospect of peace, to be relieved from further public labors. He looked upon the victory as already won, and hoped to pass the remainder of his life in private tranquillity. But his fellow-citizens repeatedly called his services to their aid. He was a member of the Convention which formed the Constitution of Massachusetts, and of the committee which drafted it. He was successively a member of the senate, president of that body, and member of the convention which adopted the federal constitution. In 1789, he was elected Lieutenant Governor, in which office he continued until 1794, when he succeeded John Hancock, as Governor of the State. To this office he was annually elected until 1797, when his age and increasing infirmities induced him to retire from public life altogether. He died on the 3d October, 1803, in the eighty-second year of his age.

Samuel Adams was the last of the Puritans—a class of men, says Gov. Everett, "to whom the cause of civil and religious liberty, on both sides of the Atlantic, is mainly indebted, for the great progress which it has made for the last two hundred years; and when the Declaration of Independence was signed, that dispensation might be considered as brought to a close. At a time when the new order of things was inducing laxity of manners and a departure from the ancient strictness, Samuel Adams clung with greater tenacity to the wholesome discipline of the fathers. His only relaxation from the business and cares of life was in the indulgence of a taste for sacred music, for which he was qualified by the possession of a most angelic voice, and a soul solemnly impressed with religious sentiment. Resistance to oppression was his vocation."

He was a Christian. He was at an early age imbued with piety, and the purity of his character and life attested the sincerity of his profession. The last production of his pen is said to have been in favor of Christian truth. A short period before his death, he addressed a letter to the celebrated Thomas Paine, strongly expressing his disapprobation of that man's publications against the Christian Religion.

He received the highest honors of the first literary institutions of his country, and the general homage of his countrymen. When the intelligence of his death reached Washington, the House of Representatives, then in session, resolved unanimously, "That

this House is penetrated with a full sense of the eminent services rendered to his country, in the most arduous times, by the late SAMUEL ADAMS, deceased, and that the members thereof wear crape on the left arm for one month, in testimony of the national gratitude and reverence towards the memory of that undaunted and illustrious patriot."

Governor Adams had one son, Samuel, who was born at Boston, 27th October, 1751, graduated at Harvard College in 1770, studied the medical profession under Doctor Joseph Warren, and served his country, as a surgeon, from the commencement of hostilities at Lexington, until the close of the war. He died 17th January, 1788.

SAMUEL ALLEN.

[Governor of New Hampshire from 1692 to 1698.]

SAMUEL ALLEN, the first governor of the province of New Hampshire, after its re-establishment as a separate government, in 1692, was a native of London, where he was born in 1635, and bred to the occupation of a merchant, in which he was successful. He is represented to have been a man of moderate abilities, somewhat reserved in his manners, but possessing considerable industry and enterprise in business. John Tufton Mason, having died without issue, the title to the province of New Hampshire, under the original grant to John Mason, descended to Robert Tufton Mason. Tired of the controversy about the title, which had existed for some years, or, what is more probable, anxious to realize some immediate benefit from this legacy of a province, young Mason cast about for a purchaser, and after a long negotiation, conveyed to Samuel Allen, on the 27th April, 1691, his title to New Hampshire, for the sum of seven hundred and fifty pounds.

After the deposition of Governor Andros, in April, 1689, by the people of Boston, who had been provoked to open resistance, the inhabitants of New Hampshire, finding themselves without a government, again sought the protection of Massachusetts. On the 12th March, 1690, a temporary union took place, to subsist until the pleasure of the King should be made known. In the following year, the people held a convention of deputies, and petitioned the King to be re-annexed to Massachusetts, from which they had been reluctantly separated. But the new proprietor, Allen, vigilant in fortifying his claim to the province, in the mean time had applied to the King to recognize his title, and to confer upon him the appointment of Governor of the province. The agents of Massachusetts, who were at that time in England soliciting a new charter, earnestly requested that New Hampshire might be included, agreeably to the petitions of its inhabitants. But such were the exertions of Allen, and the influence which he was enabled to bring to his aid, that he obtained his appointment, and New Hampshire was again established as a separate government. Allen's commission was dated 1st March, 1692; but he did not repair to his government for several years. He procured the appointment of his son-in-law, John Usher, as lieutenant governor, with full power to execute the office in the absence of the governor. The appointment of Allen was not acceptable to the people, who from the first were resolved not to hold their estates under proprietary leases, and spurned the idea of being the mere tenants of the soil they cultivated. The transfer of the proprietary claim from Mason to Allen, they regarded as only a change of names, and anticipated a renewal of all their former vexations under the new claimant. Nor was the appointment of Usher any more acceptable. He had been an active agent under Andros, and was looked upon as a person regardless of the interests of the people. Usher arrived and published his commission at Portsmouth, 13th August, 1692, and entered at once upon his public duties. One of his first acts was to secure the records and files of the Superior Court, including all the papers relating to Mason's claim. He succeeded, but in doing so, greatly irritated the people. Still further to promote the interests of Allen, he suspended several members of the council, who were active opponents of the proprietary claim. Disappointed in not receiving the salary which Allen had stipulated, Usher made applications from time to time to the Assembly for grants of money; but they steadily evaded his request, generally on the plea of poverty. Allen having added to these vexations, by suffering his bills to come back protested, Usher, in 1695, requested Allen to come over and take personal charge of his government. Usher was about this time unexpectedly removed, and his place supplied as lieutenant governor by William Partridge, a popular shipwright of Portsmouth. In 1697, the Earl of Bellomont received the appointment of Governor of New York, Massachusetts and New Hampshire, but remained in England.

Governor Allen now began to see that it was time to look in person to his interests in New Hampshire. He embarked in the summer of 1698, for the province, and arrived at Portsmouth on the 15th September. He met with a cold reception. The people were aware that the Earl of Bellomont had been appointed governor, but until his arrival, it was undeniable that Allen's commission was in force. Allen assumed the government;

and Usher, who had been deeply chagrined at his removal in 1695, now took his seat in the council, as lieutenant governor, to the exclusion of Partridge. This proceeding, which was countenanced by Allen, gave great umbrage to the people. Both the council and assembly regarded it as illegal, and most of the old counsellors refused to sit with Usher. A new assembly met on the 5th January, 1699. They voted to continue the impost and excise, but ordered the money to be kept in the treasury until the arrival of the Earl of Bellomont; which so irritated the governor, that he forthwith dissolved the assembly. This violent measure was one of the closing acts of Allen's administration, which terminated on the 31st July following, on the arrival of the Earl.

Allen now caused suits to be commenced for recovering possession of the lands he claimed in New Hampshire. The courts uniformly decided against him, and when he claimed an appeal to the King in council, this was denied. He next petitioned the King for liberty to appeal, which request was granted. It is worthy of remark, that the chief reliance of the opponents of Allen in his suits, was the famous Wheelwright deed, since proved to be a forgery.

While the suits of Allen were pending, William III. died, and Queen Anne came to the throne. On the trial of the appeals before the Queen in council, the former judgments were affirmed, on the ground that Allen had not proved that Mason was ever in possession of the lands. He had permission, however, to commence his actions anew in the courts of New Hampshire, to try his title. In December, 1703, Allen entered upon and took possession of all the common lands within the several townships, and commenced his actions anew to determine his title to the improved lands. The courts again decided against him, and he again appealed to the Queen in council. Both parties growing tired of this continued litigation, overtures were made by Allen for an adjustment of the controversy. On the 3rd May, 1705, a convention of delegates from the several towns met at Portsmouth, to agree upon terms with Allen. A settlement had nearly been concluded, when Allen suddenly fell sick, and died at New Castle, on the 5th May, in the 70th year of his age.

Gov. Allen, in his deportment and character, was exemplary. He was a member of the Church of England, but constantly attended divine worship in the congregation at New Castle, and was a strict observer of the Christian Sabbath. He left one son, Thomas, whom the Queen permitted to renew the suits, but who died in 1715, before a final decision could be had; and four daughters, Elizabeth, who married John Usher; Jane, who married a Steele; Fanny, who married a Walton, and had sons, George, Shadrach and Samuel; and Anne, who married Thomas Locklin.

SIR EDMUND ANDROS.

[Governor of New York from 1674 to 1683; of New England from 1686 to 1689; and of Virginia from 1692 to 1698.]

SIR EDMUND ANDROS, "Seigneur of Sausmares," as he styled himself, and "a poor knight of Guernsey," as he is called by Oldmixon, was a native of Guernsey, where he was born in 1632. His family is represented to have been of wealthy and respectable connections, and Edmund was secured a commission in the army, and rose to the rank of major. After the peace of 1674, which restored to the Duke of York the possession of his American territories, he obtained from Charles II. a renewal of his patent, and immediately appointed Major Andros Governor of his territories in America. On the 31st October, 1674, Andros arrived at New York, received the surrender of the territory from the Dutch authorities, and re-established the former government of the Duke. The territory conferred on the Duke comprehended not only New York, but the greater portion of the whole coast to the north. The charter sanctioned whatever ordinance the Duke of York, or his agents, might establish, and in regard to justice and legislation, (says Bancroft,) Andros, the governor, was left to his own conscience and his employer. He claimed the submission of the inhabitants of Long Island, and of the whole country west of Connecticut river. The people of the eastern part of Long Island at first resisted his demand, but finally submitted. The people of Connecticut stubbornly resolved to maintain their independence of the Duke of York; and on receiving intimations in the year following that Andros was about to invade the colony, took measures to resist his forces. Captain Bull, at the head of the Hartford militia, proceeded down the Connecticut, and just as they arrived at Saybrook fort, Andros appeared, and hoisting the King's flag, demanded the surrender of the fort. Immediately the English colors were raised within the fortress. Despairing of success, by a resort to force, Andros attempted persuasion. He ordered the Duke's patent and his own commission to be read. Bull, in the King's name, commanded him to desist. The clerk still proceeding, Bull repeated his interdict with such energy of voice and manner, as silenced him; and Andros, overawed by the Connecticut militia, abandoned his enterprise, and returned to New York.

Andros, acting in the spirit of his master, discouraged even the mention of an assem-

bly, and proceeded to levy customs, and establish ordinances, without the consent of the people. The Puritans of Long Island, however, were so unanimous in opposition, claiming a representation as an inalienable birthright, that Andros advised the Duke of York to concede to them legislative franchises. The reply of James was as follows: "I cannot but suspect assemblies would be of dangerous consequence; nothing being more known than the aptness of such bodies to assume to themselves many privileges, which prove destructive to, or very often disturb, the peace of government, when they are allowed."

During the year 1675, Philip Carteret, as the deputy of Sir George Carteret, resumed the government of East Jersey. He was a popular chief magistrate. He encouraged a direct trade with England, unincumbered with the customs exacted by Andros at New York. The commerce of New York was thus placed in jeopardy; and Andros, disregarding the patent of the Duke of York to Sir George, claimed that the ships of New Jersey should pay tribute at New York. The people of New Jersey resisted, and Carteret was imprisoned by order of Andros; but finally released by the verdict of a jury. Andros then attempted to intimidate the government of New Jersey by the royal patent to the Duke. But the firmness of the legislature preserved her independence. While this controversy was going on, Andros had been to England and returned. The rights of New Jersey had been confirmed by the English tribunals; and New York, presenting for the time, the spectacle of free trade, was left without a revenue. Andros returned to England, and was succeeded in the government of New York by Thomas Dongan, in November, 1683.

The Duke of York succeeded to the throne in Feb. 1685, under the title of James II.; and on the 3rd June, 1686, appointed Sir Edmund Andros, who had been knighted on his return from the government of New York, as Governor of all the New England colonies, including Plymouth. Chalmers says "there was a great new seal appointed for New England under the administration of Andros, which was honored with a remarkable motto: *Nunquam libertas gratior erat.*" Hume, speaking of the colonies, says, "King James recalled the charters, by which their liberties were secured; and he sent over governors vested with absolute power."

Governor Andros arrived at Boston, on the 20th December, and published his commission. "He was received," says Chalmers, "with a satisfaction in proportion only as he was less dreaded than Kirke."* Andros held his first council on the 30th December, and commenced with fair professions; but soon violated them, and proved himself a fit and willing instrument of tyranny. He was authorized to appoint and remove the members of his council; and with their consent, to make laws, impose taxes, and control the militia of the country. Although the council at first consisted of forty or more, after a short time few acted with the governor, and seven being sufficient for a board, he selected such as were his most devoted adherents. A series of despotic measures ensued. The press was placed under the censorship of the notorious Randolph. Liberty of conscience was infringed. Religious institutions were impaired. Personal liberty was disregarded. None were permitted to leave the colony without license from the governor. Magistrates alone were permitted to solemnize marriages; and no marriages were allowed, until bonds with sureties were executed to the governor, to be forfeited if any lawful impediment should afterwards appear. The fees of office were enormously increased, particularly in matters of probate; even a clerk of the secretary Randolph amassed £1,000 sterling per annum from these fees. The people were only allowed to vote for municipal officers. The vote by ballot was abolished. And when the people of Lynn remonstrated, Andros told them plainly, "There is no such thing as a town in the whole country." He gave out that all titles to land were annulled; and when Indian deeds were produced, he declared them "no better than the scratch of a bear's paw." Landholders were obliged again to pay for lands which they had held for thirty or forty years. A tax of a penny in the pound, and a poll-tax of twenty pence was laid. The towns generally resisted its payment, and the people of Ipswich published a protest against the exaction, as contrary to law, for which the most conspicuous among them were imprisoned, and fined, among whom was the intrepid John Wise, the minister of the town, who was suspended from his ministerial functions, fined £50, and compelled to give a bond of £1,000 for good behavior.

On the 12th January, 1687, Andros published his commission at Providence, dissolved the government of Rhode Island, broke its seal, and assumed the administration. Connecticut evaded his demands. On the 13th June, 1687, he sent his secretary, Randolph, to Connecticut, with a threatening message, which that government disregarded, Andros, with his suite, and some sixty regular troops, repaired in October to

* Colonel Kirke, afterwards so infamously distinguished by the cruelties which he practised upon the adherents of the ill-fated Duke of Monmouth, had actually been appointed in June, 1684, by Charles II., as Governor of Massachusetts, New Hampshire, Maine, and Plymouth; but the death of the King annulled the appointment.

Hartford, where the assembly was in session. Appearing before that body, he declared the government to be dissolved, and demanded the charter. The assembly, slow and reluctant to surrender or produce the cherished patent, kept up the debate until the shades of evening had descended; when the parchment was brought and placed upon the table. The lights were all at once extinguished, though no disorder or confusion prevailed; and when re-lighted, the charter had disappeared. William Wadsworth of Hartford, stealing noiselessly through the crowd, had concealed the patent in the hollow of an oak, which is yet standing to confirm the tale. Sir Edmund assumed the government, and calling for the records of the colony, wrote the word "FINIS" at the close of the proceedings.

Returning to Boston, Governor Andros continued his course of arbitrary measures there, and directed the rapacity of his secretary to the settlements in Maine, but they had already been subjected to official pillage. In the spring of 1688, Andros at the head of a body of seven hundred men, proceeded to the Penobscot, against the Eastern Indians, who retired on his approach, and his only trophy was the plunder of the house and fort of the Baron de St. Castine.

In March, 1688, a new commission was issued by the king, adding New York and the Jerseys to the jurisdiction of Andros, and on the 28th July, the order to Governor Dongan of New York to deliver up the seal of the province to Andros, was read in the provincial council, and placed upon the records.

The news of the landing of the prince of Orange in England, reached Boston on the 4th April, 1689. Andros imprisoned the bearer of the news. The patience of the people had long since been exhausted. They now resolved on striking a decisive blow. On the morning of the 18th April, the town was in arms, and the people from the country poured in to the assistance of the capital. The governor, with such of his council and others as had been most active in obnoxious measures were seized and imprisoned. A declaration, defending the insurrection, was publicly read; the old magistrates were reinstated as a council of safety; and the venerable Governor Bradstreet was made their president. On the 29th May, William and Mary were proclaimed king and queen at Boston.

Andros and his accomplices, in the meantime remained in confinement, until the pleasure of the king and queen should be made known. On the 30th July, William III. issued an order for the immediate conveyance of Andros, Randolph and others to England, "to answer what may be objected against them." They were sent home to England; but in considering their case, the king was placed in an awkward dilemma. If he condemned the conduct of Andros, and sanctioned the proceedings of the colonists, it might be used as an argument and precedent in favor of future insurrections. On the other hand, to approve the course of Andros, and censure the acts of the people, would be condemning the very same course which had produced the revolution in England. The case was therefore summarily disposed of. The colonists were confirmed in their rights. Andros was released, and though generally regarded as a bad man and magistrate, still retained his influence at home. In February, 1692, a little more than two years after his disgrace at Boston, he was appointed by William III. governor of the province of Virginia, in which office he remained until he was superseded by Nicholson, in 1698. Whether he found a people whose opinions were more congenial with his own, or had learned wisdom from misfortune, it is certain that few governors of Virginia were more generally beloved. He returned to London, where he died in February, 1714, Douglass says, "at a very advanced age." He was 82, at the time of his death. His wife died at Boston, according to Sewall, in February, 1688.

History has done no more than justice to Andros, in stamping him with the character of a tyrant. Oldmixon, in 1741, said "He was a Man of as mean a Character as Fortune," and that it was a matter of amazement that such a man should have been continued in office after the Revolution. The family of Andros is one of the most ancient upon the island, and the descendants were living at Guernsey and Alderney, as late as 1798. John Andros, the ancestor of Governor Andros, was, from 1582 to 1607, one of the twelve *jurats*, or judges, who, with the Bailiff, composed the Royal Court of the Island—an office which continued in some of the family name down to as late a period as 1765. Amice Andros, the father of Sir Edmund, was Bailiff of the Island from 1660 to his death, on the 7th of April, 1674, æt. 64. In the inscription upon a mural monument in the church of St. Martin's, Guernsey, over the remains of Amice Andros, Esq., he is styled "Seigneur of Sausmares and Jerbourg, Hereditary Steward of the Island, Lieutenant of Ceremonies in the Courts of Charles I. and II., Judge of the Royal Court of Guernsey, and Major General of the Forces of the Isle," &c. After his death, the office of Bailiff was filled by his son, Edmund Andros, until his departure for New York in August, 1674. The Seignior or Lordship of Sausmares, is of Norman origin and great antiquity in the island. The fief became vested in the family of Andros, by intermarriage with that of Sausmares. The late Gen. Brock, who fell in the battle of Queenstown, U. C., Oct. 13, 1812, was a descendant of the Andros family.

BENEDICT ARNOLD.

[Governor of Rhode Island from 1657 to 1660; from 1662 to 1666; from 1669 to 1672; and from 1677 to 1679.]

BENEDICT ARNOLD, who was at different periods for the space of thirteen years chief magistrate of Rhode Island, was born in England, 21st Dec. 1615. He was the son of William Arnold, who followed Roger Williams to his new settlement at Providence, and was one of the first twelve members of the first Baptist church in the country, founded in March, 1638-9. After Williams had purchased his plantation of the Indians, he offered to share the lands he had obtained with such of his friends at Boston and elsewhere, as chose to join him. In a short time, the little colony increased by emigrants from Massachusetts and Europe. Benedict Arnold removed to Providence in 1638, and settled on a tract of twelve acres conveyed to him by Williams. The year following, with several others, he removed to Pawtuxet, south of Providence, and within the territory ceded to Williams.

In 1642, Samuel Gorton, who had been expelled from Plymouth, and afterwards from Newport, on account of his heretical principles and "abuse of the magistrates," purchased lands at Pawtuxet, and was soon joined by a number who had been disfranchised at Newport, on account of their attachment to him. Disturbances of a violent character soon arose between Gorton's friends and the former inhabitants. In this exigency, application was made to the government of Massachusetts for aid. A memorial was drawn up by Benedict Arnold, and signed by him and twelve others, in which they charged Gorton with "having foully abused high and low at Aquetneck, and bewitching and bemadding poor Providence." Massachusetts replied to them, that Pawtuxet was not within her jurisdiction, and that until they submitted themselves either to the government of Massachusetts or of Plymouth, no interference could be offered in their contentions. The proposition thus made, by a minority of Pawtuxet, to submit to the dominion of Massachusetts, did not meet with a very cordial response from the inhabitants; but in September, four of the most conspicuous, Benedict Arnold, his father William Arnold, and two others, proceeded to Boston, and placed themselves under the protection of Massachusetts. This act led to the assumption of authority by this latter colony over the whole of Rhode Island. The consequences were excessively annoying to the majority of the inhabitants. The general assembly at Warwick, in May, 1649, ordered "letters to be sent to Benedict Arnold and his father, and the rest of Pawtuxet, about their subjecting to the colony of Rhode Island." Still these men preferred to remain under Massachusetts.

In April, 1651, William Coddington of Pawtuxet, who went to England in 1649, obtained a charter for Rhode Island, Canonicut, &c. constituting him the governor thereof. This gave great offence, and the people, nearly unanimous in their opinions on this point, refused to submit to his government. They sent out Roger Williams and John Clarke to procure a revocation of Coddington's patent, which they effected. On the 12th of September, 1654, Williams was chosen president agreeably to the charter and laws of the colony, and continued in office until 1657. During this year Benedict Arnold and William Coddington purchased of the Narraganset sachems, the island of *Quononoquot*, now Jamestown.

In February, 1657, William Harris, for turbulent and seditious conduct, became obnoxious to Governor Williams, who issued a warrant for his arrest and imprisonment. This proceeding was objected to on the part of Benedict Arnold and others, as an improper use of power, and the people seem to have sustained the objection; for in the following May, Governor Williams was left out of office, and Benedict Arnold chosen president. He was re-elected in the two following years.

The persecution of the Quakers commenced soon after the arrival of the first of that sect in 1656. Sanguinary laws were adopted against them by all the united New England colonies, except Rhode Island, and were enforced with rigor, until an order from Charles II., in 1661, put an end to the proceedings. Governor Arnold, during this persecution, took a decided stand in favor of religious freedom. Commissioners from the other colonies endeavored to prevail on Rhode Island to unite with them, in extirpating the new sect. But she remained true to her principles. The general assembly, in March, 1657, declared the platform on which their charter rested, to be liberty of conscience, and sent this declaration to the commissioners. They again pressed the governor and assembly to unite with the other colonies, but with no better success. The answer returned in October following, by the assembly, was drawn up by Governor Arnold, and signed by him, as president;—and while expressly disapproving the heresies of the Quakers, it adheres to the doctrine of toleration. The other colonies were incensed, at the inflexible adherence of Rhode Island to the principles of her founder; and they again sent commissioners, requiring that colony to unite in a general persecution, under the penalty of being herself placed under the ban of excommunication from all intercourse with the rest of the colonies. This roused the spirit of Rhode Island. She determined to resist the demand—and did resist. She appealed to the

king; and in 1661, the royal mandamus directed to the government of New England, put an end to the further persecution of the Quakers.

On the 8th July, 1663, the agent of Rhode Island, Mr. Clarke, obtained from Charles II. a new charter, which, to the present day, continues to be the fundamental law of the State. Benedict Arnold was created by the charter the first governor, and Roger Williams was one of the assistants. Arnold was annually re-elected until 1672, and afterwards from 1677 to 1679. He died in office, at the close of the year 1678, aged 62. He was a man of exceedingly popular manners, of great energy of character, and devoted to the interests of his constituents. He is often mentioned by Winthrop in his History, as "a great friend of Massachusetts, especially in negotiations with the Indians," with whose language he was familiar, and who had great confidence in his integrity.

WALTER BAREFOOTE.

[Governor of New Hampshire for a short period in 1685.]

WALTER BAREFOOTE, who was deputy governor and president of the council of New Hampshire, during the administration of Governor Cranfield, and exercised the office of governor for a short time after Cranfield left the province, was a native of England, and born in 1635. We find him in active business as a merchant in Great Island, (New Castle,) near Portsmouth, N. H., as early as 1660. After the death of Charles II., Edmund Randolph, the creature of Cranfield and Andros, was appointed collector of the customs for New England. Looking about for a suitable agent in New Hampshire, he appointed Walter Barefoote his deputy at Portsmouth. Randolph was in bad odor throughout the province, and his new deputy very soon earned a similar distinction. On receiving his appointment, Barefoote published an advertisement, requiring that all vessels should be entered and cleared with him. His orders were peremptorily resisted, and for attempting to execute an office not derived from the constituted authorities of the province, he was arraigned before the president and council, 24th March, 1680, found guilty on the trial, and sentenced to pay a fine of £10. The indictment charges him with "having in a high and presumptuous manner set up his majesty's office of customs without leave from the president and council; with disturbing and obstructing his majesty's subjects, in passing from harbor to harbor, and town to town; and with insolence, in making no other answer to any question propounded to him, but '*My name is Walter,*'" &c. Barefoote continued his petty annoyances, and on the 10th of March, 1682, seized a vessel at Portsmouth, for a pretended violation of the laws of trade. He was again prosecuted; pleaded his deputation from Randolph before the council, in justification; but was nevertheless convicted, and sentenced to pay £20, and two of his assistants £5 each. This affair was carried by appeal before the king, but the issue is not mentioned.

On the 9th of May, 1682, Barefoote was named as one of the counsellors of the province, in Governor Cranfield's commission. On the 20th of January, 1683, he was appointed captain of the fort, in place of Capt. Elias Stileman, who had given some offence to Cranfield. During the same year, Barefoote was made a judge, and Randolph attorney general, both proving themselves the willing instruments of Cranfield's rapacity. Barefoote, in his capacity as judge, promoted the persecution of Moodey, and other protestant clergymen, who had refused obedience to the mandates of Cranfield. In June, 1685, Barefoote was appointed deputy governor. Articles of complaint against the administration of Cranfield had already been preferred by the agent of the province to the king; and when Cranfield learned, through private correspondence, that the decision was against him, he secretly left the province.

Walter Barefoote was now the acting governor of the province: but his administration was a short and unquiet one. Dudley succeeded him in May, 1686. Barefoote, however, during his stay in office, contrary to the injunctions of the Lords of Trade, who ordered the proceedings to be suspended, suffered executions in favor of Mason, recovered in Cranfield's courts, to be extended, and persons to be imprisoned. The excitement among the people rose to a high pitch. Barefoote was derided and insulted whenever he appeared in public; and a new complaint was forwarded to the king, by Nathaniel Weare, as agent for the province.

One or two incidents will serve to show the estimation in which Barefoote, Mason, and others, were at this time held. An attempt having been made to levy one of the executions at Dover, the officer was resisted, and driven off. Warrants were issued for the arrest of the rioters, and the sheriff with his attendants attempted to seize them while engaged in divine service. This produced an uproar in the congregation, when a young heroine knocked down the officer with her Bible, and his assistants were all so roughly handled that they were glad to escape with their lives. A short time after, two men of the names of Nutter and Wiggin, who had been members of assembly, came to Barefoote's house at New Castle, and entering into conversation with the governor and Mason, who was there, about their proceedings, used such provoking language, that

Mason, seizing Wiggin, attempted to thrust him from the house. But Wiggin, being the stronger man, seized him by the cravat, and threw him into the fire, where his clothes and one of his legs were badly burned. Barefoote, attempting to help him, shared the same fate, and had two ribs broken and one of his teeth beaten out in the struggle. The affidavits of Mason and Barefoote, detailing the particulars of this singular encounter, and open contempt of authority, are published in 2 N. H. Hist. Coll. pp. 195—199. The government of Dudley went into operation on the 25th of May, when Barefoote returned to that obscurity from which he originally emerged as the active agent of tyranny. He died at New Castle, in 1688, at the age of 53.

JOSIAH BARTLETT.

[Governor of New Hampshire from 1790 to 1794.]

JOSIAH BARTLETT, one of the signers of the Declaration of Independence, and first governor of New Hampshire after the adoption of the State Constitution, was born in Amesbury, Ms. 21st November, 1729. He was the fourth son of Stephen Bartlett, whose ancestors were among the first settlers of Newbury. He had not the advantages of a collegiate education, but having a taste for reading, sought, and was readily admitted to the privilege of the private libraries of gentlemen in the vicinity. At the age of sixteen, he commenced the study of medicine, with Dr. Ordway, a respectable physician, and family connection, and at the end of five years, having well qualified himself for its duties, commenced the practice of his profession, in 1750, at Kingston, N. H. He became a skillful and distinguished practitioner. To him is ascribed the first application of Peruvian bark in cases of canker, which before, was considered an inflammatory, instead of a putrid disease, and as such had been unsuccessfully treated.

This disease, which was called the throat distemper, appeared at Kingston, in the spring of 1735. It was of a very fatal character, and for a time seemed to baffle the skill of the physicians. Dr. Bartlett at once came to the conclusion that former theories respecting diseases of this kind were erroneous, and after deep study and investigation, adopted a new course of practice on his own child, who was attacked, with signal success. He applied it to others, was eminently successful, and his fame as a physician was established. Nothing will more endear a man to his fellow citizens, than a successful practice of physic, in cases of peril, where other physicians have failed. And a man of the distinguished powers of Dr. Bartlett, and of his decision and integrity, was not likely long to remain unnoticed, in times which tried men's souls. The public attention was soon directed to him, as a gentleman in whom confidence might be reposed, and whose duties, whatever they might be, would be discharged with promptness and fidelity.

He early received the commission of a magistrate, and the command of a regiment of militia. In the year 1765, he was elected to the legislature of the province of New Hampshire, from the town of Kingston. In his legislative capacity, he soon found occasion to oppose the mercenary views of the royal governor. He would not become subservient to the will of a man whose object, next to the display of his own authority, was the subjection of the people to the authority of the British administration.

The controversy between Great Britain and her colonies, was now beginning to assume a serious aspect. The opposition which was abroad in America against the British government, and which continued to gather strength until the year 1774, had made equal progress in the province of New Hampshire. At this time, a committee of correspondence, agreeably to the recommendation and example of other colonies, was appointed by the house of representatives. For this act, the governor immediately dissolved the assembly. But the committee of correspondence soon after re-assembled the representatives, by whom circulars were addressed to the several towns, to send delegates to a convention, to be held at Exeter, for the purpose of selecting deputies to the continental congress, which was to meet at Philadelphia in the ensuing September.

In this convention, Dr. Bartlett, and John Pickering, a lawyer, of Portsmouth, were appointed delegates to congress. The former of these having a little previously lost his house by fire, was under the necessity of declining the honor. The latter gentleman wishing also to be excused, other gentlemen were elected in their stead.

Dr. Bartlett, however, retained his seat in the house of representatives of the province. Here, as in other colonies, the collisions between the royal governor and the people continued to increase. The former became more arbitrary in his proceedings; the latter better understood their rights, and were more independent. The conspicuous part which Dr. Bartlett took on the patriotic side, the firmness with which he resisted the royal exactions, rendered him highly obnoxious to the governor, by whom he was deprived of his commission as justice of the peace, and laconically dismissed from his command in the militia.

From this time, the political difficulties in New Hampshire greatly increased. At length, Governor Wentworth found it necessary for his personal safety to retire on board a British man-of-war, then lying in the harbor of Portsmouth. From this he went to

Boston, and thence to the Isle of Shoals, where he issued his proclamation, adjourning the assembly till the following April. This act, however, terminated the royal government in the province of New Hampshire.

In September, 1775, Dr. Bartlett, who had been elected to the continental congress, took his seat in that body. In this new situation, he acted with his accustomed energy, and rendered important services to his country. At this time, congress met at nine in the morning, and continued its session until four o'clock in the afternoon. The state of the country required this incessant application of the members. But anxiety and fatigue they could endure without repining. The lives and fortunes of themselves and families, and fellow citizens, were in jeopardy. Liberty, too, was in jeopardy. Like faithful sentinels, therefore, they sustained with cheerfulness their laborious task; and, when occasion required, could dispense with the repose of nights. In this unwearied devotion to business, Dr. Bartlett largely participated; in consequence of which, his health and spirits were for a time considerably affected.

In a second election, on the 23d of January, 1776, Dr. Bartlett was again chosen a delegate to the continental congress. He was present on the memorable occasion of taking the vote on the question of a declaration of independence. On putting the question, it was agreed to begin with the northernmost colony. Dr. Bartlett, therefore, had the honor of being called upon for an expression of his opinion, and of being the first after John Hancock to place his name upon the Declaration.

On the evacuation of Philadelphia by the British, in 1778, Congress, which had for some time held its sessions at Yorktown, adjourned to meet at the former place, within three days, that is, on the 2d day of July. The delegates now left Yorktown, and in different companies proceeded to the place of adjournment. On reaching Philadelphia, it was obvious from the condition of the city, that an enemy had been there. In a letter to a friend, Dr. Bartlett describes the alterations and ravages which had been made. "Congress," he says, "was obliged to hold its sessions in the college hall, the state-house having been left by the enemy in a condition which could scarcely be described. Many of the finest houses were converted into stables; parlor floors cut through, and the dung shovelled through into the cellars. Through the country, north of the city, for many miles, the hand of desolation had marked its way. Houses had been consumed, fences carried off, gardens and orchards destroyed. Even the great roads were scarcely to be discovered, amidst the confusion and desolation which prevailed."

On the 19th of August, 1778, a new election took place in New Hampshire, when Dr. Bartlett was again chosen a delegate to Congress; he continued, however, at Philadelphia but an inconsiderable part of the session, his domestic concerns requiring his attention. In the early part of the year 1779, in a letter to one of the delegates in Congress, Dr. Bartlett gives a deplorable account of the difficulties and sufferings of the people in New Hampshire. The money of the country had become much depreciated, and provisions were scarce and high. Indian corn was sold at ten dollars a bushel. Other things were in the same proportion. The soldiers of the army could scarcely subsist on their pay, and the officers, at times, found it difficult to keep them together.

Soon after his return from Philadelphia, he was appointed a member of the committee of safety, and remained an active and influential member until 1781. In 1779, he was appointed chief justice of the court of common pleas; and on the 14th November, 1782, he became an associate justice of the supreme court, and in 1788, he was advanced to the head of the bench. In the course of this latter year, the present Constitution was presented to the several States, for their consideration. Of the convention in New Hampshire which adopted it, Dr. Bartlett was a member, and by his zeal was instrumental in its ratification. In 1789, he was elected a senator to Congress; but the infirmities of age induced him to decline the office. In June, 1790, he was elected president of New Hampshire, and continued in the office until the new constitution went into operation, in June, 1793, when he was elected first governor of the State. He filled this office until January 29, 1794, when the infirm state of his health obliged him to resign the chief magistracy, and to retire wholly from public life.

Governor Bartlett died at Kingston, on the 19th of May, 1795, in the 65th year of his age. The Rev. Dr. Thayer paid the following just tribute to his memory: "His mind was quick and penetrating, his memory tenacious, his judgment sound, his natural temper was open, humane and compassionate. In all his dealings he was scrupulously just, and faithful in the performance of all his engagements. Few persons, by their own merits, without the influence of family or party connections, have risen from one degree of honor and confidence to another, as he did; and fewer still have been the instances, in which a succession of honorable and important offices, even to the highest, have been held by any man with less envy, or executed with more general approbation." Gov. Bartlett married Mary Bartlett, a lady of Kingston, who died in 1789. They had eleven children, the only survivor being the Hon. EZRA BARTLETT, born Sept. 13, 1770, who resides at Haverhill, N. H.

[Sketches to be continued.]

List of Congregational Churches and Ministers in Caledonia County, Vt. from its first Settlement to July 31, 1840.

By Rev. LEONARD WORCESTER, M. A., Pastor of the Church in Peacham, Vt.

EXPLANATION.—† signifies installed; — not graduated at College.

Towns and Churches.	Ministers.	Native Place.	Born.	Where Educated.	Grad.	Settlement.	Dismission.
Barnet	Andrew Govan	Glasgow, Scotland	1794	Glasgow	1823	Oct. 21,	Sept. 5, 1832
Burke	Thomas W. Duncan †	Antrim, N. H.	March, 1791	Dartmouth	1817	Nov. 8,	Aug. 15, 1839
Cabot	Moses Ingalls	Danville, Vt.	April 8, 1795	Bangor	—	Oct. 17,	June 22, 1825
	Henry Jones	Claremont, N. H.			—	Jan. 4,	May, 1832
	Levi H. Stone	Cabot, Vt.	Dec. 10, 1807		—	June 19,	
	John Fitch	Hopkinton, Ms.	1770	Brown	1790	Oct. 30,	Oct. 1, 1816
	Jeremiah Flint	Braintree, Vt.		Middlebury	1811	July 31,	March 18, 1818
	Edward Hollister †	Salisbury, Ct.		Middlebury	1816	March 26,	May 7, 1826
	Elderkin J. Boardman †	Bethel, Vt.	June, 1791	Dartmouth	1815	Jan. 3,	Oct. 29, 1833
	David Adkins Jones †	Walsingham, Eng.	1798	Hoxton, Eng.	—	March 25,	April, 1839
	No Pastor				—		
Groton	Nathaniel Rawson	Milford, Ms.			—	Feb. 13,	May 30, 1817
Hardwick, 1st	Jacob N. Loomis	Lane-borough, Ms.	Oct. 8, 1790	Middlebury	1817	Jan. 2,	Jan. 1, 1830
	Robert Page †	Readfield, Me.		Bowdoin	1810	Sept. 25,	May, 1835
	Chester Wright †	Hanover, N. H.	Nov. 6, 1776	Middlebury	1805	June 15,	Died Apr. 16, 1840
	Olin Brown				—	Feb.	Jan. 31, 1827
	No Pastor				—		
Hardwick, 2d	Samuel G. Tenney	Georgetown, Ms.			—		
Kirby	Amos Blanchard	Peacham, Vt.	Sept. 7, 1800	Dartmouth	1823	June 29,	Jan. 19, 1831
Lyndon	William Seales, Jr.	Lebanon, N. H.	Sept. 28, 1805	Andover	—	Jan. 9,	Jan. 1836
	Leonard Worcester	Hollis, N. H.	Jan. 1, 1767	Middlebury	1832	Dec. 27,	
Peacham	Pearson Thurston †	Sterling, Ms.			—	Oct. 30,	
St. Johnsbury, 1st	Josiah Morse	Danville, Vt.	1798	Dartmouth	1787	Oct. 25,	Oct. 13, 1817
	James Johnson †	Lynnfield, Ms.	Sept. 7, 1779		—	Feb. 21,	
St. Johnsbury, 2d	John H. Worcester	Peacham, Vt.	May 28, 1812	Harvard	1808	Feb. 28,	May 3, 1838
	No Pastor			Dartmouth	1834	Sept. 5,	
Walden	Asa Carpenter	Pomfret, Ct.	Oct. 10, 1770		—	May 30,	June 18, 1816
Waterford	Reuben Mason	Grafton, N. H.	July 27, 1778	Dartmouth	—	Oct. 20,	August, 1825
	Thomas Hall	Cornish, N. H.	Jan. 28, 1798	Dartmouth	1823	Sept. 23,	Nov. 4, 1830
	Do. re-settled				—	June 8,	1836

NOTES.

CALEDONIA COUNTY

Lies in the northeasterly quarter of the State of Vermont, on Connecticut river, between the county of Orange on the south, and the counties of Orleans and Essex on the north and northeast. It comprises 17 towns; in three of which, however, no Congregational church has ever existed; viz. Newark, Ryegate, and Sheffield. And though in the towns of Wheelock and Sutton very small churches were once formed, in the former about 35, and in the latter about 11 years ago, they were soon diminished by removals, and other causes, until, in the course of a few years, they ceased to exist in an organized state. The towns of Barnet and Ryegate in this county, were originally settled principally by Scotch Presbyterians, mostly of the Anti-Burgher and Cameronian denominations, of each of which churches were early formed, which still exist with a respectable number of communicants. It may be proper to observe, too, that in all those towns where Congregational churches do exist, there is one church or society, or more, of some different denomination; so that only part, and, in most cases, much the smaller part of the population, has any connection with Congregationalism.

BARNET.—More than twelve years prior to the formation of the present Cogregational church in this place, one had been gathered, consisting of members, some of whom resided in Barnet, and others in Lyman, N. H. But, by removals, and other unfavorable circumstances, it had fallen into such a state that it was deemed expedient that a new church should be constituted. This was effected, October 21, 1829, the day of Mr. Govan's ordination. It then consisted of only three members; though it was understood that a number more would unite with it immediately, and it was considerably increased in a few days. Some farther addition was made to its number during the short ministry of its only pastor; particularly by a little revival, which commenced in 1831, and resulted in an accession of more than 20. Probably its number has never exceeded about 60. It is now 46. Mr. Govan prepared for the ministry in Glasgow, Scot.; whence he came to this country. Since he left Barnet, he has labored at Lancaster and Kingston, N. H. and is now at Rowe in Massachusetts.

BURKE.—This church was formed March 1, 1807, consisting of eleven members. It has never been favored with large accessions, and has always been small and feeble. Its present number is 56; and this it has never much exceeded at any one time. Mr. Duncan studied divinity with Rev. E. P. Bradford. He had preached half the time in Burke three or four years before his installation; previously to which he had been settled at Post Mills, Thetford.

CABOT.—The church in this place, consisting of 15 members, was organized Oct. 25, 1801. Though it was destitute of a pastor about twenty-two years, it was favored with considerable missionary, and some other ministerial labor. One of its deacons has preserved a list of 38 missionaries, most of them from Connecticut, who lodged at his house, and labored more or less in the place. Its pious and faithful deacons, too, watched over the interests of the church with exemplary and unceasing care, and it was favored with repeated seasons of some revival, by which a considerable number were gathered in. In 1826, too, when it was again without a pastor, and after a season of great declension, dissension, and alienation, a remarkable season of revival was enjoyed, which resulted in an addition of 92 members. There was some revival again in 1831, by which a number were added. The whole number received is 276. Present number 160. One fact in the history of this church, which seems worth recording, is, that on one occasion, the children of five families, in all 28, were collected together, and received baptism by a missionary, all but one of whom have since become professors of religion, and four of them are now preachers of the gospel.—Mr. Ingalls and Mr. Jones both went into the State of New York.

DANVILLE.—This church was formed while the town was yet in its infancy, Aug. 9, 1792, consisting of only six members. Its number was not greatly increased before the ordination of its first pastor, in the succeeding year; and during his whole ministry of almost twenty-three years, though some small additions were received, from time to time, its number continued to be rather small. But, about the time of his dismissal, the Lord was pleased to appear in his glory to build up Zion in Danville. A revival then com-

menced, as the result of which, in 1817, 110 hopeful converts were added to the church. A little revival was also enjoyed in 1829, when 19 were added. And in 1831, a year long to be remembered for many signal displays of divine grace in Vermont, and in other places in this country, this church shared largely in the blessing so extensively bestowed, and an addition of 121 was received. The whole number admitted to this church, from its first establishment, by profession and by letter, is 412. Its present number, 202. Mr. Fitch, the first pastor of this church, studied divinity with Rev. Dr. Emmons. He was much esteemed up to the very time of his dismission. Yet that event took place, and he retired from the ministry, under lamentable circumstances, which, when afterwards they became public, were peculiarly adapted to enforce the apostolic admonition, "Let him who thinketh he standeth take heed lest he fall." By a prompt humble confession, he regained the fellowship of the church, though he did not attempt to resume the duties of the ministry for several years; but was employed, a considerable part of the time, as a preceptor in the Academy at Thetford, Vt. Towards the close of his life, however, with the approbation of some of his brethren, he again labored in the ministry, and was employed some time, both as a preacher and a preceptor, at Guildhall, Vt., where he died, Dec. 18, 1827. The case of his immediate successor, Mr. Flint, was not less deplorable. In a few months after his ordination, he was dismissed and deposed for unchristian conduct, and has never returned to the ministry. Mr. Hollister, previously to his settlement, had been on a short mission to the west. He left Danville in feeble health, and went to the south, where he has remained, employed principally in teaching. Mr. Boardman had been previously settled at Bakersfield, Vt., and soon after leaving Danville was settled at Randolph, Vt., where he remains. The last three all studied divinity at Andover. Mr. Jones received his theological as well as his literary education at Hoxton, and was settled in the ministry in England, a number of years, before he came to this country. He is now at Schuylerville, N. Y., where he was settled immediately after he left Danville.

GROTON.—The little church in this place was formed Dec. 17, 1829, consisting of 13 members, most of whom, though inhabitants of Groton, were previously members of the church in Peacham, where they would have chosen to remain, had it not been for the hope that the good cause might be promoted in their own town, by establishing a church there. This hope, however, was scarcely realized. Though 16 or 17 were subsequently gathered in, so that the whole number of its members has been about 30, it soon began to be reduced, mostly by removals, and has continued to be reduced, until only eight remain; and the probability seems now to be, that these few will become united with other churches, and this church cease to exist as a distinct body.

HARDWICK.—The first church in this place was constituted July 29, 1803, consisting of 13 members. While it remained destitute of a pastor, it was favored with a good deal of missionary and other occasional ministerial labor; and it received accessions to its number, from time to time, particularly in 1810, when it was favored with a season of revival, under the ministrations of Rev. James Parker, and other missionaries, which resulted in an addition of more than 60, in that and the following year. In the summer of 1817, another season of some revival brought an accession of 37. In 1820 and 1821, again, a considerable number were added. By another revival, in 1826 and 1827, under the ministry of Mr. Loomis, about 30 were brought in. In 1832, also, while Rev. Justus W. French was laboring there, as a stated supply, another season of refreshing came, and 52 were added. And while the last beloved pastor of this church, in a pastoral letter addressed to his flock a few days before his death, lamented that no extensive revival had been enjoyed during his short ministry, he yet had occasion gratefully to say, "still it should not be forgotten, that drops of saving mercy, as we have reason to believe, have been distilled, for which we are bound to thank God forever." The whole number received into this church is 352. Its present number, 124.—Mr. Rawson, the first pastor of this church, since his dismission, has labored in various different places—in some as a domestic missionary. Mr. Loomis resigned his charge on account of the debilitated state of his health. He has since been sometimes employed as a stated supply, and in other occasional labors; though he is now engaged mostly in agricultural pursuits. Mr. Page had been three times previously settled. He is now settled in Levant, Me. Both he and Mr. Loomis studied divinity at Andover. Mr. Wright had previously been, for more than twenty years, the able, and faithful, and successful pastor of the first church in Montpelier. At that place, too, he closed his valuable life, at his former residence, the present residence of his only son, April 16, 1840, in the 64th year of his age. But he "shall be in everlasting remembrance." He was the first who ever died pastor of a church in Caledonia County. He studied divinity with Rev. Dr. Burton.

The location of a new place for worship, with which many of the members were dissatisfied, occasioned a division in this church, which resulted in the organization of another church, March 2, 1825, consisting of about 50 members, most or all of whom

were from the other church. With this church, after the removal of its only pastor, the Rev. Amariah Chandler, formerly of Waitsfield, Vt. and now of Greenfield, Ms., labored as a stated supply about two years. During that time, in 1832, a revival was enjoyed, which brought an accession to the church of about 40. But the subsequent history of this church is most deplorable. Difficulties arose, which induced some of its most valuable members to take a dismission to the other church. Then errors crept in, of a most disorderly, profane, and licentious character, both in sentiment and practice, by which a number of its members were strangely perverted and carried away; and the result is, that the church, as an organized body, has ceased to exist.—Mr. Brown removed to the State of New York.

KIRBY.—This church was formed April 25, 1812, and then consisted of 12 members. Though it has never been favored with a pastor, it has employed several different preachers, and been supplied with considerable ministerial labor. It has, however, never been in a very flourishing state. The whole number of admissions has not much exceeded 70. It numbers, at present, 45 members.

LYNDON.—The church in this town was organized November 30, 1817. Though the population of the town had then become very considerable, that part of it which could be considered as at all connected with this church, was quite small, nor has it ever been much otherwise to the present time. The church, however, has been favored with frequent, though at no time with very large accessions. At one time, for eight or nine years, scarcely a communion season passed without an addition of one, two, or more. It has also been favored with not less than five seasons of some special attention, by each of which, at once, or in a short time, from nine or ten to sixteen or seventeen, were added. It has also been noticed as a somewhat remarkable fact, that the greatest number of hopeful conversions, and admissions to the church, have been when it was without a pastor. At these times, however, it must have been favored with considerable occasional preaching, and other ministerial labor. The whole number admitted to this church is 160. Present number, 96.—Mr. Tenney, since he left Lyndon, has been settled at Bakersfield and at Waitsfield, Vt., and is now at Hillsborough, N. H. He studied divinity with Rev. Mr. Chapin of Woodstock, Vt. Mr. Blanchard, since leaving Lyndon, has been settled at Warner, and is now at Plainfield, Meriden Society, N. H. He and Mr. Scales both studied divinity at Andover.

PEACHAM.—So early as January 22, 1784, when there were but few families in the place, a church was organized here, of the Presbyterian order, consisting of 18 members; but it was soon involved in some unhappy difficulties, which long continued, and finally resulted in the dissolution of the body, without its having enjoyed a single communion season. The present Congregational church succeeded, and was formed April 14, 1794, consisting of 12 members. Several more were soon added by letter; and a little revival of religion immediately ensued, which increased the number, by the end of the year, to 35. To this number only four were added, until the time of the ordination of its pastor, himself being the 40th member admitted. Under his ministry, for a long season, the number slowly increased. For more than seventeen years only 57 by profession, though a number more by letter, were added. But in 1817 a brighter day dawned. The Spirit was poured from on high, and "the wilderness became a fruitful field." A revival commenced, and progressed, until, in the course of about eighteen months, no less than 225 were received by profession, and eight by letter, in all 233. To this day of gladness and rejoicing another long and lamentable season of darkness succeeded. For twelve years the number added was small. Unhappy dissensions arose, and, for a time, Zion appeared to be covered with a cloud, as "in the day of the Lord's anger." Some were almost ready to conclude that the Lord would be favorable no more. But even in the midst of this darkness, he again arose for the salvation of his people, and compassed them "about with songs of deliverance." In 1831 this church shared richly in the blessing which was so extensively bestowed. Another precious season of refreshing was enjoyed, which brought an accession to the church, in the course of about fourteen months, of 154 by profession. Since that interesting season, there have been some additions, though the number has not been great. In the meantime, a considerable number have deceased, and many have removed; so that, on the whole, the number of members has much decreased. The whole number received to this church is 611. Its present number 266. Though the pastoral relation of the only pastor of this church has never been formally dissolved, he has been induced by age and infirmities to discontinue his stated labors, and now resides at Littleton, N. H. where a son of his is settled in the ministry.

ST. JOHNSBURY.—The first church in this place was organized November 21, 1809, consisting of 19 members. It was gradually increased from year to year, so that at the time of the installation of its first pastor, at the end of about six years, 60 had been

received. By an interesting revival of religion, during Mr. Thurston's short ministry, 52 were added—40 the first year. After Mr. Thurston's dismissal, the church was again without a pastor more than fifteen years; though it employed a number of preachers, and was favored with ministerial labor a considerable part of the time, and the number of its members gradually increased, excepting as it was diminished, for a time, by the formation of the second church. Under the ministry of its present pastor, it has been repeatedly favored with some revival, and its number has been considerably increased. The whole number received is 270. Its present number, 112.—Mr. Thurston had been previously settled at Somersworth, N. H. While at St. Johnsbury, his health failed, so that he could no longer perform his ministerial labors. He removed to Leominster, Ms., where he died soon after. He studied divinity with Rev. Dr. Spring of Newburyport.

Finding it inconvenient to enjoy gospel privileges with this church at its usual place of public worship, a number of its members sought and obtained a separation from it, and were formed into a second church, April 7, 1825, consisting of 19 members. In proportion to the population with which this church is connected, it has been favored with a large increase. During the ministry of its first pastor, it was favored with repeated pleasant seasons of revival. By one, in 1826 and 1827, it received an accession of 52. Another, which commenced in 1831, and seemed to be renewed in 1832, resulted in an addition of 93. Some additions were also received, from time to time, afterwards. Since the present pastor commenced his labors, too, some revival has been enjoyed, and upwards of 30 have been added. The whole number received exceeds 260. Present number 218.—Mr. Johnson had been previously settled at Pottsdam, N. Y. and at Williston, Vt., and is now settled at Irasburgh, Vt.

WALDEN.—The present church in this place was formed April 30, 1828, consisting of 16 members. These were gathered from the remains of a little church which had been formed more than twenty years before, the records of which had been so carelessly kept, that neither the date of its organization nor the names of its members could be ascertained. Hence a new organization was judged to be necessary. This church has never been favored with a pastor; and, though it has obtained some ministerial labor, it has not, by any means, been constantly supplied. It has, however, gradually somewhat increased; so that, in all, more than 60 members have been admitted. In 1839 its number was 45.

WATERFORD.—This church, consisting of eight members, was formed, and its first pastor ordained, May 30, 1798, when the town was quite new, and its population small. It continued to be small and feeble a good while; but at length began to be more increased. It has since enjoyed four or five seasons of more or less refreshing, which brought to it considerable accessions. The most extensive and interesting revival was in 1828, by which an addition of 60 was received. The whole number of its admissions is 241. Present number of members, 120.—Mr. Carpenter removed to Penfield, N. Y., where he died, September, 1825, aged 55. Mr. Mason, after leaving Waterford, was first settled at Glover, and afterwards at Westfield, Vt., where he remains. In consequence of the then prevailing unhappy excitement on the subject of masonry, Mr. Hall was dismissed from his pastoral relation, Nov. 4, 1830, and was settled, several years, as pastor of the second church in Norwich, Vt. Being again dismissed, he was, with much unanimity, recalled to his former charge, where he quietly remains. He studied divinity with Rev. Dr. Burton.

AN ACCOUNT OF THE CONNECTICUT HISTORICAL SOCIETY.

[Prepared by HENRY BARNARD, 2nd., Esq., Corresponding Secretary.]

THE earliest efforts to collect, preserve and publish materials for a full and authentic history of the various cities, towns and parishes in Connecticut were made under the auspices of the Connecticut Academy of Arts and Sciences.* On the 1st of January, 1800, the Academy addressed a circular letter to every town in the State containing the subjects of inquiry arranged under thirty-two distinct heads relative to the geography, natural, civil and political history,

* See American Quarterly Register, Vol. xiii. p. 23.

agriculture, manufactures and commerce of Connecticut. More than thirty communications were received by the Academy, and an interest awakened in historical research which led to the preparation and publication of many centennial and statistical discourses. Under the direction or patronage of the Academy in 1811, "A Statistical Account of the City of New Haven, by Rev. Dr. Dwight; in 1816, of the several Towns in Litchfield County, by James Morris, Esq.; and in 1818, of Middlesex County, by Rev. David D. Field, D. D.," were published. For several years past the efforts of the Academy have been confined mainly to researches of a scientific character, with the exception of its interest in the centennial celebration of the first settlement of the colony of New Haven, which took place on the 25th of April, 1838. This celebration caused the preparation and publication of two valuable historical documents, viz. the Discourse, by Prof. James L. Kingsley, commemorative of the occasion, and a series of discourses relative to the history of the first church and society of New Haven, by the Rev. Leonard Bacon, its present pastor.

In 1825, the Connecticut Historical Society was formed, and at the May session of the General Assembly of that year, incorporated for the express purpose of discovering, collecting and preserving whatever may relate to the civil, ecclesiastical, and natural history of this State and of the United States. It owes its origin to the Antiquarian zeal and research of the Rev. Dr. Thomas Robbins, then Pastor of the first church in East Windsor, and now settled at Mattapoisett, Rochester, Ms. According to the charter, the Society was to meet once a year for the choice of a President, Vice President, Corresponding Secretary, Recording Secretary, Treasurer, and such other officers as might be designated from time to time by the Society. The venerable author of "McFingal," Judge Trumbull, was, at the first meeting under the charter, chosen President; Bishop Brownell, Vice President; the Rev. Dr. Robbins, Corresponding Secretary; Hon. Thomas Day, Recording Secretary; and Prof. Doane, now Bishop of New Jersey, Secretary of the Standing Committee. Several meetings of the Society, and of the Standing Committee, were held; by-laws were passed; an address to the public was published; and contributions of considerable value were received. Owing, however, to the removal from the State of several of the more prominent officers and active members, the operations of the Society were suspended until May, 1839, when the Charter was revived by the following Act of the General Assembly.

At a General Assembly of the State of Connecticut, holden at Hartford, in said State, on the first Wednesday of May, in the year of our Lord one thousand eight hundred and thirty-nine:

Whereas, John Trumbull and others, at the session of this Assembly, held at Hartford, on the first Wednesday of May, 1825, were incorporated, by the name of the Connecticut Historical Society, for the purpose of discovering, procuring and preserving materials for the civil, ecclesiastical and natural history of the United States, and especially of the State of Connecticut: And whereas, it was provided by the act of incorporation, that said corporation should meet once a year for the choice of a President, Vice-President, Corresponding Secretary, Recording Secretary, Treasurer, and such other officers as might be designated from time to time, by the by-laws of the Society: And whereas, the persons so incorporated, met in the month of May, 1825, and accepted said act of incorporation, and elected the officers mentioned therein, who entered upon the duties assigned them respectively; but since the year 1825, there has been no election of officers in said Society, and it is now a matter of doubt whether the charter of said Society is not forfeited by non-user; and if otherwise, it is difficult to ascertain who are now members: And whereas, some valuable historical materials were collected by said Society, while it was in operation, which have been thus far preserved, but which are in danger of being scattered and lost, without the care of this, or some similar institution: And whereas, the objects of said Society are important and worthy of legislative protection and encouragement: it is, therefore,

Resolved and declared by this Assembly, That the existence of said Society as a body corporate, with the powers and privileges originally granted thereto, be continued and perpetuated, as though its officers had been chosen annually since 1825.

Resolved further, That Thomas C. Brownell, John S. Peters, William W. Ellsworth, Thomas Day, Thomas Robbins, Isaac Toucey, George Sumner, Roger M. Sherman, William T. Williams, Martin Welles, Thomas H. Gallaudet, Walter Mitchell, Samuel H.

Huntington, Nathan Johnson, Hawley Olmsted, David S. Boardman, Charles Hosmer, Epaphroditus C. Bacon, Erastus Smith, George R. Bulkley, Edward C. Herrick, Noah Porter, Jr., James L. Kingsley, Leonard Bacon, Nathaniel Goodwin, Charles Davies, Royal R. Hinman, John A. Rockwell, Thomas B. Butler, L. P. Waldo, Andrew T. Judson, Henry Barnard, 2d., Elkanah H. Hodges, shall be deemed the present members of said Society, and shall continue such, subject to the regulations and by-laws of said Society: Provided that the payment of three dollars as an admission fee, for the benefit of the Society, shall be an essential qualification of membership; and no person who has not already paid such fee, shall hereafter be deemed a member, until such payment be made.

Resolved further, That Thomas Day be empowered to call the next meeting of said Society, for the choice of officers, and the transaction of other business, at such place in the city of Hartford, and at such time as he may designate for that purpose, giving previous notice thereof, in one or more newspapers printed in said city.

Provided, nevertheless, that these Resolves, as well as the original Act of incorporation, shall be subject to be revoked or altered, at the pleasure of the General Assembly.

Under this Act the Society was re-organized by the appointment of the Hon. Thomas Day, as President; Prof. James L. Kingsley, LL. D., and Rev. Dr. David D. Field, Vice-Presidents; Henry Barnard, 2nd., Esq., Corresponding Secretary; Charles Hosmer, Esq., Recording Secretary; and Mr. James B. Hosmer, Treasurer. By-laws were adopted and an Address setting forth the history and objects of the Society and inviting the co-operation of the citizens generally in its exertions was published, from which the following extracts are taken.

"There is not a nation on earth that has existed two hundred years, the sources of whose history are more abundant and authentic than those of our own. Its origin was not in a barbarous age; its first settlers were not savage and ignorant men; the monuments of their liberties were not merely traditions and customs. The very foundations of our civil polity and the frame-work of the superstructure rest on enduring records. These are expressed with great precision; are written in legible characters; and come to us in a good state of preservation. The proceedings of all our corporations, from the sovereign power to a school district, are matters of record; and all our tribunals of justice are courts of record. Something more, however, is desirable, if not necessary, to develope the internal structure and gradual advance of society; and the means of supplying this *desideratum* are found, to some extent, in almost every family. They exist in letters and journals; in entries in the blank leaves of Bibles, almanacs and other books; in wills, deeds, covenants and other contracts; in indentures of apprenticeship; in the proceedings of public bodies, whether civil or ecclesiastical, whether corporations or voluntary associations; in maps, charts and surveys; in the inscriptions on monuments and grave-stones; in articles of dress, furniture and equipage; in portraits and other pictures; in the implements of the husbandman, the tools of the mechanic, and the machinery of the manufacturer; in coins and paper used as a currency; in weapons of war and military standards; in Indian relics; in minutes of meteorological observations; in newspapers and handbills; and in printed books of every description, from the ponderous folio to the ephemeral pamphlet.

"But numerous and multifarious as these materials are, they are scattered over every part of the country; each is known only to a few; and, under ordinary circumstances, they will be disregarded by all. The attention of observers needs to be excited and directed to them. They must also have a tangible object in collecting and preserving them; for efforts apparently fruitless, or not seen to be otherwise, will seldom be made. A general and permanent *repository* affords the only effectual means of preservation—of guarding against "the corrosions of time and the power of accident." This security may, and as opportunity is afforded, will be perfected, by publication.

"The appropriate objects of the Society embrace not only the annals of the past, but the *statistics* of our own times. The value of such inquiries as tend to develope the present condition and the resources of the country, is now better understood and more highly appreciated than formerly; but to prosecute them successfully and profitably, associated action and a safe and permanent repository, are peculiarly desirable.

"For the accomplishment of its views, the Society relies not only upon the exertions of its own members, but confidently appeals to our citizens generally for their encouragement and assistance. Let it be borne in mind, that the members are to derive no private advantage from the operations of the Society, but that the benefits resulting therefrom are exclusively of a public nature.

"In the following list, the principal sources of the information sought by the Society, are enumerated. Any of the articles therein specified will be gratefully received and carefully preserved, subject to be withdrawn, if required, at any time, from the library or cabinet, by the person depositing them.

"Manuscripts, Records, Pamphlets, and Books, relative to the History of this State, and of the United States :

"Orations, Sermons, Essays, Discourses, Poems and Tracts, written, or delivered, on any public occasion, or in reference to any remarkable character or event; especially, biographical memoirs and anecdotes of distinguished persons in this State, or who have been connected with its settlement or history :

"Laws, Journals, Copies of Records, and Proceedings of Congresses, Legislatures, General Assemblies, Conventions, Committees of Safety, Secret Committees, Treaties and Negotiations with Indian Tribes, or with any State or Nation :

"Proceedings of Ecclesiastical Conventions or Councils, of all denominations of Christians :

"Narratives of Missionaries, Proceedings of Missionary or other Religious Societies :

"Accounts of Universities, Colleges, Academies, or Public Schools, their origin, progress and present state :

"Catalogues of Libraries ; Transactions of Societies for Literary, Scientific, or Political purposes :

"Topographical descriptions of Cities, Towns, Counties, &c. with Maps :

"Tables of Diseases, Births, Deaths, and Population :

"Accounts of Exports and Imports at various periods, and of the progress of Commerce, Manufactures, and Agriculture :

"Meteorological observations of every kind :

"Memoirs, Anecdotes and Epistolary Correspondence of eminent Americans, or of others connected with the settlement and history of America :

"Magazines, Reviews, Pamphlets, Newspapers, &c., especially those of an early date :

"All Books, Pamphlets, &c. published within the State :

"Original Essays on the Civil, Ecclesiastical and Natural History of any State, City, Town, &c. :

"Genealogies of Families, especially of the first settlers of the Colony, brought down to the present time :

"Specimens in every department of Natural Science.

"All communications for the Society, or Donations to its Library or Cabinet, are to be transmitted to Hartford, addressed to Charles Homer, Esq., Recording Secretary, and Clerk of the Standing Committee."

The following Circular was also forwarded to every clergyman in the State.

Rev. Sir,

The Connecticut Historical Society, desirous of obtaining and preserving the best materials for the complete history, both civil and ecclesiastical, of this State, have determined to request from the ministers of each religious denomination an historical account of their several Parishes.

They therefore respectfully ask of you, arranged in such form as you may judge most suitable, such information as may be within your reach, concerning the following particulars :

1. The origin of your Parish.
2. The names of the original church-members or communicants.
3. The covenant or articles of belief, in the case of a Congregational or Baptist Church, which may have been adopted at first or afterwards.
4. The names and history of the several ministers.
5. The names of the successive deacons, in the case of a Congregational or Baptist church ; and of the church-wardens, in the case of an Episcopal church.
6. The erection, dedication or consecration, dimensions, and cost of the several church edifices which may have been built.
7. Any special events of religious or general interest, belonging to the history of the Parish at various periods.

8. The number of communicants or church-members at different intervals.

9. The number of baptisms registered.

10. The number of marriages.

11. The number of funerals.

12. Any other topics, connected with the history of the Parish, which may seem to you of importance.

The Society cannot but be confident that the interest of the clergy in the ecclesiastical history of the State, will secure an amount of information on these subjects, which could not easily be obtained, if at all, from other sources.

You are requested to forward, by a private hand, any documents which you may prepare, to Charles Hosmer, Recording Secretary, at Hartford. They will be deposited with the collections of the Society.

Very Respectfully,

HENRY BARNARD, 2d. *Corresponding Sec'y.*

CHARLES HOSMER, *Recording Sec'y.*

Hartford, Jan. 29, 1840.

The address and the circular have been already responded to by the contributions of many valuable letters and other original documents, pamphlets, files of old newspapers, bound volumes, and local histories in manuscript.

The Society since its re-organization has held weekly, or semi-monthly meetings, in the city of Hartford, at its room, which is central, easy of access, and fitted up with cases, shelves, cabinets, and other accommodations. At these meetings, written communications to the Society are read and considered, donations to its collections received and arranged, and other appropriate business attended to.

A committee of publication was appointed in September, of 1840, agreeably to the recommendation of a special committee raised to inquire into the expediency of publishing forthwith the first of a series of volumes under the title of the *Connecticut Historical Collections*. This committee is now preparing the materials for this volume, which it is hoped will be ready for press early in 1841. This volume will contain the Historical Discourse of Noah Webster, LL. D., pronounced before the Society on Tuesday the 21st of April, 1840, at the centennial celebration of the adoption of the first civil constitution of Connecticut, by the towns of Hartford, Windsor and Wethersfield, which took place on the 14th of January, 1639.

One of the first acts of the Society was to make arrangements for celebrating this interesting and important event in the history of Connecticut, which was to have taken place on the 14th (O. S.) 24th (N. S.) of January, but was necessarily postponed to the anniversary of the election of John Haynes as the first Governor under that constitution.

The venerable NOAH WEBSTER, LL. D., a native of Hartford, and a lineal descendant of John Webster, one of the six magistrates chosen with Gov. Haynes at the first election in Connecticut, was selected the orator of the day.

On Monday evening, the 20th of April, the members of the Historical Society, and their guests, met by invitation at the house of Judge Day, the President of the Society, and were made welcome to an elegant entertainment; and introduced not only to such venerable gentlemen of the "old school" as Col. John Trumbull, Judge Daggett and others, but to ladies, who, as they swept by in their high-heeled shoes, with cushioned head-dress, frizzed and powdered hair, stiff-starched ruff and spangled stomachers, sack-backs and embroidered skirts, the needle-wrought apron and flowing robes of richly flowered brocade, were mistaken for the grandames of our colonial and revolutionary annals. It seemed as though the old portraits in some high halls of pomp and power had suddenly walked out from their frames, and come in to grace the occasion. The skill of the toilet and the treasured wardrobe* had done much.

* The following description of the dresses worn on this occasion is extracted from the New York Commercial Advertiser.

No. 1. "A fine old English gentleman" in small clothes and a coat of brown silk—wide plaited ruffles—powdered hair and cocked hat.

No. 2. A gentleman wearing a vest of Governor Leete—knee-breeches and top-boots.

On Tuesday, at 10 o'clock, A. M., the Society, with gentlemen from every section of the State, assembled in the senate chamber, where they had an opportunity of paying their respects to the venerable orator, and of being introduced to the delegates from the Historical Societies of other States. At 11 o'clock, the company moved in procession to the Centre Church, where the occasion had brought together a large concourse of people. On the stage were seated the President and other officers of the Society; Col. John Trumbull; Dr. Palfrey of Massachusetts; Prof. Elton, Vice-President of the Rhode Island Historical Society; Dr. William B. Stevens, of Savannah, Recording Secretary of the Georgia Historical Society; Col. Stone, George Gibbs, Esq. and George Folsom, Esq. delegates from the New York Historical Society; Hon. David Daggett, Bishop Brownell, and others.

The following was the order of exercises :

1. Hymn by Rev. W. T. Bacon.
2. Prayer by Rev. Dr. Field.
3. Hymn by Mrs. Sigourney.
4. Reading of the Constitution of 1639.
5. LXXVIIIth Psalm, from the old version of Sternhold & Hopkins.

No. 3. A gentleman in full white wig and cravat—personating a former clergyman of Wethersfield.

No. 4. A tall gentleman personating an English nobleman of the 18th century—buff small clothes—buff vest embroidered with gold and silver—coat of changeable silk velvet, crimson and silver—and powdered wig.

No. 5. A lad in the dress of a Spanish page—his story, that he had come out with Ponce de Leon, in search of the Fountain of Youth in Florida. He had strayed from his party, and had found and drunk of the fountain which his friends had sought in vain, and now he was an orphan. His part was executed to admiration.

No. 6. A lady in ash colored brocade with white damask skirt. The dress had formerly belonged to Miss Scott, the young lady whom Dr. Doddridge was anxious to marry, but her attachment to an aged father, induced her to decline his proposals. Subsequently her father died, and she was married to Mr. Williams, Rector, or President of Yale College. This Mr. Williams was a remarkable man. He was called from a parish in Wethersfield to preside over Yale College, which situation he filled with signal ability for about thirteen years. He was afterward a member of the Legislative Council—a judge of the Superior Court—then a chaplain in the army in the expedition against Cape Breton—and then a colonel in the army;—and always exemplary for his piety.—Visiting England, at one period of his life, he heard of the death of his wife, after his arrival there, and was introduced to Miss Scott, by Dr. Doddridge. He married and brought her to this country, and after his death she became the wife of Judge Smith, of New York.

No. 7. A lady with a yellow brocade, now in the possession of R. R. Hinman, Esq. of Hartford, and Secretary of State. The hair was thrown loosely upon the shoulders, and a small cap of muslin, trimmed with a rich antique lace, upon the top of the head—skirt open in front and flowing from the shoulder behind—under-dress of the same material flounced—sleeves short—high-heeled shoes of white satin with large buckles.

No. 8. A buff brocade silk with long waist—skirt sweeping the floor with a train of half a yard. Hair combed back from the forehead and falling in long curls upon the neck. White feathers. A mantle of black gauze, worn by a grand-daughter and resident in the family of Thomas Hooker, the first clergyman of Hartford. A wedding ring, worn more than a hundred years since, with the motto—

“God in Trinity,
Bless our Unity.”

No. 9. A lady wearing the afternoon dress of the past century—of white linen worked in silk, with churches, horses, monkeys, strawberries, birds and flowers, all in confusion. A pink quilted skirt and white muslin apron. A small mob cap of linen cambric, and a little hood and mantle of black lace, wrought with red.

No. 10. A rose colored silk with white stripes—very tight long sleeves, and an apron of brocade—formerly belonging to a niece of Lord Baltimore, first governor of Maryland.

No. 11. A crimson damask wrought with white silk, open in front and skirt flowing from the shoulder on the back, with a very long train. White satin damask under-dress and richly embroidered. High-heeled shoes. Stomacher of white satin. Muslin apron trimmed with lace.

No. 12. A willow-green brocade with white stripes and large bunches of flowers. Under-dress of the same material, flounced. Tight short sleeves with ruffles at the elbow. Hair frizzed, and bound in a knot behind, with a small flat straw hat, trimmed with rose colored crape and wreaths of roses.

No. 13. A yellow brocade with long waist—under-dress of the same—short tight sleeves and full ruffles—hair combed back from the forehead over a high cushion, and powdered—a small round hat of silk trimmed with lace and flowers.

No. 14. A pink brocade with short waist and white stomacher—hair frizzed and dressed with white feathers.

No. 15. A dress of rich crimson silk—ruby necklace and ear-rings—hair curling upon the neck, and profusely powdered—white lace apron—ornaments for the hair, bracelets, breast-pin and buckles of paste.

No. 16. A green silk wrought with crimson and gold—long waist and sleeves—pink skirt and white apron—shoes worn by the mother of John Ledyard the traveller—white stomacher.

No. 17. A white silk striped with green and purple—under-dress of the same—long waist—tight sleeves with full ruffles—hair frizzed very much, and a flat straw hat tied upon the top of the head, trimmed with crape and flowers. A miniature of Gen. Washington, lent for the occasion by a grand-daughter of Mrs. Custia.

6. Historical Discourse by Noah Webster, LL. D.
7. Hymn by Dr. E. P. Terry.
8. Prayer by Rev. Leonard Bacon.
9. Hymn by Miss Cornelia L. Tuthill.
10. Benediction by Rev. L. Bacon.

After the exercises, the company repaired to the burying ground in the rear of the Centre Church, where 'each in his narrow cell forever laid,' the first settlers of Hartford, the framers of the Constitution of 1639, and those who administered the government under it, repose. Here are the graves of Hooker and Haynes, of Stone and Stanley, of Wyllys and Welles, of Lord and Leete, of Allen, Talcott, and others—

A sacred band,
 They take their sleep together, while the year
 Comes with its early flowers to deck their graves,
 And gathers them again as winter frowns.
 Theirs is no vulgar sepulchre—the joy
 With which their children tread the hallowed ground
 That holds their venerated dust, the peace
 That smiles on all they prayed for, and the wealth
 That clothes the city where the forest waved,
 Are monuments more lasting than the fanes
 Reared to the Kings and demigods of old.

The liberality of individuals has erected a monument out of enduring stone in the centre of the grounds, on which is inscribed the names of the first settlers of Hartford, and adorned the spot with gravelled walks, and trees and shrubbery; and "OLD MORTALITY" has been busy in repairing the broken grave stones and slabs, in righting the fallen, and in chiselling deeper and deeper the inscriptions, which time was slowly and reluctantly obliterating. When the oak, the elm, the yew-tree and the willow, recently planted, shall spread their protecting shadows over these green graves, there will be but few more hallowed or beautiful spots in New England.

At 2 o'clock P. M., the company assembled at Gilman's Hall, and partook of an entertainment provided by Mr. E. C. Thompson, and which was highly creditable to his taste and enterprise.

Through the kindness of many of the families of the city, the committee of arrangements were enabled to feast the eye and the imagination, as well as the reason and the palate at this entertainment. The walls of the Hall were completely lined with portraits of the dead, some of whose names are a part of the moral treasure of Connecticut.

The following is an imperfect catalogue of the portraits &c. &c. that adorned the walls:

Gurdon Saltonstall—Governor of Connecticut, from 1707 to 1724—was born at Haverhill, Ms. March 27, 1666, and died Sept. 24, 1724.

Oliver Wolcott—one of the signers of the Declaration of Independence, and Governor of the State. Died in 1797.

George Wyllys—Secretary of State of Connecticut.

Increase Mather—President of Harvard College, was born at Dorchester, Ms. June 21, 1639, and died at Boston, Aug. 23, 1723.

Eleazer Wheelock, D. D.—First President of Dartmouth College, born May, 1711, and died April 24, 1779, in the 68th year of his age.

Jonathan Trumbull* and Lady—*First Governor of that name, born at Lebanon, Ct. 1710, and died Aug. 17, 1785.

Jonathan Trumbull, do.—Second Governor Trumbull of Connecticut.

Samuel Johnson, D. D.—First President of King's College. New York, was born in Guilford, Ct. Oct. 14, 1696, and died at Stratford, Ct. Jan. 6, 1772.

Jonathan Edwards* and Wife—*President New Jersey College—author of an Essay on the Will, &c. &c.—was born at Windsor, Ct. Oct. 5, 1703, and died March 22, 1758.

John Lawrence—A Treasurer of the State of Connecticut, died Dec. 25, 1802, aged 84.

Samuel Seabury, D. D.—First Bishop of the Episcopal Church in the United States, ordained in Scotland in 1784, as Bishop of Connecticut. Born at New London in 1728, and died Feb. 25, 1796.

Oliver Ellsworth, LL. D.—Chief Justice of the United States, born at Windsor, Ct. April 29, 1745—died Nov. 26, 1807.

Timothy Dwight, D. D.—President of Yale College.

Col. Jeremiah Wadsworth* and Son—*Died April 30, 1840, aged 61—Commissary in the Revolutionary War.

Rev. Nathan Strong—Father of Dr. Nathan Strong.

Nathan Strong, D. D.—Pastor of First Church, Hartford.

John Treadwell, LL. D.—A Governor of Connecticut, born at Farmington, Nov. 23, 1745, died Aug. 19, 1823.

Rev. Elnathan Whitman* and Lady—*Pastor South Church, died March 11, 1777, aged 69.

Mrs. Pomeroy, and Wyllys Hill, in 1792.

Jane Ellery.

Mrs. Mather—third wife of Cotton Mather.

Mrs. Williams—wife of Rector Williams.

George Lord—Wife and Son.

Adam Beauchamp.

George Washington and Lady—original drawings in crayon.

Capt. William Ellery and Wife.

Mrs. Thomas Seymour—Sister of Col. Ledyard, killed at Groton—died April 18, 1746, aged 69.

John Bonner—Brother of Mrs. Ellery.

Hon. Stephen Mix Mitchell.

Mason F. Cogswell, M. D.

Eli Todd, M. D.

Gen. Henry Champion.

Elisha Pitkin.

Mrs. Mary Pitkin.

Capt. Aaron Olmsted.

Samuel Pitkin.

Dr. McLean and Lady.

Charter of Charles II. granted to Connecticut.

British Coat of Arms—hung behind the Chair of the Speaker of H. R. previous to the Revolution.

Yale College—a view of it engraved on wood, and concise history of it, course of study, &c. printed on margin, 1787.

The President of the Society, Judge Day, presided on the occasion, assisted by Prof. Kingsley at one of the tables, and by Judge Rockwell at the other. On the right of the President were seated Dr. Webster, Col. Trumbull, and Dr. Stevens of Georgia; and on his left, Bishop Brownell, Judge Daggett, and Dr. Palfrey of Massachusetts. The blessing was asked by Bishop Brownell, and thanks returned by Prof. Goodrich.

Various toasts and remarks followed, and thus ended the celebration of this two hundredth Anniversary.

Members of the Connecticut Historical Society, October, 1840.

Roger Averill, Esq. Salisbury.
 Rt. Rev. Thos. C. Brownell, D. D., LL. D. Hartford.
 David S. Boardman, Esq. New Milford.
 Epaphroditus C. Bacon, Esq. Litchfield.
 Richard Bacon, Esq. Simsbury.
 Henry Barnard, 2nd, Esq. Hartford.
 Rev. George Burgess, Hartford.
 Rev. Charles W. Bradley, East Haddam.
 John W. Barber, Esq. New Haven.
 Mr. Edwin Benjamin, Hartford.
 George Brinley, Esq. Hartford.
 Hon. Thomas K. Brace, Hartford.
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 John L. Comstock, M. D. Hartford.
 Hon. Samuel Church, Salisbury.
 Hezekiah B. Chaffee, Esq. Hartford.
 Hon. Thomas Day, Hartford.
 Prof. Charles Davies, Hartford.
 Rev. Oliver E. Daggett, Hartford.

Rev. Thomas F. Davies, New Haven.
 Rev. George E. Day, New Haven.
 Richard G. Drake, Esq. Hartford.
 Calvin Day, Esq. Hartford.
 His Exc. William W. Ellsworth, LL. D. Hartford.
 Rev. David D. Field, D. D. Haddam.
 Elizur Goodrich, Jr. Esq. Hartford.
 Prof. Josiah W. Gibbs, New Haven.
 William C. Gilman, Esq. Norwich.
 Charles Hosmer, Esq. Hartford.
 Royal R. Hinman, Esq. Hartford.
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 Elkanah H. Hodges, Esq. Torrington.
 Rev. Robert Hallam, New London.
 Rev. Daniel Hunt, Pomfret.
 His Honor Charles Hawley, Stamford.

Edward C. Herrick, Esq. New Haven.
 Rev. Joseph Hurlburt, New London.
 Simeon Hart, Esq. Farmington.
 Nathan Johnson, Esq. Hartford.
 Hon. Andrew T. Judson, Canterbury.
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 Mr. Joseph Morgan, Hartford.
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 John T. Norton, Esq. Farmington.
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 Hawley Olmsted, Esq. New Haven.
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 Rev. Noah Porter, Jr. New Milford.
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 Rev. Grant Powers, Goshen.
 Enoch Parsons, Esq. Hartford.
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 William Willis, Esq. Portland, Me.

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Prof. JAMES L. KINGSLEY, LL. D.
 Rev. DAVID D. FIELD, D. D.
 DAVID S. BOARDMAN, Esq. } Vice Presidents.

HENRY BARNARD, 2nd. Esq. Corresponding Secretary.

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 Rev. GEORGE BURGESS,
 E. C. BACON, Esq.
 EDWARD C. HERRICK, Esq. } Standing Committee.

The Officers of the Society are members ex officio of the Standing Committee.

Complete List of Attorneys at Law in the Counties of Franklin and Somerset, Maine.

[By Hon. ASA REDDINGTON, Augusta, Me.]

COUNTY OF FRANKLIN.

<i>Names.</i>	<i>Place of Nativity.</i>	<i>Where Educated.</i>	<i>Place of Residence while in Practice.</i>	<i>Year of admis.</i>	<i>GENERAL REMARKS.</i>
Henry V. Chamberlin Nathan Cutler	Worcester, Ms. Warren, formerly } Western, Ms. }	Dartmouth Coll.	Farmington, 1800 Farmington, 1804	1804	Has for many years resided at Mobile, Ala. Removed, 1808. Studied law with Prof. Chipman of Vermont. Admitted in Vermont—subsequently in Worcester Co., Ms. Several times a member of the Legislature of Massachusetts and Maine. In 1812 he was appointed Judge of C. C. Pleas, but did not accept. In 1829 he was Pres. of Senate and acting Governor of Maine,—Pres. of College of Electors of President and Vice President in 1832. Retired from practice and is now in agricultural pursuits.
Elnathan Pope	Massachusetts		Farmington, 1809, subsequently in New Sharon		
Hiram Belcher	Augusta	Hallowell Acad.	Farmington, 1812		
Robert Goodenow	New Hampshire		Wilton, 1822, Farmington, 1832	1821	Studied with Judge Wilde and Hon. N. Cutler. Several times a member of Legislature—both Representative and Senator. Honorary degree of M. A. conferred by Waterville College. He removed to Farmington at an early age, his father being one of the first settlers of that town.
Samuel Belcher	Farmington	Waterville Coll.	Farmington, 1834	1834	Studied Law with the late Gov. Enoch Lincoln. Appointed County Attorney for Kennebec Co., 1832. Honorary degree M. A. Bowd. Coll. 1836. Removed to Farmington, 1832.
Joshua Randall, Jr.	Massachusetts	Bowdoin Coll.	Phillips, 1829	1829	
John L. Cutler	Farmington	Bowdoin Coll.	Farmington, 1839	1839	
Stephen Titcomb, Jr.	Farmington	Bowdoin Coll.	Farmington, 1839	1839	
Hannibal Belcher	Farmington		Farmington, 1839	1839	
Augustus S. C. Strickland	Franklin Co.		Wilton, 1834	1834	
John E. Stacy	Franklin Co.		Wilton, 1835	1836	
Joseph W. Russell	Franklin Co.	Waterville Coll.	Wilton, 1838	1838	
William A. Evans	Hallowell	Waterville Coll.	Jay, 1830		
Joseph A. Leascott.			Phillips, 1837	1837	
Philip M. Stubbs			Strong, 1828	1828	
Oliver L. Currier	Winthrop	Farmington Acad.	New Sharon, 1834	1834	
Sewall Cram	New Sharon	Farmington Acad.	New Sharon, 1836	1836	
Moses Sherburne			Phillips		
Benjamin Foster	Winthrop	Middlebury Coll.	Waterville, 8 yrs Fairfield, 5 yrs Kingfield since	1812	Appointed Div. Adv. for the 8th Div. of the Militia of Maine in 1838. Appointed Postmaster, 1840. Appointed County Attorney for the County of Franklin in 1838.

COUNTY OF SOMERSET.

<i>Names.</i>	<i>Place of Nativity.</i>	<i>Where Educated.</i>	<i>Place of Residence while in Practice.</i>	<i>Year of admis.</i>	<i>GENERAL REMARKS.</i>
Judah McClellan	Woodstock, Ct.	Brown Univ.	Bloomfield	1803	County Attorney eleven years. Representative to Massachusetts Legislature. Appointed a Justice of C. C. Pleas, which he declined. Appointed Clerk of Court in 1809. Died, 1813.
William Jones	Concord, Ms.	Harvard Coll.	Norridgewock		Justice of C. C. Pleas eleven years, till Maine was separated from Massachusetts. Inspector General of Lime. Representative in Massachusetts Legislature. Appointed County Attorney in 1838.
Ebenezer Thacher	Cambridge, Ms.	Harvard Coll.	Mercer & Bingham		Major General in the Militia.
Warren Preston	Uxbridge, Ms.		Norridgewock, 24 years	1807	Appointed County Attorney in 1810. Justice C. Sessions in 1820.
Calvin Selden	Farmington, Ct.	Dartmouth Coll.	Norridgewock	1808	Judge of Probate from 1820 till 1834. Removed to Bangor, 1834.
William Haskell	New Gloucester	Fryeburg Acad.	New Gloucester 1811, Anson 1814	1811	Representative to Massachusetts Legislature, 1810, '11, and '12. Maine do. 1828. Chief Just. C. Sessions, 1816, '17, and '18.
John Ruggles	Westboro', Ms.	Private	Skowhegan in 1816 and 1817		Reg. of Probate three years. Just. C. Sessions. Appointed, 1830.
David Kidder	Dresden	Private	Skowhegan	1811	Speaker of House of Representatives. Judge of C. C. Pleas three years, afterwards, and now U. S. Senator. Removed to Thomaston, 1817.
Jotham Fairfield	Vassalboro'		Norridgewock	1814	Representative to Congress in 1823 and '27. County Attorney from 1811 to '22. Representative to Legislature of Maine, 1829.
Charles Greene	Marblehead	Dartmouth Coll.	South Berwick till 1823, Norridgewock till 1824, Athens till this time.	1814	Educated at Dart. Coll. but did not receive a degree. Died, 1822.
Elias Cobb	Middleboro', Ms.	Dartmouth Coll.	Pittston, Anson, Solon Anson	1820	Rep. & Sen. in Leg. of Maine, 1835. Member of Exec. Council, 1836.
William W. Fuller	Princeton, Ms.	Harvard Coll.	Waterville & Ca-naan		Clerk of Jud. Courts in 1832.
John S. Tenney	Byfield, Ms.	Bowdoin Coll.	Norridgewock	1820	Removed, 1823.
Milford P. Norton	Readfield	Private	Waterville & Ca-naan	1821	Representative to State Legislature, 1833.
Stephen L. Lewis	Gorham	Bowdoin Coll.	Athens		Representative and Senator, 1838 and '39. Land Agent in 1830.
David Bronson	Suffield, Ct.	Dartmouth Coll.	Anson		Removed, 1831.
Nathaniel Deering	Portland	Harvard Coll.	Melburn, 12 years	1823	Representative to Legislature, 1832, '33, and '34. Removed, 1837.

Levi Johnson	Readfield	Brown Univ.	Cartersville, Va., 1823, '24, & '25, Canaan, since 1829	1823	Senator in Legislature, 1836.
George Morris Mason	Sturbridge, Ms.	Private	Hardwick, Vt., Morristown, Vt., Canaan, 1833	1824	
Ebenezer Hutchinson	Readfield	Waterville Coll.	Waterville, Athens	1826	Secretary of Senate three years.
Cleopas Boyd	Boston, Ms.	Exeter, Phillips' Ac.	Harmony	1827	Representative in 1832 and '35.
Cullen Sawtelle	Norridgewock	Bowdoin Coll.	Norridgewock	1829	Appointed Register of Probate in 1833 and '36.
George C. Getchell	Waterville	Waterville Coll.	Anson	1829	Representative in Legislature two years. Clerk of House of Reps.
Enoch E. Brown	Taunton, Ms.	Bowdoin Coll.	St. Albans	1830	
Ebenezer Allen	Newport, N. H.	Dartmouth Coll.	Bloomfield	1831	
James T. Leavitt	Lee, N. H.	Bowdoin Coll.	New Portland and Skowhegan	1832	Appointed County Attorney in 1834.
James Adams	Rochester, N. H.	Private	Norridgewock	1833	Removed, 1833.
Henry B. Osgood	Fryeburgh	Bowdoin Coll.	Fairfield	1834	
John H. Webster	Hartland, Vt.	Dartmouth Coll.	New Portland	1835	Appointed County Attorney, 1839.
Joseph T. Copeland	Dexter	Private	New Portland	1835	
Llewellyn Kidder	Bloomfield	Bloomfield Acad.	Skowhegan	1835	
Paulinus M. Foster	Readfield	Private	Anson	1836	
Levi J. Merrick	Chesterville	Private	St. Albans	1836	

THE IMPORTANCE OF SERIOUSNESS TO THE CHRISTIAN MINISTER.

[By REV. DANIEL DANA, D. D.]

THERE have been periods in the history of our country, in which the distance between the clergy and the community at large, was absolutely too great. Ministers occupied a position unnaturally elevated. They were treated with a reverence which could neither be wisely claimed, nor wisely bestowed. Even occasional familiarity with their people was regarded either as a descent from their dignity, or a degradation of their office, or an undue compromise of the claims of religion.

These mistakes naturally engendered others. Ministers themselves were tempted to adopt a stateliness and solemnity of demeanor, neither natural in itself, nor required by their office, nor compatible with their best influence on the community. But these days are past. Whatever may be the aberrations of the present time, an undue reverence for the clergy can scarcely be reckoned among the number. Nor is the extreme of gravity and seriousness of deportment the prominent and prevailing mistake of the ministers of the gospel. Indeed, as human nature is ever prone to extremes, there seems, in the present case, a revulsion not a little alarming. In many a fashionable circle, it is thought the highest praise that can be bestowed on a minister, to say, that he has nothing of the minister about him. Nor is it probable that this left-handed and mortifying compliment would be so frequently repeated, were the clergy themselves quite irreproachable in the matter.

None can rationally wish to see a minister of the gospel either melancholy or morose. None can desire to transform him into a Pharisee, or an anchorite. Nor would it be either just or kind to debar him from the innocent and sober enjoyments of society. He is a man. He has the frailties, the wants, and the cravings of humanity. The very tension of mind required by the severity of his studies, and by the multiplicity of his arduous and responsible duties, creates a demand for occasional relaxation. In the case of a melancholy natural temperament, such relaxation is not only needful, but indispensable, if he would not make a premature sacrifice of his usefulness, and his life.

Nor will it be denied that there is a cheerfulness naturally inspired by religion; a cheerfulness which is in none more graceful, than in those most immediately consecrated to the service of God. If the devoted minister may not go to his daily labor with a serene countenance, and a bounding heart, who below the skies can lay claim to enjoyment?

These things may be safely conceded. Still, it must be maintained, that habitual gravity and seriousness are among the most important requisites of the ministerial character. In illustrating this point, the difficulty is found, not in the want of materials, but in their variety and superabundance.

A minister, if he is not one of the most inconsistent and wretched of human beings, is a *Christian*. In other words, he is a professed follower, and a humble representative, of the Son of God. And how shall this sublime character be maintained and exhibited? Not surely by a levity of spirit, nor by a trifling demeanor. Nothing could be more palpably the reverse of his divine Exemplar. The Saviour's mind was invariably occupied with objects of infinite interest and moment; objects which, no doubt, diffused their own unearthly character over his countenance, his deportment, and every action of his life. Some portion of these characteristics will then be visible in all his real followers. A gay, volatile, trifling Christian is scarcely less a solecism, than a *profane* or *prayerless* Christian.

Every Christian was once a child of wrath; a borderer on the world of despair. And must not every recurrence of this thought bring with it a variety of humbling, heart-melting sensations. True, he is delivered from this condition; and well may this deliverance inspire a joy which no words can express.

But this joy is a mingled, and a chastened sensation. It is as far removed from gayety, as from despondence itself. Especially when the Christian recollects who was his Deliverer, and through what seas of blood and suffering his redemption was reached; his gratitude, and even his grief, is every thing but overwhelming. Nor should these tender thoughts be mere casual visitors. Is not the day, is not even the hour, from which they are wholly banished, a guilty day and hour?

A Christian is a servant of the living God. And he is more—a friend, a favorite, a son. He has daily and familiar access to the presence-chamber of the King of kings. By the advocates of royalty it has been contended, that in a *court*, the style of manners is altogether peculiar and superior; and that even in the aspect and mien of its frequenters, there is a dignity and grace which distinguish them from all others. This is a question which we need not discuss. But of this we are sure, that the frequenters of a *heavenly* court cannot fail to acquire something of its sublime spirit and air. It cannot but impart to their sentiments and demeanor, an exalting, hallowing influence—an influence placing them aloof from the vanities of the world, and destroying the relish for its follies and trifles.

In a word, the Christian is on earth, a pilgrim and a stranger. His heart, his hopes, and his favorite enjoyments, are in heaven. In some bright and privileged moments, he dares anticipate the perfect, unmingled blessedness of that world. There are seasons, too, in which a sense of unworthiness and guilt comes over him like a cloud, veiling every prospect, and almost extinguishing every hope. Here, then, let the question be asked, In which of these two widely different states, can he find time or heart for levity? Must not even a momentary uncertainty on the subject of his immortal destiny, burden his mind with solicitude inexpressibly painful? And must not every hope he entertains of the joys of heaven, fill him with emotions as solemn as delightful, and thus render the follies of the present scene insipid and disgusting?

It appears, then, plain to demonstration, that the spirit of levity and the spirit of religion are opposites; that their habitual predominance in the same subject is impossible; that the true Christian is a truly serious man; and that the comforts and distresses of his spiritual course are equally fitted to increase his seriousness of mind, and to put the opposite dispositions to flight.

But with what superior force do these considerations apply to the minister of the gospel. If a vain, trifling Christian is a contradiction, a vain, trifling minister is a most disgusting absurdity.

To the private Christian, are intrusted the concerns of a *single* soul. And when he reflects that his little moment of life will give complexion to his whole eternity; and that he is continually a borderer on unending joys or miseries; the thought must press upon his inmost spirit. But to the minister is committed the care of hundreds of souls. Indeed, thousands, and tens of thousands of immortal beings, either near or remote, either existing or unborn, may receive their stamp for eternity under his influence. What overwhelming considerations are these! How adapted to crush a tender spirit! Yet the minister from whose mind they are banished, has not learned the first lesson of his vocation; while he to whose mind they are familiar, cannot fail to find their resistless influence, putting to flight the spirit of worldliness and levity, and filling the heart with the deepest emotions and solicitudes.

It is a constantly recurring duty of the Christian minister, to converse with the sublimities of the gospel; to meditate its profound and unsearchable mysteries. These are the subjects which occupied from eternity the mind of the Infinite God. These are themes in which angelic minds are lost. Here are embraced at once, the glories of the Deity, and the everlasting destinies of millions on millions of created beings. And what is the spirit in which themes like these are to be approached? And what is the influence which their contemplation is fitted to exert on the mind? Reason and common sense give the answer. None but a mind deeply serious is prepared to enter this hallowed enclosure. Nor can any mind, not awfully insensible, retire from it without the profoundest awe and solemnity. The minister who converses much with the glories of the gospel, ascends to a superior region, and breathes in a purer

atmosphere. To him, the very gravest schemes and employments of earth must be like the play-things of children. What then must be its amusements and frivolities? To a spiritual mind, how tasteless and disgusting must be the company and conversation from which every thing serious is banished, or from which it meets nothing but indifference or contempt.

But in the sacred volume, other themes present. It portrays the guilt, the ruin and the wretchedness of man. It reveals the terrors of the Holy One, and the awful doom of the wicked. It uncovers the pit of despair. It imparts vivid views of the ever-enduring, ever-increasing woes of the rejecters of gospel mercy. And these are themes from which, however painful, the minister may not turn away. He must even be familiar with them; or how can he, with due solemnity and feeling, dispense the warnings of the gospel? Nor is it possible that, with a mind and heart occupied with these things, he should not be habitually and deeply serious. Feeling that those whom he tenderly loves, may be lost—may be lost through his own unfaithfulness or neglect; feeling that he must meet them hereafter before the Judge, and perhaps meet their upbraidings too—how can he trifle?

It is one of the first duties of the minister, to bring his people daily to the throne of God; to pour their sins, their sorrows, their wants, their dangers, into the ear of the ETERNAL. It is his duty to plead, to wrestle, to agonize, for their salvation. And what an employment is this—adapted to enlist the tenderest sympathies, and awaken the strongest solitudes; to exhaust the mind, and almost to waste the frame. Will not such duties, thus performed, leave an influence behind them? Must not the minister who daily bears his people to the throne of heaven, habitually bear them on his heart? Will not the great concern of their salvation, while it fills his mind with tender solitudes and fears, effectually exclude every species of levity? Is it possible that the faithful, compassionate, tender-hearted minister can be a habitual, or even a frequent trifler?

It is a fine remark of Thomson,

Ab, little think the gay, licentious crowd,
 * * * * *
 How many feel this very moment death,
 And all the sad variety of pain.

The implication is, that habitual gayety is a species of moral delinquency; a wrong to suffering humanity. It is not fit that while one portion of the human family is plunged in the depths of distress, the other portion should be sporting in thoughtless merriment. And the sentiment is supported by more than poetical truth. Who then is more deeply dipped in this offence, than the light-minded minister? For who is more intimately conversant with the various and nameless sufferings to which our flesh is heir? Who is more frequently summoned to scenes of distress; and who can be more strongly bound to sympathize with the sufferers? And shall this sympathy be a mere thing of the moment? Shall the tears which he mingles with the tears of mourners, be “forgot as soon as shed?” Shall he hasten from the sick bed, or from the dying bed, to participate, perhaps to increase, the merriment of a convivial circle?

But the miseries of the present scene are short-lived and evanescent. The true minister looks beyond. He is surrounded with immortal beings, who forget their immortality; with dying creatures, who live only for this world; with sinners, who, unconscious of their depravity and guilt, neglect their souls and their Saviour. Willingly would he dispel their delusions, and rouse them from their guilty slumbers. But his efforts are vain. Truths, arguments, entreaties, warnings, prayers, the thunders of Sinai, and the agonies of Calvary, all seem equally lost on the slumberers. He visits the sick bed; and the same deplorable stupidity remains. Or perhaps it is succeeded by the horrors of a hopeless remorse; perhaps, by a hope soon to terminate in despair. He commits to the grave, numbers for whom he has watched, and wept, and prayed; and who, to the last, have resisted every call of heavenly mercy. Where is the minister who is quite a stranger to trials like these? Where is the minister who has not felt, at times, their depressing, and almost disheartening effect? And

surely they are adapted, if any thing can be, to sober the mind, to repress the spirit of levity, and to breathe a deep and habitual seriousness into his thoughts, his feelings, his conversation, and his whole conduct.

But the minister's solitudes and sympathies are not confined to a single congregation, nor to a single community. He is a citizen of a *world in ruins*; an individual of a depraved and dying race. If he has the spirit of his Master, the woes of that world, the sins and sufferings of that race, must press habitually upon his heart. Does he pray? The millions of perishing heathen have a prominent place in his supplications. Does he preach? He would almost wish for a voice loud enough to send the message of mercy to the extremities of the earth. His mind and heart are habitually occupied with desires, and with projects for the recovery and salvation of a lost world. These are sublime objects, and absorbing as sublime. The man who feels their power, is lifted above the follies, the vanities, the *littlenesses* of this earthly scene. He cannot be a trifler. He is in earnest. He is serious—unaffectedly serious—deeply serious—habitually serious.

In a word; the true minister lives less for the present, than the future. He has eternity in his eye. The celebrated remark of an ancient painter, "I paint for eternity," has more of the shadow, than the substance of the sublime; for it contemplated only "a fancied life in others' breath." But on the lips of a Christian minister, a similar sentiment has all the beauty and grace of simple truth. He lives and acts, he preaches and prays, for eternity. And millions of ages hence, his life and actions, his sermons and his prayers, may be remembered by millions of beings beside himself, with unutterable joy or grief. This is enough. The minister who forgets this, may be a trifler, and *will* be a trifler. He may trifle formally and gravely; but he will trifle still. The minister to whom this single vast idea is habitually present, and present as a *reality*, may trifle if he can. But it is impossible. He will be serious, engaged, devoted, absorbed—absorbed in the great object of meeting with joy his final Judge, and of meeting with joy the favored, happy beings, whom his fidelity has instrumentally saved.

Such are some of the considerations which show that the Christian minister, if worthy of the name, will be a man distinguished for seriousness. Let us now spend a few thoughts on the happy *influence* and *effect* of this spirit, both on himself, and on others.

It will exert a most salutary influence on his *studies*. One of the first and most important duties of a gospel minister, is the investigation of truth. If he fails here, he fails every where. And truth, gospel truth, is of a very peculiar character. It is not the result of cold and heartless speculation. It is not discovered by the mere power of intellect, or by mental discipline, or by laborious and learned investigation. It mocks the pride of the philosopher, and often eludes the grasp of the metaphysician. But to the meek, humble, subdued mind of the sincere Christian, it spontaneously unveils its charms, and imparts its treasures. In a word; to the discovery of gospel truth, the chief requisite, the grand desideratum, is *seriousness*. Hence it is, that under the preaching of the gospel, while men of acute minds, but without seriousness, often retire uninstructed, the devout Christian, however humble his intellect, is enlightened, and not only enlightened, but refreshed, fed and nourished. Indeed, the pious hearer never fails to understand the truths of the Bible better than the unconverted minister. Perhaps in the very sermons he hears, he finds a meaning and a force which the preacher himself never dreamed of.

A similar remark may be applied to commentators on the Scriptures. It would be easy to mention some of this class, especially of the present day, who have brought to the Bible acute minds, stores of learning, and plenty of reasoning skill. But humility and seriousness of mind being absent, it has been literally the fact, that their talents, their learning, and their reasoning powers, have carried them to a distance from Bible truth, which the most weak and ignorant of their predecessors never reached. While Scott, without any of their admired and seducing brilliancies, yet bringing to his task a *serious mind*, feeling the "force of truth," and bowing to its dictates, has rarely failed to bring out the genuine meaning of the Sacred Oracles. Such seriousness is of

infinite importance to all who would rightly understand the Scriptures, and the doctrines they contain. It is itself the surest, safest guide. And it has the promise of divine, infallible teaching. *The meek He will guide in judgment; and the meek He will teach his way. The secret of the Lord is with them that fear Him; and He will show them his covenant.*

The importance of the same seriousness of spirit may be eminently seen, as it regards *prayer*. Without it, neither will the necessity of this precious exercise be felt, nor its sweetness tasted, nor its advantages enjoyed. The minister who has feeble impressions of eternal things, and of the greatness of his charge, will find many temptations to estrange himself from the mercy-seat. And while he is there, his supplications will be comparatively formal and heartless. While to the serious minister, the duty of prayer will be full of attraction, of delight and profit. What a privilege to the mind burdened with pastoral cares, toils, and responsibilities, to cast the whole immense burden on the arm of Omnipotence! What a privilege, when darkness and mystery rest on the providence, and on the very word of God, to place the soul under the illuminations of HEAVENLY WISDOM AND LOVE! What a relief, amidst the consciousness of weakness, and of insufficiency for every duty, to repair to the throne of heaven, and find the inestimable promise fulfilled, *My grace is sufficient for thee; my strength is made perfect in weakness!* And where is the Christian, and where the Christian minister, who has not found that much in *proportion* to the spirituality of his frame, has been his nearness to God in prayer, and the satisfying sense of a *real communion* with the Father of his spirit? In such a frame, he has found in his own experience a delightful comment on the animated description of the poet;—

Prayer ardent opens heaven; lets down a stream
Of glory on the consecrated hour
Of man in audience with the Deity.

It scarcely needs be stated, that that style of *preaching* which is most strongly marked with seriousness, has a vast advantage over every other. If, in the pulpit, coldness and formality are apt to prove contagious, the case is the same with levity, and with every approach to it. Who expects an unimpressed preacher to make a deep impression on an audience? Who expects to find a seriousness in the pew, of which there is no example in the pulpit? It was said by Calamy of Baxter, that “he talked in the pulpit about another world, like one who had been there, and was come as a sort of express to make a report concerning it.” It was remarked by James the Sixth of a certain minister, that he always preached before him *as if death stood at his elbow*. These are but samples of the very style in which every minister should aim to preach. If preaching of this stamp were more common, can it be doubted whether correspondent effects would attend it? It may be propounded as a general fact, to which there are few exceptions, that the success of ministers in converting and saving souls, has been far less in proportion to their genius, or learning, or eloquence, or reasoning powers, than to their seriousness and piety. Whitefield, it is true, was eloquent. But it was the warmth of his heart; it was his familiarity with the humbling, heart-breaking truths of the gospel; it was the combined simplicity, faithfulness and affection with which these truths were delivered, that did the execution. The same remarks are substantially true of President Davies. The fervid and almost seraphic piety of his heart, beamed forth from his countenance, and imparted a heavenly air to his demeanor. He addressed his hearers like one who felt that God was present, and eternity just at the door. The consequence was, that he never preached without awakening strong feeling in numbers of his hearers; and rarely, if ever, without leaving lasting and decisive impressions on some one individual, at least. We may find another instance in point, in the case of David Brainerd. Few missionaries, if any, have been equally successful in preaching to the aborigines of our country. His sermons seemed to force their way, through the strongest obstructions, to the inmost hearts of his untutored hearers. And who can doubt that they went from the inmost recesses of his own heart; that they were the outpourings of a

spirit penetrated and almost overwhelmed by the presence of God, the worth of undying souls, and the realities of the world to come?

Must we despair of our pulpits' being filled with preachers of this heavenly stamp; of this controlling influence over the hearts of men? Or may we hope, and shall we pray, that the God of glory would imbue the spirits of our clergy with an unusual portion of his own Spirit; would fill their minds to overflowing with heavenly truth, and their hearts with heavenly love? A consummation most devoutly to be wished! For then our religious state would be most auspiciously changed. Coldness and languor and spiritual death would vanish. Christians would awake. Sinners would awake. The heavens would pour down richly their sweet and healthful influences. The American church, to its remotest borders, would bud and blossom as the rose. It would reflect the holy splendors of heaven on the land and on the world.

Though the pulpit is eminently the scene of the minister's instructions, it is far from being the only scene. Wherever he goes, he should aim to spread light around him. Wherever he goes, he should be ready to speak, for the honor of his Master, and the spiritual instruction of men. In his private walks, he may do much, very much, by his conversation, to confirm, and to extend the influence of his public preaching. It is true, that the forms of society, and the reluctance of men to listen to religious admonition, may often oppose a barrier to his wishes. But is there not often, likewise, a reluctance in his own heart—a reluctance traceable, perhaps, to a low state of religion there? Were ministers themselves more spiritual; more awake to the immortal interests of those around them; they would not only find, but *make* occasions to address them on the things of religion and eternity. Then, "the full heart would become vocal, and utter the *word in season*." How can it be sufficiently regretted that so many precious opportunities should be lost; and that a guilty silence in the ministers of religion should so often be instrumental to confirm the irreligious in their neglect—perhaps their infidelity!

In fine; the habitual and eminent seriousness of which we speak, is of infinite importance in point of example. A spiritual and holy life is a constant sermon. It is a sermon to the *eyes*; a much surer medium of conviction with most than the ears. Who needs be told that the eyes of the world are continually fastened on the ministers of religion? The pious look to them that they may be instructed and edified; the skeptical, that they may learn whether religion is true or false; the wicked, that they may be comforted and confirmed in their wickedness. How unspeakably important that these various demands be properly met. Most men, it is certain, see religion chiefly through the medium of its ministers, and form their judgment accordingly. True; they are apt to be blind to what is excellent. But their eyes are wide open to all that is inconsistent and defective. Let ministers then beware. Let them dread, as death, the thought of dishonoring religion, or of exhibiting it before their fellow men in a false aspect. Let them aim to convince the most skeptical, and to wrest from infidelity itself the weapons which it brandishes against religion. Nothing can effectually accomplish this, but an eminent spirituality of mind, and seriousness of demeanor.

We plead not for needless austerities, nor for affected singularities. We ask only that the ministers of Christ be true to their Master, and true to the religion they preach—a religion which bears inscribed on its front, *Be not conformed to this world*—a religion not more irreconcilably hostile to the world's vices, than to its thoughtlessness and gayety. What shall repress this thoughtlessness and gayety, if ministers themselves, instead of stemming the torrent, are carried away with it? They may be very solemn and serious in the pulpit. This, a multitude of their hearers will consider as a matter of course, and will be little impressed by it. They may even so faithfully address the consciences of men, as to inflict some wounds. And these wounds may be most unhappily *healed* by the levity and inconsistency of their private deportment.

This is an affair of immense consequence. There are thousands at the present day—and the number is rapidly increasing—who have settled it with themselves, that the religion of former times is a factitious and needless thing. They view it as superstition, or fanaticism, or gross hypocrisy; at best, as mere enthusiasm

and delusion. And they are confirmed in these pernicious views by what they see, or think they see, in the professors of religion, and even in its ministers. "These preachers," they are ready to say, "are very solemn and starched in the pulpit; but out of it, they are very free and easy. Their discourses are sometimes very alarming; but it is evident they are not greatly disquieted themselves. Why should *we* be much disturbed with that which gives *them* so little trouble, and which they appear scarcely to believe?"

Is it not matter of the deepest regret that such things should be said; and still more, that they should be said with any shadow of reason? And is it not time for ministers to ponder the serious, mortifying question, how far they themselves may have given occasion and countenance to the wide spread, and still extending infidelity of the day? It is an undeniable fact, that the lives of ministers preach even more loudly than their sermons, and that if their sermons find a contradiction in their lives, they lose all their force and efficiency. It was said of one of the ancient fathers, that he *thundered* in his preaching, and *lightened* in his life. Something like this should be the aim of every minister. And he may be assured that if the lightning be absent, the thunder will pass over the heads of his hearers, harmless and useless.

In every view, then, it appears important that ministers should be eminently serious, spiritual and holy. It is the just expectation of heaven and earth concerning them. An indiscreet, light-minded minister, is the opprobrium of religion, the grief of the pious, the scorn even of the ungodly, and the stumbling-block of thousands around him. While the devout, engaged minister is *a living epistle of Christ, known and read of all men*. His life at once explains, defends, enforces and adorns the religion of the gospel. He is a light to the church, and a light to the world. Ministers of this description have been, for a long series of years, the glory of our land; and in this respect, our country has been, from its earliest settlement, munificently blessed. If, in this grand point, we shall continue to be favored of Heaven, the brightest hopes may be indulged. Our churches will be purified and replenished. Religion will rise from the dust; will shed her countless blessings on the present age, and will be transmitted, a fair and unpolluted inheritance, to distant posterity. Should there be, in this regard, a degeneracy; should the clergy of the present, and the coming age, lose that spirit of exalted and serious piety, which distinguished their predecessors, the prospect will be dark and mournful indeed. Infidelity and skepticism, now but too prevalent, will increase their ravages, and multiply their victims. Error, irreligion and false religion, will gather new strength, and advance to new triumphs. The church will languish and decay; and all the great interests of our country will suffer vital and irreparable injury.

We look, with deep solicitude, to our Theological Seminaries. There are the future ministers of our churches. There are the minds which are preparing to form other minds, and whose influence will soon be felt, for good or evil, from the centre to the extremities of our country. Our hearts bless the piety, the wisdom and munificence which have projected and endowed these schools of sacred science. For years, the churches of our land, and the heathen in far distant climes, have been gladdened by their auspicious influence. And thousands of prayers are daily ascending to heaven, for the continuance and increase of their purity and efficiency. But nothing on earth is perfect. The best institutions which human wisdom, and even human piety can devise, are liable to deterioration and perversion. The seminaries which we have named, confessedly afford to young men superior advantages for enlarging their minds, and strengthening their intellectual powers. Yet it is at least possible that, during this process, their piety may sustain a loss. The spirit of emulation, the spirit of ambition and of display, (and these intruders will sometimes make their appearance,) must cause sensible ravages on the simplicity and purity of the youthful mind. Nor is it less obvious that the familiar perusal of writers whose views of the inspiration and the doctrines of the Scriptures are undefined and wavering, whose learning and philosophy are frequently pressed into the support of error—is fitted to leave a noxious influence behind it. Yet such undeniably are the characteristics of no small portion of the theological literature and biblical criticism of the day. On this subject, informed and reflecting minds

already feel no small degree of alarm. And in proportion as love to the truth, and dread of undermining, corrupting error shall prevail in the religious community, this alarm will increase. It would be sad indeed, if, by a course of reading which is designed to prepare our young men for the service of the sanctuary, their minds should be imbued with essential errors, or even shaken in their adherence to the simplicity of gospel truth. Should an ardent attachment to the pure, sanctifying, humbling doctrines of the gospel, forsake them, it will not depart alone. The spirit of serious piety will depart with it. Indeed, it is a fact, that many a young man of fine mind, of sound orthodoxy, and hopeful piety, who has become enamored with the studies in question, has been shaken in his principles, has been gradually decoyed into the grossest errors, and ultimately brought to the very verge, and sometimes plunged in the depths, of skepticism and infidelity. Let the guardians and teachers of our Theological Seminaries devise, if possible, the means by which these tremendous evils may be averted. And let our young men, the hope of the churches, and their future guides, bind to their hearts the inspired admonitions: *Cease, my son, to hear the instruction that causeth to err from the words of knowledge.—Beware lest any man spoil you through philosophy and vain deceit, after the tradition of men, after the rudiments of the world, and not after Christ.*

HISTORICAL ACCOUNT OF THE FIRST PRESBYTERIAN CHURCH IN THE CITY OF PHILADELPHIA.

[Prepared by the Pastor, the REV. ALBERT BARNES.]

THE first Presbyterian Church in the city of Philadelphia has been usually supposed to have been the first one organized in the United States. A few years since, however, Irving Spence, Esq. of Snow Hill in Maryland, supposed that he had discovered evidence of an older church in Rehoboth, on the eastern shore of Maryland. The probability is, that the churches were organized not far from the same time; but which had the priority it is now perhaps impossible to determine.

Very little is known of the early history of the First Presbyterian Church in Philadelphia. The precise time when it was organized is not indeed known; nor are there now any records in the church of its early history. It is stated in Dr. Mease's "Picture of Philadelphia," that "in the autumn of 1698, the Rev. J. A. [Jedediah Andrews, the first pastor,] came from New England to Philadelphia—and officiated as an independent minister. The Independents (who were also denominated Presbyterians) had by this time increased in numbers," &c. The congregation at that time was principally composed of emigrants from England, Scotland, and Ireland. Mr. Andrews, in a letter written in 1730, says: "Such a multitude of people coming in from Ireland of late years, our congregations are multiplied in this province to the number of 15 or 16, which are all but two or three furnished with ministers—all Scotch or Irish but 3 or 4;" and it is known that the first settlers of Pennsylvania did not adopt the Presbyterian mode of worship, nor would the emigrants from New England have adopted that mode. How long before the year 1698 they had been associated for public worship, or whether they were then organized as a congregation or a church, cannot now be determined. It is probable, however, that the Scotch and Irish, and the Independents from England in the city, would seek an early organization for the purposes of public worship, and it is not improbable that they may have been formed into a society for that purpose for several years before Mr. Andrews came among them. Nor is it impossible that they may have had a minister among them before Mr. Andrews.

The congregation at first worshipped in a house on "the Barbadoes lot," a store belonging to the Barbadoes Company, at the north-west corner of Second and Chestnut Streets. It is stated in Dr. Mease's "Picture of Philadelphia"

(page 206) that they, in connection with the Baptists under the Rev. John Watt, had worshipped there several years before, and they continued to worship in that store until they procured another house in High Street, (Market Street,) where they erected a small house for worship. This house was at the corner of Bank Street, between Second and Third Streets. It was enlarged in 1729, about which time they adopted the Presbyterian form of government. This house was called "the Old Button Wood;" from the fact that some large Button Wood trees were then adjacent to it. This house was erected, or enlarged, by the help of contributions received from *Boston*, and would not, says Mr. Andrews, "have been done without it." See Hazard's Register of Pennsylvania, vol. xv. p. 200. It continued to be the place of worship until 1793, when it was superseded by a more spacious and beautiful edifice, erected partly on the old site. The edifice erected in 1793, which was distinguished for its architectural proportions and beauty, continued to be the place of worship until it was judged to be unsafe from the belief that it was not sufficiently firm, and from the fact that there were already some fractures in the ceiling above, and it was deemed necessary to rebuild the edifice. The place where it was then located having become also almost entirely a *business* part of the city, and being remote from the residences of many of the congregation, and being also exposed to noise, it was agreed to remove to the present site on Washington Square. This removal was made in 1821. The present edifice is of the Ionic order of architecture, and is 140 feet in length, including the portico, by 75 in width. The principal room, (the room for worship,) is 85 feet in length by 71 in breadth, and seats 1,300 persons. There is also a lecture room of 71 feet in length by 32 in breadth, extending *across* the front part of the building, and two large Sunday school rooms, an infant school room, and a room which is occupied by the pastor as a study.

The Rev. JEDEDIAH ANDREWS was the first pastor. He was born in Hingham, Ms., July 7, 1674, and was the son of Capt. Thomas Andrews of that place, and Ruth, his wife. He was the youngest but one of ten children. His great-grandfather, Thomas Andrews, who died in 1640 at a very advanced age, was one of the first settlers of that ancient town. Capt. Thomas Andrews, father of Jedediah, commanded a company in an expedition against Canada, and died in that service of the small pox. His widow died in 1732, aged 97. *Jedediah Andrews* was an alumnus of Harvard University, of the class of 1695. Of course he came to Philadelphia three years after he graduated. With whom he studied theology is unknown. Mr. Andrews was the first pastor of the church, and continued in the pastoral office until his death, which occurred in 1747. Little is now known of his talents, or of his ministry. There are no records that throw any light on the subject; and he is not known to have published any thing of consequence; nor are there any manuscripts of his now known to be in existence. The only indication in regard to the success of his labors is the fact that the congregation were obliged to enlarge their edifice of public worship. It was during his ministry that the Westminster Confession of Faith, and the Presbyterian form of Government, were adopted by the scattered churches, and the Presbyterian organization commenced. Mr. Andrews was undoubtedly a member of the First Presbytery, and concerned in the organization of the Presbyterian denomination in this country. But of his agency in this, nothing is now known.

Mr. Andrews was the minister of the church almost fifty years. It is probable that his advancing age in 1735, he being then more than sixty years old, rendered the services of an assistant or a colleague necessary. It is certain that in that year the Rev. SAMUEL HEMPHILL was either the assistant, or the colleague of Mr. Andrews. It is probable, however, that he did not continue with him more than a single year. Whether he removed, or died, is to me unknown. Nor is any thing known respecting his birth, his education, his talents, or the success of his ministry.

The next pastor was the Rev. ROBERT CROSS. He entered on his labors in 1739, and was probably the colleague pastor with Mr. Andrews. He was of course with Mr. Andrews for eight years. Of his birth, education and

character, also, nothing is now known to me. He continued in the pastoral office until June 22, 1758, when he resigned. His salary was £100.

During the ministry of Mr. Cross, probably on account of his age and infirmity, it was deemed necessary that he should have an *assistant* or a colleague. June 10, 1756, the Rev. Richard Godwin of Allerton, near Liverpool, Eng., was called, on the representation of the Rev. Samuel Chandler of London, but declined the call. The Rev. Mr. Bennet was then called, but objected to the mode of ordination in the Presbyterian church, and also on account of ill health, declined. The committee of the congregation were then authorized to call *any* minister whom they might choose. They gave an invitation to the Rev. Henry Monson, a chaplain in a Highland regiment then in Pennsylvania, but he declined the call.

The Rev. FRANCIS ALISON, D. D. was employed as an instructor in the college at Philadelphia in 1752. He was employed as an occasional assistant to Mr. Cross, and subsequently ministered as a colleague with Dr. Ewing, until his death, which occurred November 28, 1779. He was Vice Provost, and Professor of Moral Philosophy in the University of Pennsylvania. Little is known of his character and ministry to the writer of this sketch. It is not known that he left any publications of any importance. It is probable that he was not actively engaged in the duty of a *pastor*, but that he merely officiated as a preacher, and as an assistant to Dr. Ewing in that capacity alone.

The Rev. JOHN EWING, D. D., with whom Dr. Alison was a colleague, was the next regular pastor of the church. He was born on the 22nd day of June, 1732, in the township of Nottingham, in Cecil County, Maryland. His ancestors were from Ireland. His father was a farmer, and was able to give his children only such an education as country schools at that time could furnish. He was removed from the country school at an early age, and placed under the care of Dr. Alison, a clergyman who then directed a school at New London Cross Roads in Pennsylvania. In that school, after having finished the studies usually taught there, he remained three years as a tutor. He entered the College of New Jersey in 1754, and joined the senior class and graduated in 1755. After he graduated he was engaged to instruct the philosophical classes in the college at Philadelphia. In the year 1759 he received a unanimous invitation to the pastoral office of the First Presbyterian Congregation, which he accepted, and in which he continued till his death, which occurred on the 8th of September, 1802. In the year 1773 he was appointed to visit England to obtain subscriptions for the Academy in Newark, Del. He received the degree of Doctor in Divinity from Edinburgh; and while abroad, the cities of Glasgow, Montrose, Dundee, and Perth, presented to him their freedom. In 1777, when the British army was expected in Philadelphia, he removed with his family to his native place, where he continued until the city was evacuated by Clinton in 1779. On his return to the city he was elected Provost of the University of Pennsylvania, which station he occupied until his death. Dr. Ewing was eminent for his mathematical and philosophical knowledge; for his social qualities; for his unwearied industry; for his hospitality; and for his simplicity of character, his freedom from guile, and his fidelity as a friend. He left a course of lectures on natural philosophy, which has since been published; and a large number of MS. sermons, one volume of which has been since published. The writer of this knows little of the success of his long ministry. It is supposed that the life of Dr. Ewing passed away in the regular and uniform discharge of his pastoral duties, and that his ministry was attended with the regular increase of the church and congregation.

The next pastor was the Rev. JOHN BLAIR LINN, D. D. He was settled in 1801, and died Aug. 30, 1804. He was a son of Dr. Linn of New York, and was a young man of genius, and of great promise. He gave evidence of poetic talent; and left a published poem. He was, of course, for a short time a colleague with Dr. Ewing.

Dr. Linn was succeeded by the Rev. JAMES P. WILSON, D. D. He was born Feb. 21, 1769, at Lewes, in the State of Delaware. He was the son of the Rev. Dr. Wilson, who was a regularly bred and practising physician, as well as a clergyman, and who was settled as a pastor in Lewes, Del. He was

through life a warm friend of his country, and distinguished as a patriot, and to express his love of country, gave to his son the name of James *Patriot* Wilson. He was graduated in the University of Pennsylvania in 1788. He was admitted to the bar in Sussex County, Delaware, in 1790. Of his early life little is now known. After his death it was found that he had not left a sentence about himself in any of his manuscripts. He is known, however, to have acquired a high reputation at the bar, and to have stood among the first of the lawyers of his native State. He was pre-eminent then for candor and honesty, and for high-mindedness in his profession. No man at the bar was more pure; and there was no one to whom the oppressed and the poor and the injured more willingly committed their cause. He is believed to have been conscientiously averse to undertaking any cause which he believed to be a bad one; and probably he never engaged in one which he did not himself believe to have justice on its side. Dr. Wilson continued at the bar until he was 35 years of age, when he was licensed to preach the gospel. In the same year in which he was licensed, he was settled over the united congregations of Lewes, Cool-spring, and Indian river. In this charge he continued until 1806, when he was called to the First Presbyterian Church in Philadelphia. He came to the city May 1, 1806, and continued in the pastoral office until his increasing feebleness and infirmities prevented him from discharging its duties, and he was obliged to remove from the city. In 1828 he purchased a farm at Hartsville, in Bucks County, about twenty miles from the city, where he resided until his death. He continued to preach, however, to the congregation as long as his health permitted. He tendered his resignation of the pastoral charge December 29, 1829, and the resignation was accepted by the congregation in May, 1830. He triumphantly departed to his rest December 9, 1830, at 9 o'clock in the evening, and was buried on the following Monday, (Dec. 13th,) in a spot selected by himself, in the graveyard of the Neshamony Church.

The character of Dr. Wilson is well known. He was a man of simple and pure piety, and of great uprightness of character; he was distinguished in his manners as a gentleman, and eminently blameless in his life; he was a diligent student, and profoundly acquainted with the Bible; he had been distinguished as a lawyer, and he was more distinguished as a divine; his preaching was pre-eminent for its clearness, its simplicity, its lucid exhibition of truth, its profound statements of the great doctrines of religion. Perhaps no man of the age had the power of ratiocination in greater perfection, or had a more thoroughly disciplined, or well furnished mind. He was an uncommonly accurate scholar in all the departments of learning, and probably there was no man living that was so able a defender of the truths of the Christian revelation. He drew around him, and kept near him a large amount of talent; and it is believed that he has not left his equal as a divine in all the branches of sacred learning, nor his equal as a profound and lucid reasoner, in any Christian denomination in this land.

During a considerable portion of his ministry, his health was feeble, and he was never able to engage extensively in the more direct duties of a pastor. He left but few productions of his pen. He published a Hebrew Grammar; An Essay on the probation of fallen men; A Philosophical English Grammar, and two or three smaller works, all of which were published before his death. He left no manuscripts of consequence. He stated to the writer of this sketch, that he had never written a sermon in his life. He preached not only without a written sermon, but without notes of any description. His sermons were, however, most carefully prepared, though they were never written.

After Dr. Wilson was unable to discharge the duties of a pastor, the congregation successively called the Rev. Thomas M'Auley, D. D. and the Rev. Alexander M'Lelland, D. D., by both of whom the call was declined.

The present pastor, ALBERT BARNES, was born at Rome, in the State of New York, Dec. 1, 1798. He graduated at Hamilton College in 1820, having entered the previous year the senior class of that institution. He connected himself with the church in Rome, December, 1820, and the same month entered the Theological Seminary in Princeton, N. J., where he remained until the summer of 1824, having passed through the regular course in that seminary,

and having remained there nearly a year as a resident licentiate. He was licensed to preach the gospel in May, 1824, by the Presbytery of New Brunswick; and ordained and installed as pastor of the Presbyterian church in Morristown, N. J., February 8, 1825, by the Presbytery of Elizabethtown. He remained there until he removed to Philadelphia, where he was installed by the Presbytery of Philadelphia, June 25, 1830. On this occasion, the Rev. Joseph Sanford, pastor of the Second Presbyterian Church in Philadelphia, preached the sermon, and the Rev. Thomas H. Skinner, D. D., pastor of the Fifth Presbyterian Church in Philadelphia, gave the charge to the pastor and people.

BRIEF VIEW

OF THE BAPTIST INTEREST IN EACH OF THE UNITED STATES;

EMBRACING NOTICES OF THE ORIGIN, HISTORY, AND PRESENT STATE OF THE CHURCHES,

LITERARY AND THEOLOGICAL INSTITUTIONS, BIBLE, MISSIONARY, EDUCATION,

TRACT, AND SUNDAY SCHOOL SOCIETIES, AND RELIGIOUS

PERIODICALS; WITH STATISTICAL TABLES.

[By Rev. RUFUS BABCOCK, JR., D. D., of Poughkeepsie, N. Y.]

Continued from p. 195.

PART III.—SOUTHERN STATES.

TABLE I.

Showing the names and location of the Baptist Churches, the date of their Constitution, and the names of their Ministers in 1792. From Asplund's Register, with additions and corrections.

NORTH CAROLINA.				
Counties.	Churches.	Date of Const.	Ministers.	No. of Members.
<i>Anson,</i>	Rocky River,	1776	Charles Cook,	32
	Pedee River,	1785	Daniel Gould, William Dargan, ——— Bennet,	110
	Danam Creek,	"	John Respass, Elisha Dowty,	13
	Cushie Creek,	1789	Vacant,	43
	Wiccicoan Creek,	1789	Robert Hendry, John Cake,	137
<i>Beaufort,</i> <i>Bertie,</i>	Sandy Run,	1750	{ Lemuel Burkett, George Northam, George Nors- worthy, Amos Harrell, James Vinson, James Rut- land, James Grover,	{ 237
	{ Rocky Spring,	1756	William Cooper, Joshua Herring, John Stanton,	85
		1779	William Goodman, John Bassant, John Chester,	40
		"	Cleveland Coffey, Richard Osgathorp,	159
		1757	Henry Abbot, David Duncan, David Biggs,	80
<i>Bladen & New</i> <i>Hanover,</i>	Sawyer's Creek,	1790	Thomas Ethridge,	52
	Hadnot's Creek,	1789	James Sanders, ——— Johnson,	35
	{ County Line,	1779	Thomas Mullins, Joseph Bush,	160
			George Roberts,	161
		1790	Sherwood White,	55
<i>Brunswick,</i> <i>Burke,</i> <i>Camden,</i>	Haw River,	"	{ Elnathan Davis, Thomas Brown, Jesse Buckner, Thomas Cate, Solomon Smith, Isaac Hailes, ——— Ray, William Weatherspoon,	{ 320
	Rocky River,	1776	Francis Dorset,	45
	Ballard's Bridge,	1781	John McCabe, John Asplund,	80
	Yoppim Creek,	1775	Thomas Harman,	60
	Swift Creek,	1784	William Phipps, Thomas Richard, Joel Willis,	106
<i>Carteret,</i> <i>Caswell & Pit-</i> <i>sylvania,</i>	Goose Creek,	1784	James Brinson, James Roach,	162
	Newport River,	1778	John M'Cane, Joseph Bell, ——— Simpson,	86
	Now River,	1784	{ Robert Nixon, Job Thigpen, ——— Wilkins, Kittle- rill Mondine,	{ 145
	Trent River,	"	John Delahunty, ——— Little, ——— Contz,	53
	Cape Fear,	1779	Vacant,	33
<i>Chatham & Ran-</i> <i>dolph,</i>	—————,	"	William Taylor,	150
	—————,	"	Vacant,	44
<i>Chatham,</i> <i>Chowan,</i>	Rocky River,	1776	Francis Dorset,	45
	Ballard's Bridge,	1781	John McCabe, John Asplund,	80
	Yoppim Creek,	1775	Thomas Harman,	60
	Swift Creek,	1784	William Phipps, Thomas Richard, Joel Willis,	106
	Goose Creek,	1784	James Brinson, James Roach,	162
<i>Craven,</i>	Newport River,	1778	John M'Cane, Joseph Bell, ——— Simpson,	86
	Now River,	1784	{ Robert Nixon, Job Thigpen, ——— Wilkins, Kittle- rill Mondine,	{ 145
	Trent River,	"	John Delahunty, ——— Little, ——— Contz,	53
	Cape Fear,	1779	Vacant,	33
	—————,	"	William Taylor,	150
<i>Cumberland,</i> <i>Sampson,</i> <i>Wake,</i>	—————,	"	Vacant,	44

Counties.	Churches.	Date of Const.	Ministers.	No. of Members.
<i>Currituck,</i>	Chowenjack,	1780	Jonathan Barns, <i>William Lurry,</i>	65
	Powell's Point,	1787	Vacant,	30
<i>Dobbs,</i>	_____	"	Abraham Baker,	67
<i>Duplin,</i>	_____	"	Charles Hines, <i>Francis Oliver, Lewis Thomas,</i>	212
	Toisnot Creek,	1756	Reuben Hayes,	28
<i>Franklin,</i>	Sandy Creek,	1756	William Lancaster, <i>Henry Hunt,</i>	148
<i>Franklin & Wake,</i>	_____	"	Jacob Crocker, <i>Zadoc Bell,</i>	130
<i>Granville,</i>	Flat Creek,	1777	Josiah Rucks,	43
	Grassey Creek,	1762	Thomas Vass,	120
	Sharmons,	"	John Marshall,	24
	Talis Creek,	1784	Vacant,	20
<i>Guildford, Rowan and Randolph,</i>	Abbot's Creek,	1777	George Pope, <i>Isaac Tigg, Christopher Vickerey,</i>	80
	Cross Roads,	1786	John Tatem, <i>Nathaniel Tatem,</i>	20
<i>Halifax,</i>	Fishing Creek,	1755	Joshua White, <i>Hezekiah Morriss, Holloway Morriss,</i>	80
	Kehuky Creek,	1755	William Vaughan,	23
	Rocky Swamp,	1774	Jesse Read, <i>Peter Quales, John Hervey, Mecolister</i>	134
<i>Hertford,</i>	_____	"	Finson,	100
<i>Hides,</i>	_____	"	William Parker,	100
	Mareuskiter River,	"	John Winfield,	65
<i>Iredell,</i>	Grassey Nobb,	1789	John Bray, <i>John W. Carawon,</i>	65
<i>Martin,</i>	Skewarkey Creek,	1787	Lazarus Whitehead,	121
<i>Mecklenberg,</i>	Coldwater,	"	Martin Ross, <i>Benjamin Ross,</i>	40
	Society Meeting,	"	James McCabe,	35
<i>Montgomery,</i>	Little River,	1760	Vacant,	15
	Rocky River, Pedee,	1776	Edmund Lilly, <i>William Kindell,</i>	189
	Bear Marsh,	1790	John Culpepper, <i>Nathan Gilbert,</i>	60
	_____	1791	William McGreger, <i>Thomas Durham,</i>	44
	_____	"	Samuel Bond,	162
<i>Nash,</i>	Falls of Tar River,	1789	Immanuel Skinner,	83
<i>Orange & Caswell,</i>	Wateram River,	"	Joseph Doniss, <i>Clifton Allen,</i>	85
	Little Contentney,	1791	Isaac Thompson, <i>Daniel Burford,</i>	60
<i>Granville,</i>	Enoe River,	"	James Hefferlin,	150
<i>Pasquotank,</i>	Flatty Creek,	"	Lemuel Pendleton,	70
	Knob's Creek,	"	Vacant,	34
<i>Pitt,</i>	Flat-swamp,	1776	John Page, <i>James Nowall,</i>	80
	Quotankney Creek,	"	Joshua Barns,	113
	2nd do.	"	Joseph Parker,	40
	Redbanks,	1758	Noah Tice, <i>John Vinson, Isaac Tobewine, John Granberry, Lewis Whitefield, Nathan Bird,</i>	103
	_____	"	William Taylor,	25
<i>Randolph,</i>	Sandy Creek,	1756	John Welborne,	53
<i>Robinson,</i>	_____	"	Jacob Tarver,	28
<i>Rockingham,</i>	Matrimony Creek,	"	Isaac Cantwill,	37
<i>Rowan,</i>	Jersey settlement,	1758	Vacant,	33
	Timber Ridge,	1788	Peter Eaton,	48
<i>Rutherford,</i>	Bills Creek,	"	Vacant,	25
	Buffaloe Creek,	"	Edward Pigg, <i>Charles Pigg, William Wilkey,</i>	60
	Buffaloe River,	1777	Joseph Camp,	70
	Green River,	"	William Brown, <i>R. Newport,</i>	31
	Mountain Creek,	"	Permitter Morgan,	26
	Rocky Creek, Catawba,	1757	Edward Williams,	80
	Sandy Run,	1750	Vacant,	70
	White Oak,	"	Vacant,	150
<i>Samson,</i>	_____	"	Fleet Cooper,	170
<i>Stokes & Henry,</i>	Soapstone Creek,	"	John Newman, <i>George Dodson,</i>	25
<i>Surry,</i>	Deep Creek,	1780	Joseph Murphy,	203
	Hunting Creek,	"	William Petty, <i>William Cook,</i>	40
	Little Yadkin River,	1787	John Stone, <i>John Toliver,</i>	28
<i>Tyrell,</i>	Scuppernong River,	1785	Stephen Long, <i>Benjamin Hassell,</i>	86
<i>Wake,</i>	Swift Creek,	1784	John Moore, Jr.	70
	Reedy Creek,	1755	Lewis Moore, <i>John Moore,</i>	110
	_____	"	Thomas Gardner, <i>John Rooker,</i>	40
<i>Wayne,</i>	Black Creek,	1783	Ephraim Daniel,	44
	Naughtunty Creek,	"	John Thompson,	30
<i>Wilks,</i>	Beaver Creek,	"	John Barlow, <i>James Tompkins,</i>	100
	Brier Creek,	1781	George M'Niell, <i>Andrew Baker,</i>	63
	Head of Yadkin River,	"	Vacant,	27
	Mitchel's River,	"	Moses Foley,	28
	New River,	"	Theophilus Evans,	35
	North Fork of do.	"	Vacant,	33
	Roaring River,	1779	Vacant,	54
	South Fork of do.	1791	William Hammon, <i>William Morgan,</i>	

Total in North Carolina, 97 Churches: 89 ordained and 69 licensed Ministers: 7,643 Members.

SOUTH CAROLINA.

<i>Abbeville,</i>	Buffaloe Creek,	1786	<i>Enoch Brazel,</i>	27
	Hogskin Creek,	"	Vacant,	30
	Lower Rocky River,	"	Vacant,	26
	Redbanks,	1784	<i>Joseph Thomas, Henry King,</i>	60
	Rocky River,	1790	Nathaniel Hall,	16

Counties.	Churches.	Date of Const.	Ministers.	No. of Members.
	Love's Ferry,	1790	Vacant,	30
<i>Beaufort Dist.</i>	{ Coosambatchie	1759	<i>Levi Youmans,</i>	61
	{ Creek,			
	{ Ewhaw Creek,			
	Pipe Creek,	1775	Henry Holcombe,	101
		1775		115
<i>Charleston Dist.</i>	Black Swamp,	1786	Alexander Scott, <i>William Cone,</i>	79
	Charleston,	1690	Richard Furman,	219
<i>Cheraw Dist.</i>	Beauty Spot,	1772	Henry Easterling, Robert Thomas,	66
	Bethel Black River,	1782	Solomon Thompson, ——— <i>Courtney,</i>	83
	Cashaway-Neck,	1757	Evan Pugh, Jeremiah Ream,	32
	Cheraw Hill,	1782	Joshua Lewis,	69
	High Hills Santee,	1772	Gabriel Gerrald, <i>Samuel Nixon,</i>	110
	Ebenezer,	1778	Benjamin Mosely,	58
	Lynch's Creek,	1774	Vacant,	14
<i>Chester,</i>	Sandy River,	1776	James Fowler,	75
<i>Edgefield,</i>	Callahan's Mill,	1785	Charles Blackwell,	80
	Cloud's Creek,	1791	{ John Lankford, James Hill, ——— <i>Cotton, Samuel</i> }	50
			{ <i>Whitney,</i>	
	Four Mile Creek,	"	Thomas Lamar,	70
	Horn's Creek,	1787	Hezekiah Walker,	129
	2nd do.	"	Benjamin Harry,	40
	Little Steven's Creek,	"	John Thomas,	50
	Big Steven's Creek,	1783	{ Charles Bussey, <i>Drury Pace, Gabriel Delotter,</i> }	96
			{ <i>Elisha Palmore,</i>	
	Redbank's Little	1784	Vacant,	50
	Saluda,			
	Three Creeks,			
	Little River,	1791	Vacant,	40
<i>Fairfield,</i>	Rocky Creek,	1780	Jacob Gibson,	150
			William Woodard,	50
<i>Greenville,</i>	Big (Saluda) Creek,	1788	Moses Holland, Joseph Laughin,	30
	Head Enoree River,	1787	Thomas Musick, David Forest,	47
	Horse Neck,	"	Vacant,	28
	Middle of Saluda,	1783	John Chastain,	70
	Mountain Creek,	"	Vacant,	20
	Reedy Fork,	"	Vacant,	12
	Reedy River,	"	Vacant,	28
	2nd do.	"	Edmund Bearden,	40
<i>Laurens,</i>	Dorbin's Creek,	1781	Jacob Roberts,	120
	2nd do.	"	Vacant,	25
	Jammy's Creek,	"	Richard Shackelford, <i>David Lilly,</i>	116
	Enoree,	1787	Drury Sims,	15
	Rabun's Creek,	"	Benjamin Williams, <i>Aaron Pinson,</i>	40
	Siconna Creek,	"	<i>William Murphy,</i>	15
<i>Newbury,</i>	Bush River,	1769	John Cole,	70
	Lower Duncan's	1786	Michael Bennet, <i>Jacob King,</i>	34
	Creek,			
	Upper Duncan's			
	Creek,	1788	John Brown,	22
<i>Ninety Six Dist.</i>	Little Pedee River,	1790	David Owen,	30
	Lower Enoree,	"	Vacant,	20
	Turkey Creek,	1784	Vacant,	85
	Wassmansow Creek,	"	Ralph Bowman,	40
<i>Orange,</i>	Lynch's Creek,	1784	<i>John Cato,</i>	92
	Great Saltcatcher	1790	<i>Aaron Tinson,</i>	20
	River,			
	Little do.			
	Lower Fork of	1789	Joshua Palmer,	44
	Lynch's Creek,			
	2nd do.			
	Muddy Creek,	1788	Vacant,	25
	Swift Creek,	1783	Peter Bainbridge,	30
	Deep Creek,	1780	Lewis Collins, <i>David Collins,</i>	75
	Welch Neck,	1738	Vacant,	100
	Genessee Creek,	"	Edmund Botsford,	167
<i>Pendleton,</i>	Congaree River,	1765	James Chastain,	20
	Buck Creek,	1779	Joseph Rees, Ralph Jones,	120
	Cedar Spring,	1784	John Hightower,	1778
<i>Richland,</i>	Tiger River,	1791	Vacant,	20
<i>Spartenburg,</i>	Fairforest Creek,	"	Vacant,	50
	Lower Tiger River,	"	Isaac Edwards, <i>Samuel Bobo,</i>	28
	Pacolate River,	1787	Alexander McDougal,	44
	Shull Shoals,	"	Richard Wood,	38
		"	Vacant,	35
	Edisto River,	1777	{ Nathaniel Walker, <i>Mathew Collins, Robert Taylor,</i> }	142
			{ <i>Elisha Washington, Charles Nix, George Ashly,</i> }	
			{ Joseph Williams,	

Total in South Carolina, 70 Churches; 48 ordained, and 28 licensed Ministers; 4,267 Members.

GEORGIA.

<i>Burke,</i>	Bark Camp,	1788	David McCulers,	30
	Brushy Creek,	1789	Vacant,	21
	Buck Head,	1786	—— <i>Atkins,</i>	48
	Head Briar Creek,	1777	Vacant,	35
	Lower do.	1773	Benjamin Davis, <i>Moses Hadley, Mathew McCulers,</i>	108
	Mackbeen Creek,	1788	Vacant,	94

Counties.	Churches.	Date of Const.	Ministers.	No. of Members.
	Oldtown Ogeechee,	1790	Vacant,	20
	Rockey Creek,	1789	Edmund Bynes,	31
Chatham,	Savannah (African)	1788	Andrew Marshall,	250
Effingham,	Little Ogeechee,	1790	Vacant,	20
	Lower do.	1790	William Coones, ——— Hathorn,	60
Franklin,	Tugaloo River,	1789	John Cleveland,	108
	Head Buffalo Creek,	1790	Benjamin Thompson,	12
	Sholl Shoals,	1789	Joseph Williams, Joshua Dodson,	30
	Shoulderbone Creek,	1790	John Thomas,	40
	Powell's Creek,	1787	Mark Cook,	128
			Abraham Marshall, James Syms, Samuel Catlege,	
Richmond,	Kioka,	1772	{ John Sanders, Isaac Justice, John Boyd, John Doss,	250
	Reed's Creek,	1774	Loveless Savage,	45
Washington,	Head of Williams' Swamp,	1790	John Stanford,	35
	Little Ogeechee River,	1790	John Henderson,	20
	White Ponds,	1790	—— Morris,	15
Wilkes,	Briar Creek,	1787	{ Joseph Busson, Isaac Busson, John Busson, Micah Paul,	40
	Buffalo Fork,	1789	Vacant,	20
	Clark's Station,	1788	{ James Hutchinson, James Mathews, Thomas Johnson, Stephen Johnson,	73
	Cloud's Creek,	1788	Vacant,	31
	Dove's Creek,	1788	William Davis,	106
	Ebenezer Creek,	1787	Vacant,	40
	Falling Creek,	1787	Vacant,	23
	Fishing Creek,	1782	Sanders Walker, John Milner, Ezekiel Campbell,	131
	Greenwood,	1784	{ Peter Smith, William Greene, Balamy Bently, John Holmes,	70
	Hebron,	1786	Vacant,	42
	Hutton's Fork,	1788	Jeremiah Reeves,	76
	Indian Creek,	1788	Guy Smith,	49
	Long Creek (Ogeechee)	1786	{ Jephthah Vining, William Berry, William Thompson, A. Jones,	226
	Millstone Creek,	1788	Timothy Carrington,	52
	Phillips' Mill,	1785	{ Silas Mercer, Jesse Mercer, Stephen Gifford, Robert Meginty,	199
	Providence,	1788	Thomas Mercer, James Harvey, James Holcombe,	59
	Soap Creek,	"	Vacant,	27
	Upper Briar Creek,	1788	William Franklin,	100
	———	1786	George Franklin, Henry Hand,	48
	Vann's Creek,	1787	Dozia Thornton, John White, Thomas Gilbert,	75
	Whatley's Mill,	1785	John McLeroy, Thomas Daniel, Joseph Williams,	162
	William's Creek,	1788	{ Aaron Parker, Jeremiah Walker, David Tinsley, Mathew Talbolt,	90

Total in Georgia, 43 Churches; 35 ordained, and 34 licensed Ministers; 3,161 Members.

ALABAMA.

No Baptist Church was formed within this State till many years later than the date of this and the following Table. It will be introduced, in order, in the Notes appended to them.

TABLE II.

Showing the number of Churches, Ministers and Members in 1812, or twenty years later than the date of the first Table.

NORTH CAROLINA.

Churches, 204. Ordained Ministers, 106. Licentiates, 11. Members, 12,567.

SOUTH CAROLINA.

Churches, 154. Ordained Ministers, 84. Licentiates, 11. Members, 11,821.

GEORGIA.

Churches, 163. Ordained Ministers, 86. Licentiates, 23. Members, 14,761.

NOTES

ON THE SEVERAL STATES EMBRACED IN THE PRECEDING TABLES.

NORTH CAROLINA.

Ever since the settlement of this State, in 1695, there have been some Baptists in it, but there was no regularly organized church till the year 1727. This was gathered at Perquimans, near the north east corner of the State. Most of the early Baptists in this State are said to have emigrated from Virginia, and settled in the neighborhood of Kehukee Creek. By 1752 they had increased to 16 churches, which were mostly General Baptists. By the visits among them of different ministers, and particularly by the labors of JOHN GANO, who was sent out by the Philadelphia Association to travel among them in the summer of 1754, these churches became more correct in doctrine, and more faithful in discipline than formerly. By the labors of Messrs. Gano, Miller, and Vanhorn, all appointed by the Philadelphia Association for this purpose, at different periods, a great and good work was effected among this people, not merely in reforming their creed, and correcting abuses, but also in reviving the power of godliness among lukewarm professors, and in the conviction and conversion of sinners.

The Kehukee Association was formed in 1765. Twelve years afterward, it numbered but 10 churches, and about 1,600 communicants. In 1794 the Neuse Association was formed, and the Flat River the same year. These, with the Sandy Creek, the Yadkin, and the Mountain Associations, seem to have been in existence before the commencement of this century. In 1813 they had increased to 11 Associations, and 94 churches. In 1831 there were 21 Associations, containing 340 churches and 19,000 communicants. We think there are now 26 Associations, 430 churches, and about 28,000 members. Our returns are not so full and exact as we could wish; and several are not very recent.

A very interesting sketch is given in the last Triennial Register of the early history and subsequent course of some of these Associations. Eight of the present number are understood to be now opposed to the benevolent institutions of the age; and as is usual in similar cases, they are generally decreasing in numbers and influence, while those who exercise more liberality and abound in labors, sacrifices and offerings for the diffusion of the glorious gospel at home and abroad, are steadily advancing. How emphatic an illustration of the proverb: "There is that scattereth and yet increaseth; and there is that withholdeth more than he can meet, but it tendeth to poverty." The Kehukee Association, for example, had lost 578 members within five years, and at that rate of diminution would become extinct within the next fifteen years. When will these brethren learn that it is safer and more profitable to follow the good old gospel way of actively spreading the glad tidings, going every where proclaiming the word, than to lean to any of their modern restrictive measures. Really they do not deserve the name of "*Old School Baptists*," which they have assumed.

A State Convention was formed nine or ten years since, which, by the services of our excellent brother Wait, now President of Wake Forest College, who was its general agent for some time, has introduced more of system and efficiency into the evangelical operations of their churches and associations. The last minutes of the convention we have not received.

The literary institution above mentioned, and which has but recently been chartered as a college, is doing much for the promotion and general diffusion of intelligence throughout the State. Its worthy faculty of instruction deserve high commendation for the talent, fidelity and perseverance which have characterized their endeavors. The institution is under the patronage and control of the convention, and is located on a pleasant and healthful plantation in Wake Forest, sixteen miles from Raleigh. It was first opened in 1834. The principal college edifice is of brick, four stories high: 132 feet front by 65 deep, and besides the chapel, library and philosophical halls, &c., it affords accommodations for 100 students. Facilities for manual labor are also furnished, thereby promoting the health and lessening the expenses of the students.

The destitution of ministers here is even greater than in Virginia. Only about 170 are returned, and when adequate deduction is made for the superannuated and infirm, and those who are chiefly secularized, there would be little more than one minister to

four churches. The disproportion is the more painful, because owing to the sparseness of population, and the wide dispersion of the churches, it is not easy to gain access to them with celerity, and much time and strength must be wasted in travelling.

Sabbath Schools have been extensively introduced, and we hope will be vigorously persevered in, till all the rising generation are taught the sacred Scriptures.

The Biblical Recorder, a highly respectable paper devoted to the promotion of religious and denominational intelligence, has been ably conducted by the Rev. T. Meredith of Newbern, for several years. It now circulates extensively in South Carolina, and is well adapted for usefulness.

SOUTH CAROLINA.

A considerable portion of the early settlers of this State were Baptists. They came in two distinct bodies, about the year 1683, one from the west of England with Lord Cardross, (among whom was Lady Axtell and her daughter, Mrs. Blake, decided Baptists); the other from the district of Maine, were led hither by their devoted pastor, WILLIAM SCHREVEN. This latter company came from New England, and settled on Cooper River, near where Charleston now stands. A church was formed the same year which is now one of the largest Baptist churches in the State. It has been blessed with a succession of able pastors for nearly a century. Such men as OLIVER HART and RICHARD FURMAN, — to say nothing of some who are still living, must be considered rich blessings to any community. The second Baptist church constituted in South Carolina, was Ashley River, in 1736. In 1751, they had increased to four churches, which that year formed the Charleston Association. This body has ever evinced a commendable zeal, and enlightened liberality in behalf of the objects of religious benevolence. Their general committee manage the education funds, which are very considerable. Their itinerant board conduct domestic missions. A temperance society also exists in connection with the Association, for conducting its appropriate department. According to the statement of Morgan Edwards, there were in the State in the year 1772, 20 churches, 16 ministers, and nearly 1,100 members. In 1806 they had increased to 130 churches, 100 ministers, and 10,500 communicants. In 1831 there were returns from 10 Associations, embracing 273 churches, and 28,496 members. They now number 12 Associations, 370 churches, more than 200 ministers, and 35,000 members. This is indeed only an approximation to exactness; for we regret to state that the minutes of the Convention, so rich and valuable in other respects, are entirely bare of statistical returns, nor have we been able to procure the latest minutes of all the Associations.

A larger proportion of the attention, and of the contributions of the State Convention, which was formed in 1821, appears to have been devoted to ministerial education, than in most of the States. A literary and theological institution, of considerable promise and usefulness, was sustained for several years at the High Hills of Santee; and under the superintendence of brethren Hartwell and Furman it was decidedly and extensively useful. Some reverses having been experienced, and some dissatisfaction expressed, the Convention resolved, in 1835, to change the location of both the Manual Labor School and the Theological Institution to Fairfield District. There it has been commenced, under favorable auspices. Funds to the amount of \$35,000 were secured at the outset, and three professors have been employed in both departments, with encouraging prospects of usefulness. The too frequent change of principals in this institution must have had an injurious effect on its prosperity. Four or five have had it in charge, within a dozen years, and though all of them are still living, they have for some cause or other, removed or have been superseded.

It is believed that all the Associations in this State are favorable to the benevolent institutions of Christianity, as prosecuted at the present day. To the Bible Society, and Foreign Missions, their contributions continue to be generous. A flourishing Tract Society for several years existed in Charleston.

Sabbath Schools have been extensively introduced into the State, with most happy results. One of the earliest movements in the temperance cause made by any of our churches, so far as we now recollect, was by one of the churches in this State, then under the care of brother Hartwell. It is perhaps true that the increase of the denomination has not been as great in this State as in several others for the last half-score of years. Several causes may have combined to produce this result. Large drafts have been made on the population of the State by emigration, and in this way some thousands of Baptists have transferred themselves to other locations. In some instances, too, the want of denominational enterprise has prevented the formation of new churches, when the welfare of the cause really required it. The church in Charleston, and that in Beaufort, each number nearly 1,500 members. How desirable, in such instances, is an amicable division, each becoming two bands, and securing the healthful activity of the

whole body, sustaining an additional evangelical minister to labor for the welfare of the perishing around them. Perhaps, too, our brethren of this State might profitably concentrate a larger portion of their energies and benefactions on domestic missions within their own limits.

So early as 1801, we observe the Charleston Baptist Association petitioned the legislature of the State for an amendment or modification of the law passed the preceding year, imposing restrictions on religious meetings so far as respects persons of color. The petition was renewed the next year, and attended with a degree of success. What a noble and worthy example for our brethren of this and the neighboring States, to lift up their united voice in behalf of this portion of their ignorant and needy population!

GEORGIA.

It is said there were a few individuals who were Baptists among the original settlers of this State in 1733. But for some cause not very satisfactorily explained, though there seems to have been occasional preaching, and some baptisms, and at least on one occasion, the participation of the Lord's Supper by a number of baptized believers,—no regular church was formed for nearly forty years. Kiokee Creek church has the honor of being the oldest Baptist church in Georgia. It is in the upper country, and was constituted in 1772, by the labors of that zealous and renowned Baptist minister, DANIEL MARSHALL. The church was for a long time distinguished for its vigorous growth, and for the thriving shoots which it sent forth on the right hand and on the left; but particularly for the number of ministers of distinction which it nurtured. The MARSHALLS, the MERCERS, the SAUNDERS, and many others, were of this character. This church, too, was early blessed with several precious revivals. In 1787 one hundred happy converts were baptized by Elder Abraham Marshall, the worthy son and successor of the founder of the church; and again, in 1802, a similar ingathering was experienced under the ministrations of the same pastor.

It was not until 1784 that the Georgia Association, the earliest in the State, was formed; and two years afterwards it contained 10 churches and 518 members. In 1796, the Hepzibah Association was formed; and two years after the Sarepta. In 1810, the Oakmulgee. In another district of this State, that is, in lower Georgia, or the lower country as it used to be called, the first Baptist church was formed in Newington in 1793; the second in Savannah, by Dr. Holcombe, in 1800. Some of the circumstances which led to the formation of the former of these churches were the following:

In 1789 a black man preached in this neighborhood, in a negro yard under some peach trees. Curiosity led a number of white people to hear him, and among the rest was Major Thomas Polhill and wife. Both were convicted by the preaching of this poor, heaven-taught African, and soon were led to indulge hope in the Redeemer. They were soon afterwards baptized by Elder Alexander Scott, from South Carolina, and the *Major* became an humble soldier, yea, an able and esteemed minister of the Prince of Peace. One cannot think of this blessed result of the preaching of this colored brother, and of the fruits of it through the instrumentality of his noble convert, without rejoicing that *then* no legal or other impediment hindered even the sable sons of Africa, whether bond or free, from proclaiming the unsearchable riches of Christ. God grant that such privileges may soon be enjoyed by them again.

The Savannah River Association was organized in 1802, and then contained only three churches. In 1811–12 there were in the State five Associations, embracing 171 churches, and about 16,000 members. The increase has since been rapid, and at some periods of their history peculiarly so. The present number does not vary much from the following; viz. 25 Associations, 575 churches, and 41,000 communicants. It will thus be seen that in numbers Georgia ranks next to Virginia among the Southern States. It has, too, many features of similarity to Virginia in its religious character. The destitution of able ministers, faithfully giving themselves to the work, is perhaps as great as in any other portion of our country, in proportion to the numbers and influence of the denomination. The last definite returns we have seen shows only about 220 ordained ministers, among nearly 600 churches. It has been, and still is very fashionable, for one pastor to supply four churches, thus leaving the majority of these churches unvisited each Sabbath, with the ministration of the word and ordinances of life.

The Mercer Institute, whose principal object is declared to be "the education of pious young men who are called to the gospel ministry," commenced operations in Green County about six or seven years since, and has been conducted with considerable success as a manual labor school. Much also has been said, and something worthy of so magnificent an enterprise has been done, in reference to establishing a college, to be under the direction and patronage of Baptists at Washington, in Wilkes County, to commence with

a fund of \$150,000. We know not the precise state of this undertaking at present, but trust it will not be lost sight of.*

The Baptist Convention of Georgia, for the promotion of missions and ministerial education, was formed in 1822, and is steadily and worthily prosecuting these great objects. The other benevolent objects of the day find ready and willing assistants in most of the Baptists in this State. We regret, indeed, to notice that some of the spirit of *Anti-ism* has been manifested, and some associations and churches have separated themselves from their brethren on this account.

The Christian Index, a weekly religious newspaper, now publishing by father Mercer, in Georgia, will be remembered by many of our readers as one of our oldest religious periodicals: having been commenced under the name of the *Columbian Star* in Washington City, in 1822. In 1826 it was transferred to Philadelphia, where it continued to be issued for the next seven years, when it passed into the hands of the present proprietor, by whose aid, with his able assistant, brother Stokes, it continues to send abroad the light of truth, and point out the good and right ways of the Lord. We have noticed, some time since, a volume from the pen of the venerable Mr. Mercer, on the history of Georgia Baptists, or rather of the Georgia Association. It contains valuable materials for the future historian, and will be read with interest by those for whom it was compiled.

ALABAMA.

In the year 1800, the region which now forms the States of Mississippi and Alabama, was erected into a Territorial Government. In 1817 this territory was divided, and the western part of it, having formed a Constitution, was admitted into the Union as the State of Mississippi. The eastern portion was then formed into a Territorial government, and received the name of Alabama. In July, 1819, a convention of delegates met at Huntsville, and adopted a State constitution, and in December following, Alabama was admitted into the number of the United States.

Madison county, in the northern part of the State, north of the Tennessee River, was settled earlier than other parts of the State, and among these early settlers were some

* Since the above was written, an Address has been received, delivered before the Trustees of Mercer University, Penfield, Geo., in February, 1840, by Professor Sherwood, from which we make the following extracts.

"Our efforts in the cause of an enlightened ministry, have been signally blessed. Twenty-five years ago, a leaden silence sealed every mouth on this subject. It was so unpopular, that scarcely an advocate could be found to lift his voice in its favor. The few that appreciated its importance, had despaired of accomplishing the desires of their hearts, and expected to go down to their graves without being able to say in regard to its prosperity, 'Now, Lord, lettest thou thy servant depart in peace.' Even ten years ago, our faith had met so many repulses, that it dared not cast up its eagle glance to the establishment of a College—the limit of our expectations was a Seminary of a classical and theological character. God, however, supplied nourishment for it in an unexpected manner, and it grew more rapidly than the fragile plant to which the Saviour so beautifully compares it. Our Presbyterian brethren had been debating in their ecclesiastical councils, in 1835, whether they should establish a College at Washington, or near Milledgeville; the latter place was selected, and the people of Washington were disappointed. William H. Pope, William A. Mercer, and others, improved the occasion, and actually procured in a day or two; ten thousand dollars in subscriptions, to build up a Baptist College. In March, 1836, at a called session of the Central Association, a body then consisting of about ten churches and represented by eight or ten messengers, passed the bold resolution to raise \$20,000 to endow a Professorship of Sacred Literature in that College, and actually subscribed in the same hour about half of that sum! The Lord has opened the hearts of his people to subscribe liberally—some as high as \$5,000, with the promise of constituting the concern the residuary legatee of valuable property. Several legacies already bequeathed for purposes of Education, encourage us to confide in Him, who disposes the hearts of all, and who is the rightful owner of the silver and the gold. The manifest approbation of the Lord has been upon this Institution from its beginning in 1833 in two cabins, to the present period. In almost every year, more or less of the pupils have been hopelessly converted, so that over one hundred have publicly professed Christ. Some are already preaching the gospel—others instructing youth, and some hope to lay down their weary bones west of the Rocky Mountains—on the burning sands of Arabia, or amidst the snows of Scythia.

"The fears and prejudices of many excellent brethren have passed away, and a younger race have grown up without having been taught to dread and oppose ministers of education. Now, we have a flourishing College, and a Manual Labor School, in a region of country six years ago occupied by the Cherokee Indians—several Academies taught by young men whom we have educated; and what is more important, and the surest presage of a general diffusion of knowledge, a strong desire for it is awakened in all our population. From the Savannah to the Chattahoochee, and from the sea-board to the mountains, the people are inquiring for places to educate their children.

"We have 16 ministers graduates of colleges; 30 more with qualifications nearly equal to graduates; 100 churches under charge of brethren whom we have assisted by direct instruction or useful books; 75 other ministers greatly improved; 300 ministers in all; 600 churches, and 45,000 members. Our State Convention is approved and patronized in every part of the State. As it has grown in strength, it has greatly improved all classes of the denomination, and sent forth a salutary and enlightening influence. Opposition still murmurs in some quarters, but its mantle is too thin to smother the lamp of truth and science. We may put down 10,000 of the 45,000 members in the State as *nominal* in opposition to the cause of an enlightened ministry—only half of whom really oppose even in heart; the balance are linked with them by circumstances and locations from which they would rejoice to be disenthralled."

Baptists. John Nicholson, John Canterbury and Zadock Baker were among the first Baptist ministers who labored in this wilderness. The fertility of the soil, combined with many other advantages for the rapid acquisition of wealth, drew a dense population into this region, and within a few years of its first settlement, a number of Baptist churches were formed, chiefly however of emigrants from other States. The hearts of preachers and people seem to have been inordinately fixed on worldly gain; discipline was greatly neglected in these churches, and the variant elements of their composition prevented that cordial union and co-operation, which are essential to success, and which are the usual result of extensive revivals, even on those communities which before were least homogeneous.

In 1808, a few Baptists were found in the southern part of the State, in Clarke and Washington counties. William Cochran, a licensed preacher from Georgia, is said to have been the first in Clarke county, and a Mr. Gorham in Washington. A Baptist church was organized by Rev. J. Courtney in the County of Clarke in the year 1810. There was, however, very little increase of Baptists, in this part of the State for the next six years. From the year 1816, a continual flood of emigrants was pouring into this *Indian country* (as it was then called) from almost every State in the Union:—Churches were rapidly formed, and a number of laborious and indefatigable ministers settled among them.

In 1820, there were about fifty Baptist churches in the State, generally very small. In the next ten years they had increased to nearly 200 churches, 95 ministers and about 8,000 members. During the last ten years, the increase has been nearly in the same proportion, and is almost unparalleled in modern times. There are at present at least 30 Associations embracing about 500 churches, 300 ministers and 25,000 communicants. About one-sixth of this number have been added by baptism during the last year (1839) in which revivals were experienced in nearly a score of the different counties of the State.

Houses of worship were scarce for several years after churches began rapidly to multiply. Many of those first erected were like Indian wigwams, only more open and uncomfortable. The minister most frequently used to take his stand in some shady grove, and his audience seated themselves around him on the ground. Large congregations would frequently thus assemble, and remain so attentive to the word, that a hard shower of rain would not disperse them. Some ten or twelve years ago, better houses for worship began to be built, and several recently erected are an honor to the cause, and every way suited to the convenience of the congregations.

The Baptist ministers in Alabama have been much like those in other parts of the United States; possessing but a moderate share of education, plain in manners, they have preached the gospel in simplicity, and in the power of the Holy Ghost. Though considerable diversity has been manifest in their doctrinal views, in general they have occupied the middle ground between Antinomianism and Arminianism:—in other words they embrace that system of gospel truth which has been so ably advocated by Andrew Fuller. A number of the first ministers who emigrated to this State, were indeed men of humble talents and little learning; but they were industrious and persevering in their efforts to preach Christ and to establish churches. They followed the plough by day and read their Bibles by night. Even now this system has to be adopted by far the greater number of ministers in this State, though the number of those who are well educated and entirely devoted to their work is increasing.

The oldest church in the State is Flint River, in Madison county, constituted Oct. 2, 1808, of eleven or twelve members. In 1814, the Flint River Association was formed, embracing 17 churches and 1,021 members, a part of whom were in Tennessee.

In 1816, the Bethlehem Association was formed in the southern part of the State. It bore the name of the Beckbe Association till 1827. Five years after its formation, the total number of members embraced in its churches was only 313. The Alabama Association was formed in 1819 of four churches, all in Montgomery county. The aggregate of members was then but little over 100. In 1821, they had increased to eight churches and 441 members.

The Cahawba Association was formed in 1818 in Bibb county of 10 churches, containing 259 members. One of these, the church at Tuscaloosa city, (formerly called Ebenezer,) was established in 1818. The Rev. Basil Manly, D. D., president of Alabama University, has recently served them as pastor. The Rev. J. L. Dagg, principal of the Female Athenæum at Tuscaloosa and formerly a beloved Pastor in Philadelphia, is also a member of this church.

All the remaining Associations have been formed within the last 20 years, and the following Table will give an epitome of their state in 1838–39.

STATISTICAL VIEW OF THE BAPTISTS IN ALABAMA.

<i>Associations.</i>	<i>Latest min. -consulted.</i>	<i>Constituted.</i>	<i>No. churches.</i>	<i>No. Min'trs.</i>	<i>Licentiates.</i>	<i>Baptized.</i>	<i>Total.</i>
1 Flint River, ...	1838	1814	21	8		33	940
2 Bethlehem, ...	1838	1816	34	20	3	396	2009
3 Cahawba, ...	1839	1818	22	17		319	2128
4 Alabama, ...	1838	1819	23	12	2	422	1837
5 Bethel, ...	1838	1820	23	11		71	964
6 Muscle Shoal, ...	1838	1820	23	11		216	1340
7 Mount Zion, ...	1838	1823	14	5	1	9	255
8 Buttahatcha, ...	1838	1825	14	6	2	13	347
9 Shoal Creek, ...	1838	1825	7	2	1	11	320
10 Conecuh River, ...	1838	1825	28	15	3	89	851
11 Mulberry, ...	1839	1827	20	7	5	151	975
12 Canaan, ...	1839	1833	15	8		61	857
13 Coosa River, ...	1839	1833	14	7	5	202	851
14 Choctaw, ...	1838	1834	11	5		56	464
15 Union, ...	1838	1834	16	8		93	585
16 Tuscaloosa, ...	1838	1834	20	10	3	380	1368
17 Tallishatcha, ...	1839	1834	23	10	2	83	980
18 Mud Creek, ...	1838	{ unk'n sup'd 1825 }	12	6		14	335
19 Liberty, Chambers Co.	1839	1836	25	10	8	219	1229
20 Wills' Creek, ...	1839	1836	15	6		47	560
21 Pilgrim's Rest, ...	1838	1837	12	4		19	559
22 Columbus, ...	1838	1838	5	3	1		368
23 Liberty, Sumter Co.	1838	1838	11	3	1		330
24 Liberty, Madison Co.	1839	1838	7	3		50	277
25 Bethel, Coosa Co.	none	1838	5	5			180
26 Beulah, ...	1838	1838	11	7			334
27 Ebenezer, ...	1838	1838	18	9	1		912
28 Pea River, ...	1836	{ sup. 1833 }	10	8			250
Unassociated Churches, ...			27	12		250	935
✂ We learn that there are 7 or 8 Churches, principally in Jackson and Russell counties, whose numbers we have not ascertained—we estimate them at			7	4		50	250

The Baptist State Convention in Alabama was formed in 1823, and the above Table is taken from a page of the minutes of their sixteenth Anniversary. The objects of the Convention are to aid in Foreign and Domestic Missions, and in the education of pious and indigent young men called to the ministry. These objects have been prosecuted by this organization, with an encouraging degree of spirit and liberality, considering the many unfavorable circumstances of their situation, having much, very much to do for themselves, and having also an organized opposition to these objects of benevolence, among their own number, embracing nearly one fourth of the whole of the denomination.

The attempt to establish a Manual Labor Seminary at Greensboro', though commenced with energy, and for a few years prosecuted with fair prospects of success, has signally failed.

Four or five years since the Alabama Baptist Bible Society was formed, and is prosecuting its noble object with commendable liberality.

By order of the State Convention, the Rev. Hosea Holcombe has compiled and published, during the present year (1840) a History of the Rise and Progress of the Baptists in Alabama. The volume contains much interesting information, and has furnished materials for most of these notes.

✂ In the 2nd Part of this Article, in the Notes on New York, a fuller notice would have been given of the Hamilton Literary and Theological Institution, but for the expectation that a history of that important Seminary would be inserted in an early number of this work.

REV. JOSEPH BADGER, OF WOOD COUNTY, OHIO.

[The following sketch of this gentleman's life was furnished, by himself, to a friend in Connecticut, who had requested it as a personal favor; and was written without the least expectation that it would be made public. He is now in the eighty-fourth year of his age, living in the family of his daughter in Wood County, Ohio. His communication is dated June 16, 1840. It is supposed by his friend, that Mr. Badger would not object to its publication, and it has been handed to us for this purpose.]

MY DEAR SIR,

Your very acceptable favor came to hand on Saturday, the 13th inst. I had returned, the day before, from the celebration of the defeat of the British at Fort Meigs. Having been appointed chaplain for the day, I had the honor of introducing the exercises with prayer; after which Gen. William Henry Harrison, standing at my right hand, addressed the audience, estimated at from 15 to 20,000. I had been chaplain to Gen. Perkins' brigade, at the time of building the fort. It was pleasing to meet again with Gen. Harrison, on the same ground where I had performed the duties of chaplain to the sick and dying. I was somewhat fatigued with the exercises of that day; but was able to preach, on the succeeding Sabbath, a short sermon, from Isaiah xi. 11, on God's setting his hand, the second time, to gather his ancient people.

I will now, if my strength should hold out, comply with your request.

Giles Badger came from England, about the year 1635, and settled in Newbury, Ms.* John Badger was a son of Giles Badger. Nathaniel, my grandfather, was the son of John Badger. He (Nathaniel) married Mary Lunt, and lived at Newbury, until they had five sons; John, Daniel, Samuel, Nathaniel and Enoch. They then removed to a place called Norwich Farms, in Connecticut. There my father was born, March 23, 1717. His name was Henry, and he married Mary Langdon, whose ancestors were from England, and landed and settled at Salem, Ms. Soon after my parents had a family, they moved into New Jersey. Two or three of their oldest children were baptized by David Brainerd. My parents used to speak of him as one of the most excellent of men. The year before the breaking out of an Indian war that destroyed the settlement in which he had been living, my father removed to Massachusetts, and settled in that part

* From the town records of Newbury, Ms., it appears that there were in that place, in the year 1644, three persons of the name of Badger. Their Christian names were Giles, Nathaniel and Richard, and they not improbably were brothers, being at that time of age, and landholders. Of Nathaniel and Richard we have no further knowledge. Their names do not appear again on the town records, nor are they found on the church records. It is not improbable, that they returned to England, as did many other individuals in the early days of the settlement of this country.

Giles Badger died in Newbury, July 17, 1647, and his will was proved 1647, 7th month. He had one son, named John, born June 30, 1643, and was made a freeman in 1674. He was a man of much respectability, and in the military line he had held the office of Sergeant. He married for his first wife Elizabeth, (surname not known,) and had by her four children, viz: John, b. April 4, 1661, and died July 20, the same year; John, b. April 26, 1665; Sarah, b. June 25, 1666; James, b. March 19, 1669, and died in 1693, leaving his property to his brother John and to his sister Sarah, who married a Wheeler. Sergeant John's first wife, Elizabeth, died April 8, 1669. He married for his second wife Hannah Swett, Feb. 23, 1671. By her he had ten children—Stephen, b. Dec. 13, 1671; Hannah, b. Dec. 3, 1673; Nathaniel, b. Jan. 16, 1675; Mary, b. May 2, 1678, who married John Wyatt, Dec. 15, 1701; Elizabeth, b. April 30, 1680; Ruth, b. Feb. 10, 1682, who married Thomas Jewell, Feb. 17, 1702; a son, name not written in the records, b. 1684; a son, name not on the records, b. March 9, 1685—the name of one of these sons is mentioned in the father's will as Daniel, and the name of the other was probably Joseph;—Abigail, b. June 29, 1687; Lydia, b. April 30, 1690.

March 31, 1691, Sergeant John Badger died of the small pox, and his wife died about the same time with the same distemper. His estate was appraised at £943 9s.

John, the son of Sergeant John, b. April 26, 1665, who was probably a trader, married Rebecca Brown, Oct. 5, 1691, and had by her the following children, viz: John, b. Jan. 20, 1692, who married Elizabeth Hams, 1713; James, b. Jan. 10, 1693, who was a shop-keeper; Elizabeth, b. Feb. 5, 1694; Stephen, b. 1697; Joseph, b. 1698; Benjamin, b. June 15, 1700; Dorothy, b. June 5, 1709.—Joseph, the son of this John, married for his first wife Hannah Peaslee, daughter of Col. Nathaniel Peaslee, of Haverhill, Ms., to which place Mr. Badger moved and pursued the business of merchandize. By her he had seven children, two only of whom lived to settle in life, viz: Joseph, who lived in Gilmanton, N. H., and was a General in the militia, a Judge of Probate, and a member of the State Council, and was the father of the Hon. Joseph Badger, Jr. of Gilmanton, N. H., and the grandfather of William Badger, late Governor of New Hampshire, and of the Rev. Joseph Badger of Union Mills, N. Y.;—and Judith, who married Nathaniel Cogswell, a merchant of Haverhill, Ms. They were the parents of nineteen children, three of whom were the Hon. Thomas Cogswell of Gilmanton, Hon. Amos Cogswell of Dover, and Dr. William Cogswell of Atkinson, N. H. Mr. Badger married for his second wife, Mrs. Hannah Pearson, by whom he had three children, Enoch, Nathaniel, and Moses. Moses married a daughter of Judge Saltonstall of Haverhill, Ms., and was an Episcopal minister in Providence, R. I. Mr. Badger died April 7, 1760, aged 62 years, and his estate was appraised at £4,067 13s.

Stephen, b. Dec. 13, 1671, the son of Sergeant John Badger, moved to Charlestown, Ms., and by his wife

of the town of Springfield which is now Wilbraham. There I was born, on the 28th of February, 1757. At an early age, I received much religious instruction from my parents, who were both professors of religion. In 1766, my father moved to Partridgefield, now Peru, in Berkshire County. This place was then entirely new and uncultivated, without a school or any advantage of improvement, except at the fireside. The prayers and counsels of my parents, at this period, made a deep impression on my mind; but I was afterwards led, by youthful vanities, to the brink of ruin.

On the 28th of February, 1775, having arrived to the age of eighteen, I entered the Revolutionary army, about three weeks after the contest at Lexington, being enrolled in a company of Col. John Patterson's regiment. I waited on the chaplain, the Rev. David Avery, most of the first two years. In the contest on Breed's Hill, in which Gen. Warren fell, Patterson's regiment was stationed on Cobble Hill, about a hundred and fifty rods from the right wing of the American battery. We could see the British march up, receive the fire from our line, break and run down the hill. On the third charge, they stormed our works, with the bayonet. The town of Charlestown was set on fire, some time before the action, and was burned down. A heavy cannonade was kept up, from early daylight, until a short time before the attack with small arms.

No extraordinary event took place after this, until some time in September, when about 400 of the enemy landed to take off fat cattle from Lechmere's Point. Patterson's and Thomson's regiments, being near at hand, were ordered on. The contest was sharp and fatal to some on both sides. I had a good piece and was well prepared for action; discharged nine rounds in a few minutes, in pretty close order. The enemy fled to their boats.

On the 17th of March, 1776, Gen. Howe concluded to leave Boston; and the next day, we were ordered to march for New York. We took shipping at New London, and sailed up the Sound. After being in the city about three weeks, we were ordered to make our way into Canada, with all possible speed. By the aid of shipping and boats, we arrived at Ticonderoga, about the middle of May. The next day, having drawn five days' allowance of bread and ordinary meat, we embarked on board fifteen open boats for St. John's. The air was very cold and the snow falling fast. At the time we arrived at Crown Point, fifteen miles, it had fallen five inches deep. Here we met with a strong head wind, which detained us five days. Our provisions were exhausted to a few crumbs. On the sixth day, we ran down about twenty miles, and were driven on shore, by a strong head wind. We landed in a white birch grove, where we made some tea, in the colonel's, major's and chaplain's mess, sweetened it, and drank it in little cups made of birch bark. This ended all our means of subsistence. At night, the wind changed, and blew down the lake, but too strong for open boats. On the seventh day, about noon, Capt. Sawyer, an experienced seaman, thought it would do to venture out. We got up our masts, with tents for sails, and put out, and reached St. John's the latter part of the night, but soon learned, that there were no provisions there. The next day, we set out for Montreal, got part way, and night came on: hunger began to press hard. The next day we got to the French village called on the bank of the St. Lawrence, opposite Montreal, but could get nothing to break our fast there, until towards morning, when we procured a few loaves of coarse bread, full of mould—about four ounces to a man. A little before sunset, we got a few ounces of fresh meat, very lean. The four first companies that crossed the river were ordered up to the Cedar rapids. I was in the fifth, and ordered to follow on. We were within the hearing of the action, when our party, under the command of Maj. H. Sherburne, was attacked, by Foster and Brant, and taken. Our company was ordered to fall back to La Chine and wait for Arnold. He came on, with men and boats. We started from that station towards night; ascended the river a few miles, and encamped. We had just lain down on our arms, when a fire commenced on our outposts; but the Indians merely made an alarm, and fled. Volunteers were called for, to go out in advance of

Mercy, (her maiden surname is not known,) had the following children, viz: Stephen, b. Feb. 18, 1697, John, b. probably 1700, and died Nov. 27, 1720, Samuel, b. Jan. 20, 1703, William, b. March 21, 1705, Mary, b. March 2, 1707, Joseph, b. March 14, 1708, Mary, b. March 9, 1710, Benjamin, b. June 20, 1712, Daniel, baptized Oct. 10, 1714, Jonathan, baptized Sept. 6, 1719. He was the grandfather of the Rev. Stephen Badger, of Natick, Ms., through his son Stephen, and the ancestor of most of the Badgers in Charlestown, Boston, and vicinity.

Nathaniel, b. Jan. 16, 1675, the son of Sergeant John Badger, married Mary Lunt, March 27, 1693, and lived at Newbury, Ms. By her he had children, viz. John, b. Jan. 3, 1694, a son, (name not on the records, probably Joseph,) b. Nov. 29, 1695, Daniel, b. March 27, 1698, Mehetabel, baptized Aug. 18, 1700, Edmund, b. April 2, 1703, Mary, b. Sept. 8, 1705, Mary, b. May 13, 1708, Samuel, b. Aug. 14, 1710, Anne, b. Jan. 25, 1712, Enoch, b. probably, 1714. He then moved to Norwich, Ct., and had there a son by the name of Henry, b. March 23, 1717. This Nathaniel Badger was the ancestor of the Rev. Joseph Badger of Wood County, Ohio, the subject of the above Memoir, through his son Henry; of the Rev. Milton Badger of the city of New York, and the Rev. Norman Badger of Ohio, through his son Enoch, who lived in Coventry, Ct., and of the Hon. Samuel Badger of Philadelphia, and the Hon. George Edmund Badger, LL. D. of Raleigh, N. C. through his son Samuel, who lived in Windham, Ct.—*Church, Town, Probate, and Family Records.*

From Giles Badger all or nearly all by the name of Badger in this country have descended.

There have graduated at the colleges in this country of the name of Badger fourteen persons.—EDITORS.

the sentinels, about twenty rods, and lie close to the ground, ready to fire on the first moving object. I went out for one. There were several shots made. I saw nothing to shoot at. There was no further alarm. The next day, we arrived at St. Ann's, on Basin Lake, about three o'clock in the afternoon. Arnold ordered every man to prepare for action, and embark in the boats, and steer to a certain point of woods. On our right were high cleared lands, with a few French houses. As we got fairly opposite the open land, the British Capt. Foster commenced a brisk fire upon us, with two small field pieces. Some shot fell short, some fell near us, and others went over us. It seemed to me, then, a wonderful protection of Providence, that we were not cut to pieces. As we drew near the point of landing, the Indians gave a most horrid yell, with a storm of bullets. Many of them went over our heads, and others rattled on the sides of the boats, but not a man was hurt. By this time, the sun was setting, and a retreat was ordered. On our return, we set about fixing the two longest boats for a small iron piece in each, carrying three pound shot, until about midnight, when Capt. Foster came over with our Major and Capt. M'Instry, who had been wounded in the action; a cartel was agreed upon; and our men were given up, in three days. At that time, I went with another man, with a bark canoe, to convey two Indian chiefs up the Ottawa, to the village called ———. Having got our men released from being prisoners of war, we returned to Montreal; found it evacuated by our men; kept a vigorous patrol within the city, through the night; crossed the river early, and reached St. Johns at evening. Having no clothing but my blanket on the scout up the river, when the evacuation took place, as my clothes were all lost. For six weeks, I had only one shirt. I repeatedly pulled it off, washed it in the lake, wrung it, and put it on to dry.

The small pox now began to rage in the camp. I took a needle, sat down by Sergeant Crane, who had a fine full pock, pricked a pustule, and put it into my arm. Five days afterwards, I was ordered down to Chamblee. While there, on the ninth day, my pock came out, full and fair, except here and there one. We had been very short of provisions, for some time; and our fatigue had been hard and constant. Two days before my pock came out, I was very sick, without medicine of any kind; but when my pustule began to rise and fill, my fever abated, and my strength began to return. My accommodations were a tent, a blanket to wrap around me, and a bed on the ground, with a little bread, meat and water; but for several days, I had but little appetite for any thing but water.

The second day after my pock came out, the British sailed into the Bay, and landed on the opposite side. The invalids were all ordered to march for St. John's, twelve miles. My knapsack, blanket, cartridge-box and gun, made a load which I could hardly carry; but to make our escape, or fall into the hands of the enemy, was our only alternative. I got to St. John's before dark. Our men began to die with the contagion. Orders were given for the sick to embark in boats, and proceed, with all possible despatch, to the Isle of Nore. On this island, the whole shattered army were concentrated in a few days. From this, the sick were ordered to be conveyed to Crown Point, and the boats to return as soon as possible. By this time, I began to gain my health and usual strength, and was thought to be a good boatman. Three of us were ordered to a boat containing as many sick men as could be accommodated. Going up, the lake was calm, and the oars were the only means of propelling the boat. Being short of provisions, this made it go hard; but we got to the Point, the third day, about noon; discharged our sick; got provisions; and returned about twenty miles, that night, with a moderate sailing breeze; got back, the next day, with a good breeze, before night. In the morning, we were ordered to embark in the boats and one sloop, loaded with what guns we had left; got under way, about 11 o'clock, making a fleet of about seventy boats; and landed at Cumberland Head, as it was then called, after dark. The lake was calm, and although we were too heavy loaded even for smooth water, we suffered no loss. As it began to be dark, five of the best oarsmen took the oars, and we pulled until it seemed as though I should drop from the bench. It was very dark, and my boat was about the first at land. Others soon followed. I sprang on shore with my blanket, lay down close under the bank, with my hat for a night-cap and a stone for a pillow, and slept soundly until morning. The next day but one, we were ordered to lay our course for Crown Point. The lake was calm as possible. Our shattered and sickly remains of the Canada expedition were landed at Crown Point, where a scene of distress, in a few days, took place, most appalling to the sick and the well. The groaning and outcries of the sick and dying were beyond all description. There were not well men enough to wait on the sick with a drink of water, or to dig graves for the dead. Many were put into a vault together, with their blanket for a winding-sheet. Coffins were not thought of.

As soon as the sickness abated, we were ordered on to Mount Independence; the surviving sick to be conveyed to Fort George. Some time in August, Mr. Avery went to visit the sick in the hospital: and being his waiter, I went with him. In a few days after our arrival, Mr. Avery was taken sick with a fever, and soon lost his reason; which

made it necessary for me to attend to him, by night and day. We occupied two half stories with Col. Bevel, commandant at that post. In about two weeks, Mr. Avery began to convalesce, and was soon able to leave for Albany. I remained with the colonel; who, after visiting the hospital rooms one day, came into his room, expressing deep distress for the wretched condition of the sick; there not being a cup or dish of any kind in which to give a sick man a sup of gruel or broth, except by little troughs cut out with a hatchet, or made of a piece of bark. I observed to the colonel, that I believed I could turn dishes, if I had tools; I had seen a man turn in the vicinity of my father's, and had been accustomed to turn straight work, in our shop business. Tools were soon provided, and I succeeded to the wishes of the colonel; and in about ten days, small dishes were furnished to every room.

Orders came, at this time, for every man fit for duty to repair to Fort Independence, as soon as possible. Two or three boats put off. We could hear the roar of the cannon between our fleet and the British.

Afterwards, I became a baker of bread for Patterson's regiment, in which I succeeded well. I continued in this employment until about the 10th of November, when orders came for us to make all possible speed to the south, to join Washington. We reached Albany without delay. Here we embarked in different kinds of vessels, and sailed down the river, and landed at Esopus. Thence, we made our way through a sparse settlement of Dutch people and across a ridge of mountain woodland into New Jersey, at Sussex Court House. Here we had orders to join head quarters, somewhere opposite to Trenton.

Having arrived at Bethlehem, we waited two days for Lee's division under the command of Gen. Sullivan. With them we marched, next morning; but soon found six men missing. They were sick, unable to march. For some reason unknown to me, I was ordered back to take charge of the sick men. The general hospital had been established in Bethlehem for some months, but it was under wretched management. The men protested against going into it. I succeeded in getting a comfortable room, and some straw bedding for my sick company. Doctors stationed for the hospital service attended, and I nursed the sick, without any other help, by night and day. About the second week in January, they were all able to swing their packs, and steer for old Massachusetts. Dr. Shippen, the surgeon-general, and Drs. Huston, Smith and Henry, all expressed their entire satisfaction with my management of the sick, and insisted on my going into the grand hospital, where the men were dying almost daily. I had visited the rooms, and observed the conduct of the nurses—a wretched set. I said to the doctors, "I am not now under any enlistment; but for the sake of the sick soldier, I will take charge of the hospital, provided you will send away all the men and women who are there as nurses, and let me provide help." This was agreed to at once. A young man, who had been sick under my care, engaged to aid me. His name was Collins. I found also a very honest, faithful black man, who agreed to assist. We began with cleaning the rooms. We collected all the blankets that could be spared, and put them into a fulling mill near by, and every article of clothing to a company of washers. We soon had a new face of things, and the sick were gaining a healthful condition.

On the 24th of February, when I was expecting, in a short time, to return once more to my friends, I was taken with a fever, which deprived me of strength and reason, for a number of weeks. The doctors treated me with great kindness. They procured a chamber in a private house, to which I was carried from the hospital, in a blanket, by four men. The young man, Collins, staid and took care of me, until I was able to walk the room a little. At this time, the ague took me and shook me every other day, tremendously; yet I gained strength on my well days, so that I was soon able to walk about two miles to a Mr. Smith's, an English family. Every other day, my fit would regularly come on at such an hour. I was impressed with the idea, that if I could go to bed an hour before the fit was to return, and get into a sweat, by drinking hot coffee, it would cure me. Mrs. Smith waited on me with the coffee, and a cure was effected. I had not another shake until September, 1801, near where Fort Meigs is situated.

As soon as my strength would admit of my walking ten or twelve miles in a day, I took a discharge from the hospital, and steered my way back to Esopus. Here I met with a number of recruiting officers, who seemed to think I might be a deserter. I showed them my discharge. They read it, and looked at it some time, and after some conversation, they said to me, "You must not leave here short of six hours," and looked at their watches, and handed back my discharge. They proposed to me to enter the service again. I said to them, I had served in Col. Patterson's regiment two years; had been very sick; was unable to walk but a short distance in a day; and had determined to return to my friends. They pleasantly replied, "You may go." I crossed the river that evening.

At this time, I concluded to make my way to New Preston, in Litchfield County, Ct.; and as I leisurely went on, my strength increased; and I began to feel as in my former state of health. I arrived at Mr. Kinney's, in New Preston, two days before the British

destroyed Danbury. Being pretty well equipped for the field, I joined in pursuit of the enemy, under the command of a recruiting officer, Lieut. Hill. As we marched on, the lieutenant got under his command about one hundred men. We overtook the enemy descending a hill near Wilton meeting-house. Our contest with them, or the rear guard, at the top of the hill, was sharp. They had two field pieces, which they used in quick succession, but entirely overshot us; yet with their small arms, they wounded several, some mortally. The day ended with a severe contest on Campo Hill, [in Fairfield,] near where they effected an embarkation.

From this contest I returned to New Preston, and labored, for about a month, for William Cogswell, Esq. I then enlisted, till the first of January, 1778, in Capt. Reuben Bostwick's company. We were stationed at Burrit's farm, in Old Milford, through the summer, and in October, were ordered to White Plains, to join Col. Enos's State regiment.

At the close of this term, I made a visit to my friends in Massachusetts, but returned to New Preston in the latter part of February, and hired out, in the business of weaving, until the next October; in which time, I wove something more than 1,600 yards of cloth. It took part of the earnings of this season to clothe me decently. When I left the service, I had saved of my soldier's pay, a little over \$200, in Continental bills, which were so depreciated, that I could not procure, with the whole of them, cloth for an ordinary coat. Having earned a little more than enough to purchase decent clothing, I came to the resolution to spend the remainder in acquiring some improvement in spelling, writing and arithmetic, intending to return to the army, as soon as I could sustain honorably an office above that of an orderly-sergeant, the capacity in which I had served the last tour.

There was no school in New Preston, which I could attend with any hopes of improvement. The Rev. Mr. Day, having a small family, consisting of himself, wife, her sister, and two little boys, Jeremiah and Thomas,* I made the proposal to Mr. and Mrs. Day to become a boarder in their family, and receive instruction, to which they consented. Some time in November, I began to occupy the place of a learner in the incipient lessons for children eight or nine years old in the common school. Being now in my 22nd year, pretty ignorant of books and a poor reader, and without funds except from my daily exertions, my progress in letters was slow, and my spirits were occasionally depressed; but I concluded valuable acquirements must cost time and labor. With this reflection, I was encouraged to persevere. I spent the winter with Mr. Day; but I found, in the spring, that I must resort to the loom again for funds.

About this time, my mind became deeply impressed with the truths of the Bible. Several times before and after entering the army, I had seasons of deep serious impression, but had lived without any reasons for a Christian hope. It pleased God, as I apprehend, by the word of truth, at this time, to produce in my mind, submission to his will. I had no new revelation, or extraordinary light; but the Bible, the Sabbath and preaching, were now peculiarly interesting: prayer and singing were now sweet exercises. I was often overwhelmed with sorrow of heart, at the recollection of the many neglected and abused mercies, and the long forbearance of God. After a few weeks, I proposed to unite with the church. I was propounded with another young person, and we united at the same time. There soon succeeded a revival in the society.

My previous intention of returning to the army was now given up, and I determined, if possible, to get an education for the ministry. I consulted Mr. Day on the subject, who thought I might, with industry and economy, accomplish my wishes. Accordingly, I began the study of the languages; found them dry enough, and made slow progress; had to resort to my loom for support; yet still I dug away, like a miner after gold. In the winter, I engaged in teaching a family of four or five children, and began the study of Virgil. In the spring, I took a school for six months. In the fall, I returned to study under Mr. Day's tuition; and supposing I was in no danger from close application, allowed myself only four hours' sleep in twenty-four, and took but little exercise. I now began to look forward with considerable courage. I commenced the study of the Greek Testament about the middle of February, 1781; and began to think of entering college at the next commencement, when all at once, in the forepart of March, my health and strength gave way, so that I could not read a verse in my Testament for about two months. In the latter part of May, I began again to look into my books, but could do only a little. Still, however, I kept on, doing what I could. By this time, funds were wanting. Mr. Starr (the minister of East Greenwich, now Warren, Ms.) invited me to spend a month or two at his house, and look at my books, under the direction of Mr. Hurlbut, who was keeping school in that vicinity. A few days before commencement, I returned to Mr. Day's, having a most painful tumor on one of my fingers. I now gave up the idea of entering college. Mr. Day, however, was going to attend commencement, and thought I had better go with him: it might contribute to my

* Rev. Joreemiah Day, D. D., President of Yale College; and the Hon. Thomas Day, of Hartford, Ct.

health. I went, but with no intention of offering myself for admission. The day after the public exercises, there were a number of young men to be examined. Mr. Day says, "Badger, you had better go in with them; you can enter, without any difficulty." I went in, was examined and admitted. At this time, I had no means, and knew of no way to support myself at college one week; but before I left New Haven, I was applied to, to teach a singing school at Cornwall. I went, and sang with them about six weeks; got my pay; went to New Haven, and staid the term out. I then told the president [Rev. Dr. Stiles] I had no means of staying at college any longer, and should be glad to have a regular dismission. "Oh no, Badger, you must not leave college; you may go and keep school, study what you can, get a little money, and pay your quarter bills as well as you can." I returned to Cornwall, and there spent the winter vacation; after which I again joined my class, rung the bell and waited in the hall. At commencement, I was invited to take a school, for seven months, in Great Nine Partners. I accepted the proposals, got my pay, and returned to college at the end of spring vacation. In my junior year, I kept a private school in New Haven, about three months, and during that time, attended my recitations regularly. In my senior year, it got into my head to construct a *Planetarium*. Having obtained leave of the president, I set myself about it, and effected my design, with about three months' labor, reciting all the time with my class. For this, the corporation gave me an order on the steward for \$100. In September, 1785, I graduated. The next year, I kept a school in Waterbury, and studied divinity under the direction of the then aged Rev. Mark Leavenworth; after which I was licensed to preach, by the New Haven Association. The next winter, I preached at Northbury, now Plymouth, Ct. On the 24th of October, 1787, I was ordained as the minister of the church and society in Blandford, Ms. The Rev. Mr. Day preached the sermon. With that people I spent thirteen years, with how much advantage to souls, can be known only to Him who searches the hearts of all. On the 24th of October, 1800, I was dismissed, by a mutual council, from my pastoral charge in Blandford.

While residing in the family of the Rev. Mr. Day, I formed an intimate friendship with Miss Lois Noble, a sister of Mrs. Day, to whom I was married in October, 1784, just three years before I was settled in Blandford. The fruits of this marriage were seven children—three sons and four daughters, viz: Henry-Langdon, Julia-Ann, Lucius, Lucia, Sarah, [who died at the age of three years and seven months,] another daughter named Sarah, and Joseph.

Having been appointed, by the Connecticut Missionary Society, in October, 1800, to labor as a Missionary in the Connecticut Western Reserve, now the eastern part of Ohio, I made arrangements to leave my family, and set out on the 15th of November, for that country. After passing the Hudson, the next day I began to be exercised with a distressing pain in my breast;—resorted to the use of wine, which gave me relief. My journey was rendered more pleasant, by three young men, with whom I fell in company at Mount Pleasant, soon after passing the Delaware. I was detained several days, by heavy storms of rain and snow, and my progress was hindered, by reason of the badness of the roads; but on Tuesday before the last Sabbath in December, I came to the Mahoning, a mile or two below the Reserve, in only a horse path. It was near night; there was no house or sign of a settlement; the water was high and there was a strong current; it looked dangerous; but I must pass it or lie in the woods. I put in; it was soon mid-side to my horse; it drove him down stream; but he swam through, and reached the opposite shore safely. I soon fell on the open line between Pennsylvania and Ohio, and arrived at the residence of a Reverend Presbyterian brother, who had entered the wilderness a few weeks before me, and whose family was the only one in Coitsville. Adjoining this, on the west lay Youngstown, to which I went, and preached to a small number the last Sabbath in December, 1800.

I had now entered the great field where I was to preach and visit from house to house. There were no regular roads from one place to another, and the marks of intercourse were not very plain. The communication to the Lake settlements was not then opened. The winter and spring I spent in the south, visiting and preaching to all, or nearly all, the settlements and families in that part of the Reserve. In June, as soon as the waters were fordable, I visited the more interior settlements; kept the 4th of July at Hudson. From Hudson I proceeded to Cleveland, and made my tour through all the northern settlements, without any special occurrence, except that of getting occasionally a thorough soaking by showers of rain. I was requested by several of the ministers on the other side of the Ohio, to go with George Blue-Jacket on a visit to his father near Detroit. The Rev. Thomas Hughes was to go with me. We set out from Greensburg, the first Monday in September; got to the *Delawares*, on the Huron river, the first Sabbath. I preached to them, by an interpreter; they listened attentively. The next week we arrived at the residence of Gen. Blue-Jacket, the head chief of the Shawano Indians; was received and treated very hospitably. We went to Detroit; continued our visit with the Indians eight or ten days, and began our return. The

parents of George came with us to Maumee; his mother brought along the means of good living; for they lived well and in good fashion. I found my health was giving way; took an emetic, which operated well. After sleeping an hour, I took a cup of coffee and mounted my horse; lost our path; it began to rain; got back to the place from which we started, both wet and cold. I had a shake. The next morning a young Indian man went with us beyond the hunting paths, and we arrived at Lower Sandusky (about 40 miles) after dark. I could hardly hang on my horse. Early the next day I had another tremendous shake, and fever. I took calomel one day, and an emetic the other, five days in succession; and have not had a fit of the ague since; but it reduced me so low that I could not mount my horse without help. It being nearly a hundred miles to any white settlement, and cold nights increasing, we thought it necessary to depart from this wilderness immediately. We accordingly took our course for Hudson through the unexplored forest, and got through the fourth day, before sunset, having been two days without food, except a few chestnuts. I now began to think of returning to my dear family; and took my most direct course to Austinburg. There I preached on the Sabbath, and on the next Wednesday, the 24th of October, formed the first church on the Reserve, consisting of eight male and six female members. My health was now slender; but I thought it best to set my face toward New England. I had concluded to return by Buffalo. Mr. Austin went with me to Cataragus; we camped in the woods the first night; from Erie, got to Cataragus the next day, and was sick with the fever the day following. At evening there came into the hut four men on their return to Connecticut, all on foot. It was now 30 miles to Buffalo; there was only an Indian path; the clouds looked very black; the wind was high; and it soon began to snow fast. We came to a long sand ridge between the Lake and a deep swamp, over which the waves rolled. Some time after dark we arrived opposite the village, where we called for assistance to cross the Buffalo Creek. After calling and waiting for about an hour, we were answered, and a man with a small boat came to us, and we were conveyed over safely. We put up at a log cabin, built with two rooms, and kept by Mr. Henry, as a house of entertainment. I had a pretty restless night. In the morning I was unable to sit up; had a high fever; felt very sick; concluded I had got to lie here for some time, if I ever recovered so as to get home. I sent my horse by one of the men, to East Bloomfield, with a request to the church there to send a man and horse to help me along, after two weeks, if I should be then living. There was a man coming to Buffalo on business, by whom they sent a horse, and requested him to aid me on my way. He came the eleventh day. I had been attended by Dr. Abernethy; his means were blest to the removal of my fever; I could sit up and walk the room, yet was very feeble; but the morning of the next day, the man said he must return. I concluded to try to keep his company; was helped on to my horse, but could only bear him to walk. It seemed sometimes as though I should drop off my horse; but on the fifth day, about noon, I arrived at the door of ——— Hopkins, Esq. and was assisted from my horse into his hospitable family. About a mile before my arrival at this place I was struck on my left side with a paralytic affection, so that it was difficult to walk or use my arm, or keep food in my mouth. On the third day, for the sake of being better accommodated, I was removed to Deacon Beach's, able to help myself but little. Concluding that some nourishing stimulants would be necessary, I hired a boy to go to Canandaigua and get a quart of brandy, a quarter of a pound of bark, one pound of tamarinds and one pound of raisins. I used the brandy and bark as liberally as I thought would do, and the other articles as my appetite required. I began gradually to gain strength. It seemed to me, that it was by a special hand of Providence that I was directed to this place, and to the means made use of. In about three weeks, I set out again for Massachusetts and found I could ride moderately and gain strength. It was not long before I had the pleasure of joining with my dear wife and children in prayer and thanksgiving to God, for his protecting care over us, for the space of one year and forty-seven days, the period of our separation.

After having spent a few days in visiting my family and friends, I repaired to Hartford, and made report of my proceedings to the Missionary Board, which was accepted.

Having satisfied myself from actual observation, that the soil of the Western Reserve was good, and would admit of a dense population, and that the settlements would rapidly increase, and that a door was already opened for extensive ministerial labors, after consulting my family on the subject, we unitedly agreed to make our arrangements for a removal to that distant and almost unbroken wilderness; and committing ourselves and our dear children to the care of Him who worketh all things after the counsel of His own will, commenced our preparations with all diligence. Having settled all pecuniary concerns with my neighbors, and made such arrangements with the Board of Trust as I thought necessary, we put all our moveables on board a wagon, drawn by four horses. Seated with my family* in this large vehicle, I took the lines,

* His family, at this time, consisted of himself, his wife and six children.

and bidding farewell to friends and our beloved New England, began our march to the West. We left Blandford on Saturday and reached our brother's in Becket, where we lay by until Tuesday. On Saturday and on the Sabbath and night following, the snow fell eight or ten inches deep, followed with a heavy northwest wind. From this place we proceeded, with considerable labor, through drifted heaps of snow, and arrived on Saturday, at the village of Schodac. Here we kept Sabbath, and I preached to the people. The snow had now fallen more than two feet in depth; and I learned from travellers, that it was still deeper on westward. I procured a long horse-sled, placed on it my wagon box, and thus proceeded on our journey. Learning that it was dangerous crossing the ice at Albany, we went by the way of Troy. On Saturday, we arrived at Paris, in Oneida county; the road being well beaten, and the snow mostly gone. Here we tarried eight or nine days; got another set of wheels, and rolled on. We arrived in the township of Aurelius on Friday; tarried there and preached on the Sabbath. The mud began to be deep, and the going heavy; got into a mud slough, and the forward axle-tree of my wagon broke; had to set about making a new one, with such tools as I could get, without help. I got it repaired and went onward; arrived at East Bloomfield before the Sabbath. Here we tarried a few days and then took up our carriage again. We went on from that place without any noticeable occurrence until we came within about four miles of Batavia. About half a mile from Marvin's settlement, we found the large bolt to our wagon was broken, and the lower part gone. I took off our team and went to the house and put up; got a bolt, and while fixing it in, a man came up and threw down the part we had lost. I proposed to Marvin to let me have his bolt for my broken one. He said he would if I would give him two dollars. This I did from necessity. From this we proceeded on to a Mr. Ransom's. A hundred rods perhaps before we reached his house my bolt broke again; but the wagon body kept its place until we arrived there. He was gathering up a parcel of irons to get some of them fixed for his mill. I told him my situation. He said he could help me, for he was then about going to a smith to get some iron work done, and had a bolt, among other irons, to work up; and my bolt would answer for his work. "How much," I asked, "must I pay you for the difference?" "Oh, nothing; you are welcome." How different are the feelings of different men having the same advantage for extortion! We went on to Buffalo, and there stored all our goods, to be brought on by water, except beds, a long tent and provisions to last through the seventy mile woods. We then crossed Buffalo creek in a small boat, not safe for two horses. We tried to cross with two, but they were plunged into the water. Finally, we all got safely across, ours being the first team that had ever crossed these waters. We went on, leaning, I trust, on the arm of God for protection. Three men from Norfolk, Ct. had joined us before we reached Buffalo. We made provision for the whole party, consisting of eleven souls. At night we pitched our tent, made a large fire, cooked our ham and made our tea, and with these, and bread, butter and cakes made our supper; after which we lodged and slept safely in the woods. Having only the old Indian path, it kept one man chopping before the team pretty busily to open the road. We arrived at the Cataragus creek about three o'clock in the afternoon near the outlet. I sent a man up about a mile to an Indian camp and got a canoe, in which the family and furniture crossed over, the horses swimming by the canoe. We then tied a long rope to the wagon neap and drew it through. Soon afterwards, there came a gust of wind from the lake, with hail and rain. We encamped for the night. It was so ordered, that the squall lasted not over fifteen minutes, and was the only rain we had until we finished our journey. The remainder of the way the weather was mild and pleasant, and the streams were low. We arrived at the first house in Pennsylvania on Friday evening about dark. Here I tarried, in this small neighborhood, two Sabbaths, and rested my team. On Monday, we went forward again, and were met on Tuesday, by a man and two horses, to help us. On Friday, we arrived at Austinburg. We thus performed our journey from Massachusetts to New Connecticut in a few days over two months. We felt ourselves brought under peculiar obligations to the same God that called Abraham to leave his kindred and native country to remove to a distant land among strangers. Oh! how happy should we be, if we might have the covenant blessings of Abraham; to have God for our God, and the God of our children.

In about two weeks we got into a cabin of our own, with flooring enough to spread out our beds, but without chair or table, and without a door being hung or the chinks stopped. In this plight I left my family to make their garden, and went on a mission tour until about the middle of June. I then returned, took a boat and two men, and sailed from the Ashtabula Harbor for Buffalo. One of the men left us at Erie. Strong wind and waves drove us ashore; and we had to beach our boat. The next day, however, we reached Buffalo; got our loading and laid our course towards the Reserve; having another boat in company, with merchandise, and four men. We all got safely moored in the outlet of Elk Creek at evening, hoping to reach home on the 4th of July

[1802.] But the morning bringing with it a strong head-wind and a heavy sea, we were obliged to lie by. On the fifth the other boat put out, but was soon driven ashore. On the morning of the sixth, the wind was favorable and strong. My hands knew nothing about managing a boat with sails, but I thought I could manage it. We fixed our sails and put to sea. I found the wind much stronger than I had apprehended; but there was no possibility of returning, and we must run about fifteen miles before we could make a harbor. We had proceeded but a few miles before our boat gave a sudden lurch and unshipped the mast, which fell partly over the larboard quarter. The man, although very much frightened, obeyed my orders and hauled in the sails from the water, and set a sprit which I had previously prepared in case of difficulty. With this light sail we ran safely to the next harbor, now Salem. Here again the hand of God was visible in bringing us to our desired haven. The next day was calm, and we safely reached home.†

I now spent about three weeks in preparing my cabin for the comfort of my family; and during this time, preached at several neighborhoods. In the fore part of August I made a tour of two months, preaching and visiting nearly all the settlements on the south part of the Reserve. Having, on my return, spent about five weeks in the lake settlements and with my family, I commenced, in December, 1802, a winter's tour. The ice was running and making the streams impassable in some places, and dangerous in others. Having crossed the Grand river and come to the Shagreen, at the common ford, I found it filled with ice from bank to bank. The sun was now about setting. I returned three miles to a cabin and lodged. In the morning I went on again, and after going up the river about three miles, I came to a shallow rapid where the ice was floating, but on or near the opposite side were lodged two long trees about six feet apart. Watching for a vacancy in the floating ice, I plunged in and reached the trees; but could not pass them for deep water. I got on to the first; took off my saddle-bags, and the horse jumped the log; he then jumped the other log, and we escaped safe to land. In this tour nothing further of special interest took place until my return in April, 1803, when I had to swim my horse and climb over on heaps of flood-wood.

On my reaching home I found letters from the Board, renewing my appointment and reducing my pay to six dollars per week. This appeared to me and to my family and neighbors to be injudicious and oppressive. I wrote several times to them on the subject, and sent by gentlemen going to Hartford; but could get no encouragement to hope for an alteration. A remarkable revival of religion had been in progress for some months. This led me to continue my labors, although my dear family were suffering for want of clothing. Finding at length that there was no hope of any accommodation from the Board, I came to the resolution, in January, 1806, to resign my appointment from them, and accept an appointment to the Indian mission, from the Western Missionary Society.*

Soon after I came into this region of country, I joined the Ohio Presbytery. There were then but three ministers beside myself west of the Ohio. They, knowing my sentiments as a Congregational minister, wondered how I could join the Presbytery. My answer was, "I believe you are ministers of the Gospel, and as I am alone, I need your watch and counsel."

In the forepart of August, 1804, as I was returning from a southern tour through Warren, I was requested to take two or three volumes of the laws of Ohio, for our justices in the lake settlements. To save distance, I took a course through the woods. Soon after I entered the woods, it began to rain pouringly, which made my progress slow, especially as I had to swim my horse through a stream, raised eight feet by the shower. It continued to rain. I reached the only crossing place of Grand river for many miles, after sunset. There I crossed the river, and concluded to camp for the night. Riding up to a place of fallen timber, some animal started out on the opposite side. I rode a little by, to see what company I was like to have, and was met by a large bear, that immediately threatened an attack. I walked my horse partly by, and he came in behind me, and drew nearer. It now became so dark, I could see nothing, but could hear the snuffing and snapping of the bear. To ride away from him was impossible. I concluded to climb a tree, if I could find one. I reined my horse to the left, and limbs struck my hat. I reined him further, and he came with his shoulder close to a beach tree. I tied the reins to some small limbs, raised my feet on the saddle, and went on to the tree. As I was getting upon some limbs about six feet above my horse, the bear came to the tree. After a few minutes, he began smelling at the horse, which paid no attention to him, but continued browsing. I went up about forty feet, found a place to sit among the limbs, and tied myself to the tree with a long bandanna.

* The decision of the Board of Trustees on this subject was in pursuance of a general rule which they had then recently adopted, and which, they supposed, could not be departed from in favor of Mr. Badger, without producing dissatisfaction in the minds of other missionaries. That they were well disposed towards him personally, and properly appreciated his services, is evident from the fact that they afterwards gave him up a note for borrowed money.—See 5th section, 326 p.—EDITORS.

The rain now began to pour down. The horse shook himself; that startled the bear; he went a few rods from the tree, snuffed and snapped violently, and waited until near daylight, when he left the ground. I reached home about the middle of the day. Bears I had often met with, but they were quick out of sight. This was the only time I was interrupted, by any wild beast, in all my journeyings through the woods. It was said by some, that the old bear did not like to see Church and State so nearly connected.

In March, 1805, I was requested to preach a lecture; and wishing to get my horse across the ice over the Cuyahoga, about six miles from the place of preaching, I rode on, crossed the river, and returned on foot. The next day I preached, and the following morning returned, but to my great surprise, the ice was all gone, and there were no means of crossing but to wade. Without knowing how strong or deep the current was, I got me a pole and ventured in; found the water very cold, and between three and four feet deep. I got through safe, however, and suffered no harm. At another time, I came to a stream in the morning, after a heavy rain through the night; saw the track of a horse into it; but no sooner was my horse down the bank than he was swimming. It was Sabbath, and I had to preach in my wet clothes.

In December of this year, I was requested, by Mr. Samuel Prince Robbins and the church at Marietta, to attend, with several other ministers, his ordination, on the 1st day of January. The council did not, however, get together until the next Tuesday, when the examination took place, and he was ordained the following day, Jan. 8, 1806.

After my return home, I began making preparation for the Indian mission. The first thing was to build a boat of about three tons burthen; this was completed about the 1st of April. The Directors of the Society at Pittsburgh had procured both farming and carpenter tools. I procured eight barrels of flour, four cows and one yoke of oxen, and agreed with a man to bring up the articles to the head waters of Grand river, and drive the cows up to Warren. Two hands went up the river in a large canoe, and at two trips, brought down the loading. Having got together our stores and stock and hired help, I sent two young men to drive on the cattle with one horse, and took one man and his wife with me in the boat. We arrived at Lower Sandusky the 14th of May. This mission was attended with much difficulty, for some time, by reason of the traders selling the Indians whiskey, and making false representations of our designs. But I got, pretty readily, between 80 and 100 of the chiefs and warriors in council. I addressed them, through my interpreter, about two hours, pointing out the evils they suffered from the use of strong drink. They agreed to use it no more; and during the four years I was with them, they kept their promise. In the fall of 1809, there was much talk among them, about war between the British and the United States. I called together a large council of their chiefs and warriors, and represented the danger they would be in, of losing many lives and all their land, if they interfered in the war, if it should take place. I observed to them, that we had laid their great father on his back, and we should do it again, if they made war upon us. They listened to my advice in the war, and kept out of it entirely. They are now living well on their lands.

In the fall of 1807, my wife and children went out with me; and tarried until September, 1808, except Julia Ann and Lucia. The former was married in the spring of 1807, and Lucia staid with her. But my wife and children were sickly, and we moved back.

On the 1st of November, 1809, I set out, with my wife, on a journey to New England. She tarried with our friends at New Preston, while I went on to Hartford, and had an interview with the Board of Missions. They cancelled a note of mine for \$200, given for borrowed money, and gave me \$100 in cash for the Indian mission.

In my visit at Boston and the vicinity, I collected \$1,100, mostly in bills of the Pittsfield Bank, (Berkshire County,) which failed a few days before I presented their bills. They could not pay a dollar. I informed them how the money had been collected and for what purpose. The Cashier observed that they had some Marietta Bank money, which they would give for their bills. I took it, and thus saved the whole.

The care of Heaven was over us, and brought us safely home from this long journey; our last visit to our friends in Connecticut.

My daughter Sarah was complaining before I went to Sandusky; but we apprehended nothing dangerous. I went to the station, set things in order, and repaired to Pittsburgh, and made my report to the Board, and then returned to my family; but before I reached home, my daughter was consigned to the grave. I could mourn with my family but a few days, as it was necessary I should return to the missionary field. I pursued my labors with the Indians until some time in November, about the 16th, when I received a letter from my wife informing me that our house was burned, on the last night of October, with nearly all our provisions and furniture. I returned to my distressed and almost naked family. Soon, with the help of neighbors, we got up another cabin. Although the chastisement fell upon us suddenly, (and was no doubt wisely ordered,) yet we were not forsaken; streams of benevolence flowed in from various parts. We kept a day of fasting and prayer in our family, in special regard to our

affliction, accompanied with expressions of gratitude. God had dealt with us in mercies, far exceeding his chastisements.

In the spring of 1810, we removed to Ashtabula. Here and in the neighboring settlements, I labored in the ministry, receiving my support partly from the people and partly from the Massachusetts Missionary Society.

In September, 1812, Gen. Perkins's brigade was ordered to the westward to guard the frontier. In a skirmish with the Indians, several of our men were badly wounded, and others began to be sick. They wrote to me, earnestly requesting me to make them a visit. I went out, expecting to be gone about two weeks. After I had been there a few days, Gen. Harrison came into the camp, and appointed me brigade chaplain, without consulting me on the subject; and in a few days, a commission came from the governor. I was also appointed postmaster for the army. I could not now return honorably. In December, we received orders to march for Lower Sandusky. There was no road but an Indian path through low swampy ground. I observed to the general that the route on that path was impassable for teams. "Can you point out a better way?" "Yes, I can lead the army through on mostly dry ground." We started, the next day, with a guard of about twenty men, and six axe-men, marked the route through, and returned in five days, in a severe snow storm. The brigade marched the second day after my return. I went as their pilot, and got through safely, on the third day. We lay at Sandusky until the forepart of February, when we were ordered on to Maumee. Here I continued until the pickets were all set to form Fort Meigs. About the middle of March, I returned to my family. A day or two after I got home, my son Joseph was taken with an epidemic, and died the third day. Henry was taken with the same disease; but after a time of painful sickness, recovered.

In the fall of 1815, my son Henry was married to Lucy Crary. They settled in Kingsville. He was deacon of the church in that place about twenty years. He moved to this region (Wood County) in February, 1836. In October of that year, he died in an epileptic fit. His wife died January 1, 1832. She was pious and amiable. Four daughters and one son survive.

After the war, I continued preaching, with a very scanty support from the people. I sold a lot of land, and applied the avails for my support.

Being called to attend the funeral of a neighbor, on my return I found my wife on her bed. Medicine had no effect to remove the disease. She languished, in great distress, until about 11 o'clock, A. M. of the third day, when she was released from pain and sorrow here, to enter, as we had reason to hope, the joys of heaven. This was on the 4th of August, 1818. She was then in the 64th year of her age. In early life, she had professed her faith and hope in Christ; was a discreet wife; an affectionate mother; a consistent Christian; beloved as a friend and neighbor. She bore, with Christian fortitude, the burdens that often devolved upon her, in managing the concerns of her family. Although we were subject to many severe trials, and could not know how they would end, not a word of complaint escaped her lips, but she often remarked, in times of trial, "We must trust in God." The morning before her death, we apprehended no immediate danger, as she had been subject to similar ill turns. I was called away, for an hour or two; but on my return, found her in the agony of death, past making any communication to our weeping family. We sorrowed, but our sorrow was not without hope. She lies in the graveyard in Ashtabula, by the side of her children, Joseph and Sarah.

After the decease of the wife of my youth, who had borne with me the burden of removal and many sufferings in the wilderness, I concluded that my own departure was probably near, and that the formation of new connections would only create new burdens. I continued my labors in the ministry as usual. Some time in the following winter, some of my friends observed to me, they thought my happiness and comforts of life might be increased, by forming a new connection, and proposed to me to call on a lady who was on a visit from Wilbraham, Ms. to her sisters, living in Salem, Ohio. Some time in February, we providentially met, at the house of a friend. I suggested the subject to her; and as she was well informed in regard to my reputation and calling, she consented to another interview. The treaty was shortly after concluded; and we were married on the 13th of April, 1819. Her name was Abigail Ely, born Sept. 11, 1775, being eighteen years younger than her husband. She was a professor of religion in the church of the north parish in Wilbraham. Our connection has been, and still is happy.

I continued to preach as usual, without any stated support, until 1826, when I reported myself to the war department as a Revolutionary pauper, and was placed on the pension roll at \$96 a year.

In the spring of this year, in compliance with an invitation from the people of Gustavus, in Trumbull County, I removed to that place; constituted a church of about thirty members; and was installed pastor of this society, by the Grand River Presbytery, in October following. Here I lived in harmony, and preached, for eight years, having

some precious refreshing seasons, and a considerable enlargement of the church. About the close of this period, my lungs and voice began to fail, and my general health was somewhat impaired. I proposed to be dismissed, and that some other minister should be called. My people objected to my dismissal, until they had got another minister. I continued to preach, at times, as I was able, until the 26th of June, 1835, when I was dismissed from my charge, by the Presbytery of Trumbull County, and the Rev. Benjamin Fenn was installed in my place. In October following, I removed to Wood County, to reside with my only surviving daughter.

Thus, my dear Sir, I have given a very concise history of my parentage and of my life from my youthful years to the present time; but I fear it will not afford you sufficient satisfaction to compensate for the perusal.

Your affectionate friend,

JOSEPH BADGER.

HISTORY OF THE UNIVERSITY OF EDINBURGH.

EARLY HISTORY.

JAMES VI. of Scotland, who was himself a scholar, and at all times desirous of being esteemed the patron of literature, suggested the scheme of erecting an University at Edinburgh, or, when it was suggested by others, gave it his support. His mother, the unfortunate Mary, had been impressed with the importance of conveying the blessings of education to her subjects. She had issued a charter, comprehending these amongst other objects which she contemplated; and so early as 1577, the High School, which had fallen into decay, was re-erected, a seminary, which, in its own department, has long enjoyed a great and well-deserved reputation. James, after ratifying the deed of his mother, clearly expressed his purpose in a kind of instrument or charter, respecting the foundation of a college or distinct seminary for literary and philosophical instruction. The plan, which he sketched, embraces all the topics which were then included in a university course, and wisely, and with an anticipation of what has afterwards so strikingly taken place, authorizing the addition of new branches of science, without a breach of the terms of the foundation.

The provost, magistrates and council of the city lost no time in acting upon a deed so intimately connected with the best interests of their countrymen, for in the subsequent year, September 14, 1583, a contract was made between the town of Edinburgh and Mr. Robert Rollock, one of the regents of the university of St. Andrews, for the purpose of securing his talents and services for the new seminary. Rollock, then a person of high reputation, bound himself to enter the college newly founded for the instruction of youth, in the course of the next October, to exercise the office of regent in said college for the instruction, correction and government of the youth and persons committed to his care. He was secured only for one year in the possession of his situation; but it is added, that he should be continued beyond this period, so long as he conducted himself faithfully according to the rules and injunctions which might be given him. His salary was £40 Scots, that is between £3 and £4 sterling, in addition to the fees to be exacted from the *bairns*, as the scholars were called. Two years after, the town-council constituted him principal master of said college, giving to him all the emoluments of the appointment. They committed to him also, all the authority vested in the principal of any college in the universities of the realm, subjecting to his superintendence the regents established, or to be established, the students, and the whole body of the college, so that he might command and govern them according to the statutes enacted for the regulation of the seminary. Not long after the first charter of James, the college consisted of the principal, and four regents. In 1584, James executed a new deed, conferring certain property on the magistrates and council, to whom he states that he had granted the power of erecting a new college, for the sustentation of the principal and regents within the same; and, in 1612, this was

followed by an additional charter, confirming what had been previously done. In 1621, an Act of Parliament was passed, notifying divers *infestments*, (deeds or instruments,) granted to the town of Edinburgh, for the sustentation of the college, ministers and hospitals, which is a very interesting document, as it exhibits the only constitution which the college possesses. It mentions, that the town had, at great expense, erected the buildings, and that the college, through the thirty-five years of its existence, had greatly flourished, and also that sundry godly persons had given great sums of money for the sustentation of professors of humanity, theology and certain bursars within the same. In all essential points, the institution was subjected to the provost, magistrates and council of the city. Accordingly, the council have always claimed the privileges which the charters confer; they have added new professorships; and they have interfered in prescribing the course of study to be followed in obtaining degrees. In this respect it stands on a distinct footing from the other universities in Scotland. Of late years, the principal and professors resisted this interference of the town-council, but the courts decided in favor of the latter. The council have added new professorships, as they seemed to be required, and they have, also, employed themselves in framing regulations for the college. Not fewer than 102 Acts of this body were transmitted to the late royal commission on the Scottish universities. The college, however, have not refrained from similar regulations. The body of rules and regulations which they have adopted, entitled *Academia Disciplina*, was framed by the principal and regents. The college of Edinburgh, like the other universities, has been frequently visited, by various bodies, in order that its situation, discipline and mode of teaching might be examined. In 1825, the patrons of the university, after a long interval, made a formal visitation. The interposition of the clergy of Edinburgh has long ceased as to the election of professors, except in the case of theological professorships, where occasionally, more from courtesy than from any intention of being regulated by their opinion, the patrons have submitted to them the names of candidates whom they were disposed to elect.

PROPERTY AND REVENUE OF THE UNIVERSITY.

The property granted for the founding and maintenance of the college was given to the magistrates of Edinburgh for that purpose, at different times, and appears to have consisted chiefly of revenue which had formerly belonged to the church. In 1747, the funds of the university were the following:—

The vicarage and parsonage of Currie, worth, per annum,	£72
The ground-annuals belonging to the prebendaries of the Kirk-of-Field,	16
The tithes of Kirkcud, parsonage and vicarage,	175
The benefit of the Mort cloths (use of at funerals,)	136
The interest of mortified money,	11,451
	£11,850

The fractions are not included in the above sums. The general funds and revenues of the college are managed by the town council. The *Senatus Academicus* take charge of the fund arising out of the fees paid by the students on enrolling their names in the album of the university, and from fees paid on graduation, though the council have of late claimed the right of control over this branch of the revenue. The professor of conveyancing receives a salary of £120 from the Society of writers to the signet. In 1821, a legacy from Dr. William Thomson's estate, amounting to £1,511, for the promotion of mineralogy, was received. About £1,500 annually, are allowed to the university as grants from the crown. The annual expenses of the Botanical Garden, amounting to more than £800, are also defrayed by the crown. A very large bequest from the will of General Reid, for founding a professorship of music, is expected, after the death of the daughter of the testator, now advanced in life. Sir James Erskine of Torrie, bequeathed to the university a collection of pictures and marbles. There are 80 bursaries, a species of free scholarships, belonging to the institution, worth from £5 to £100 per annum, with the exception of

three, which are under £5. It appears that the proper ordinary revenue of the college is quite inadequate to meet the necessary expenses, though the town council have acted with great liberality towards the university and its members.

OFFICERS OF THE UNIVERSITY.

There is no chancellor in this university, though that title was occasionally assumed by the person holding the chief magistracy of the city. The office of rector was held by several persons, though with frequent intervals, during the greater part of a century from the foundation of the university. No chancellor, vice-chancellor, rector, or dean of faculty, exercises any authority or jurisdiction over the principal, professors or students. The *Senatus Academicus* is composed of the principal and professors, who become constituent members thereof, *ipso facto*, upon their admission. In the case of joint professorships, both incumbents may be present at, and may take a part in the deliberation, but the vote of one only is received. Every question is decided by a plurality of voices. The principal has long ceased to teach a class; and whatever may have been the case in the early history of the university, he has not, for a long period of time, been present at the examination of the classes, or visited, in his capacity as principal, these classes. He presides at the meetings of the *Senatus*, and is the official organ of the university in communicating with the crown, the town council, and the public; but has little or no control over the professors, or over the manner in which the great business of education is conducted. The privileges and influence of the principal seem to be, at present, merely nominal. The existing principal, George Husband Baird, D. D., was elected in 1793; Librarian, Alexander Brunton, D. D.; Secretary to the *Senatus Academicus*, Sir William Hamilton, Bart.; Secretary to the University, John Gordon; regius keeper of the museum of natural history, Robert Jameison; Printers, John Waugh, Alexander Smellie and Duncan Stevenson.

The following is the list of professorships, incumbents, etc.

<i>Professorships.</i>	<i>Founded.</i>	<i>Professors.</i>	<i>Appointed.</i>	<i>Salary.</i>	<i>Patrons.</i>
Humanity,	1597	James Pillans, M. A.	1820	£1,407	{ Lds. of Session, Town Coun., Fac. of Adv., Writers to Signet.
Greek,	1708	George Dunbar, M. A.	1805	1,259	
Logic & Metaphysics,	1708	Sir William Hamilton,	1836	603	Town Council.
Mathematics,	1674	Philip Kelland, M. A.	1838	766	Town Council.
Moral Phil. & Pol. Econ.	1708	John Wilson, M. A.	1820	658	Town Council.
Natural Philosophy,	1708	James David Forbes, M. A.	1833	690	Town Council.
Rhet. & Belles Lettres,	1762	George Moir, M. A.	1835	234	Crown.
Practical Astronomy,	1786	Thomas Henderson, M. A.	1834	120	Crown.
Universal History,	1719	George Skene, M. A.	1837	205	{ Faculty of Adv. & Town Council.
Agriculture,	1790	David Low, M. A.	1831	113	
Divinity,	1620	Th. Chalmers, D.D., LL.D.	1828	196	Lds. of Sess., Town Coun., Barons of Excheq'r, & Sen. Academ.
Oriental Languages,	1642	Alexander Brunton, D. D.	1813	257	Town Council.
Div. & Church History,	1695	David Welsh, D. D.	1831	200	Crown.
Public Law,	1707			285	Crown.
Civil Law,	1710	{ John Wilde, M. A. & Douglas Cheape, M. A.	1792	251	{ Fac. of Adv. & Town Council.
			1827		
Scots Law,	1719	George Joseph Bell, M. A.	1822	1,053	{ Fac. of Adv. & Town Council.
Conveyancing,	1825	Macvey Napier, M. A.	1825	582	
Theory of Physic,	1685	William P. Alison, M. D.	1821	882	Town Council.
Materia Medica, etc.	1768	Robert Christison, M. D.	1832	1,281	Town Council.
Medical Jurisprudence,	1807	T. Stewart Traill, M. D.	1832	118	Crown.
Chemistry,	1713	T. Charles Hope, M. D.	1795	2,213	Town Council.
Surgery,	1831	Sir Charles Bell,	1836	1,019	Town Council.
Practice of Physic,	1685	James Home, M. D.	1821	1,008	Town Council.
Anatomy & Physiology,	1705	Alexander Monro, M. D.	1798		Town Council.
Military Surgery,	1806	Sir G. Ballingall, M. D.	1823	175	Crown.
General Pathology,	1831	John Thompson, M. D.	1831		Town Council.

Midwifery, etc.	1726		596	Town Council.
Clinical Medicine,	1741	Robert Graham, M. D.	1820	801
		William P. Alison, M. D.	1821	
		T. S. Traill, M. D. and	1832	
		Robert Christison, M. D.	1832	
Clinical Surgery,	1803	James Syme, M. D.	1833	711 Crown.
Botany,	1676	Robert Graham, M. D.	1820	1,026 Crown & To'n Coun.
Natural History,	1767	Robert Jameison, M. A.	1804	814 Crown.
Music,	1839	John Thomson, M. A.	1839	Principal & Profes'rs.

The six senior examining professors of the medical faculty have, from medical degrees, an addition of £200 to their emoluments; and the four of the faculty who deliver clinical lectures have an additional sum of the same amount. The salaries of the theological professors were not, in 1830, augmented, as in the case of most of the other professors, by fees from the students.

FACULTY OF ARTS.

Humanity Classes.—The studies in this branch, *humaniores literæ*, would seem to embrace philology, grammar, composition, etc. equivalent, in a considerable degree, to the department of Rhetoric and Belles Lettres in the United States. It is, however, wholly confined to Latin. There are two classes, senior and junior. The first class meets from 11 to 1 for five days of the week, and one hour on Saturday, throughout the session. The average age of the students who enter this class is about 14½. In order to lessen the labor of prescribing and correcting individual exercises, the number of students being very great, Prof. Pillans, at the commencement of the session, selects monitors or inspectors of exercises from among the best scholars of the class, determining who these are by making them write an exercise under his own eye. Adam's Grammar, Mair's Introduction, and passages from Virgil, Livy, Quintus Curtius, Ovid and Horace are studied. The second, or senior, Humanity Class meets from 9 to 10 every day, and on Tuesdays and Thursdays from 2 to 3. Average age of the students at entrance from 15 to 16 years. The professor delivers single lectures on occasional subjects. Prizes are distributed in both classes. There are no public examinations. There is a library of about 400 volumes. From 150 to 200 attend the junior class, and from 200 to 270 the senior.

Greek Classes.—The Greek class consists of three divisions, the first or public class, the private class, and the third, or second private class. The first class, whose average age is from 13 to 15, meets two hours, each day, Saturday excepted, at 10 and 1 o'clock. It consists of those who either have no knowledge of the language, or who have made some progress in it. They study Moor's Grammar, Dunbar's Exercises, *Collectanea Græca Minora*, the first book of the Iliad, Anacreon, the Cyropædia, etc. The average age of those who attend the second class is from 15 to 18. Nearly one half of those who attend the first class do not enter the second; but almost all the students from the High School go at once to it. It meets one hour each day. The books used, are Moor's and Matthiæ's Greek Grammars, the Anabasis, the Memorabilia of Xenophon, and sometimes Plato. The third class meets three hours a week throughout the course, and four hours a week for nearly three months. The higher Greek classics are read, and frequently changed. Average students, 1st class, 160; 2nd class, 150; 3d class, 70. Prizes are given in all the classes. Voluntary lectures are given by the professor.

Mathematical Classes.—These are three in number, the first two constituting the classes which it is incumbent on the professor to teach, the third being voluntary. For the six years preceding 1826, the average number attending all the classes was 188. The voluntary class is frequently attended by practising engineers, and sometimes by officers in the army. The doctrine of fluxions is the main object of pursuit. An annual allowance of £10 is given by the patrons for prizes. Astronomy belongs to this department.

Logic Class.—This class meets an hour each day, for five days in the week, during a term of five and a half months. Most of the students have previously attended the Latin and Greek classes, but very few, the mathematical class.

The average number of students who attend is about 175. The lectures comprehend, 1st, a view of the intellectual faculties and of the laws of mind; 2nd, the various kinds of evidence; 3d, syllogistic and inductive reasoning; 4th, the analytical and synthetical mode of conducting our reasonings, concluding with a view of the theory of universal grammar. The business of the class is conducted almost entirely by lecturing. Writing essays on the part of the students is voluntary. More than one half write at least one essay; many of them write more. Certificates are given, at the end of the session, to the students who apply for them.

Rhetoric Class.—This was originally conjoined with the Logic, but was detached from it in 1762. Attendance upon it of late has been made essential for obtaining a degree in Arts. The class meets one hour a day, for five days in a week, during a session of five months. The average attendance is from 27 to 40. The business of the class is conducted almost entirely by lecturing. No private examinations have been introduced. The sum of £10 is granted for prizes.

Moral Philosophy Class.—The average number who attend is from 140 to 162. The students are generally from 17 to 22 years of age. Without attending this class, a degree in Arts cannot be conferred, nor admission to the Divinity Hall granted. The course lasts for one session, but many attend two sessions. At the beginning of the session, Prof. Wilson delivers three lectures, containing a full and minute analysis of his course. An historical sketch is then given of the influence of moral science on the well being of States, on the government, legislation, literature and national character. The nature and laws of the inductive philosophy, or the Baconian method, are then stated, and an attempt made to show the difference of its instruments and results when applied to physical and moral subjects. The course is divided into four parts, relating to the nature of the human being, to the relations in which that being is placed, to the duties deduced from that nature and those relations, and to the means by which individuals and nations may promote and guard their virtue and their happiness. Without entering on the evidence of revealed religion, the professor points out its importance, being anxious to leave the impression that natural religion can accomplish but little without revealed. No examination whatever is had of this class, and no means are employed to secure the attendance of the students. An exercise is held on Saturday, for the purpose of hearing and reading essays. Lectures on Political Economy are also given by Prof. Wilson.

Natural Philosophy Class.—This class must be attended by all who aspire for a degree, or who study for the church. The session continues about five and a half months. The average number is 150 or 160. A class has been occasionally taught during the summer session. The professor is chiefly engaged in lecturing. In general, he treats of each subject in his course, but dwells chiefly on such as are fundamental, and such as the mass of students can comprehend most readily. Various prizes and medals are bestowed. No means are employed in enforcing discipline, except exercising the power of withholding certificates.

Universal History Class.—This class does not belong to the curriculum, attendance upon it not being necessary for obtaining a degree in Arts. The attendance is about 30. The course of lectures delivered comprises an historical survey of the relations of the political systems of modern Europe and its dependencies, with a view of the progress of literature in different nations.

Natural History Class.—This course embraces meteorology, hydrography, mineralogy, geology, botany and zoology. The age of those who attend the class varies much. There have been frequently sitting on the same form, boys of 12, and gentlemen of 60, all seeming to be equally interested. Attendance, 200. Mode of teaching is by lectures and demonstrations. The efficiency of this class, and its present admirable state, have been greatly promoted by the splendid museum connected with it, and for which the public is almost wholly indebted to the zeal, ability and taste of the present professor, Jameison. Students of the divinity class, often to the number of 30 or 40, are admitted gratis to attend his course.

FACULTY OF LAW.

This Faculty embraces three classes, civil law, Scots law, and conveyancing. The most material facts we give in a tabular form.

<i>Class.</i>	<i>Average attend.</i>	<i>Average age.</i>	<i>Studies.</i>
Civil Law,	50 to 60	18 to 22	{ Pandects, Justinian's Institutes, Heineccius, Roman History, and Law. Lectures on Civil and Criminal Law of Scotland, Mercantile and Maritime Law, etc. Lectures on Deeds and Conveyance.
Scots Law,	250	16 to 25	
Conveyancing,	101	Advanced,	

The fact that the class of public law has been given up is most singular. At one period, it was thought the most important of all branches of instruction, and for a century after the time of Grotius, it attracted more attention than any other part of philosophy.

FACULTY OF MEDICINE.

<i>Class.</i>	<i>Average attend.</i>	<i>Principal Studies.</i>
Materia Medica,	280	{ 140 lectures on Pharmacology, Dietetics, Pharmacy, Art of Prescription, etc. Lectures and Examinations. Lectures and Examinations.
Practice of Physic,	250	
Chemistry and Pharmacy,	500	
Theory of Physic,	210	Physiology, Pathology, Therapeutics.
Anatomy and Surgery,	222	Monro's Elements of Anatomy, Lectures, etc.
Midwifery,	142	Text-Book, by the Professor and Popular Lectures.
Clinical Medicine,	194	Clinical Lectures, Hospital Attendance, etc.
Clinical Surgery,	194	Lectures, and Hospitals, Museum, etc.
Military Surgery,	36	{ Lecture on Surgical Operations, Military Hospitals, &c. Medical Jurisprudence, Medical Police, etc.
Medical Jurisprudence,	57	
Botany,	214	Lectures, Botanic Garden, etc.
Agriculture,	30 to 40	Lectures on Agriculture, Rural Economy, etc.

The medical department of education in the Universities of Scotland is of great importance. During a long period, a very large proportion of the persons who have practised medicine throughout the country, and who have occupied the medical stations in the army and navy, have been educated for their profession in one or other of those universities. The medical school of Edinburgh has long possessed very high celebrity, and that of Glasgow has of late years risen into eminence.

THEOLOGICAL FACULTY.

Class of Professor of Divinity.—The duty imposed upon the professor of divinity is very arduous. In addition to his lectures, he has been in the practice of hearing the numerous discourses which the church requires before young men can be admitted to probationary trials. Dr. Chalmers, in 1830, gives the following account of the manner in which he proceeds: "I had two hours of meeting in the day, for five days in the week; one of these, between 9 and 10, was appropriated exclusively to the hearing of discourses; the other, between 11 and 12, to the business of teaching. My colleagues had the great kindness to relieve me of one species each of the five species of discourses which are required from students of divinity. Notwithstanding, I had about 160 discourses to hear during the last winter. My practice is to give an extemporaneous criticism immediately after the delivery of the lecture and popular sermon; but previously to the delivery of the exegesis, I peruse it by myself, and am prepared to meet it with a written criticism upon its merits. In addition to the regular discourses, my students, at an extra hour, read voluntaries to me on the current topics of the course. I received 80 of these during last session." Average number of students, 256. Many, however, come up merely to deliver their discourses, but derive no benefit whatever from the lectures.

Class of Ecclesiastical History.—The average attendance on this class is about 130. Divinity is taught chronologically. The divine revelations to the human race are considered in the order in which they took place, and their effects upon those to whom they are given are delineated. One hour is entirely devoted to lecturing, and another, to examinations. Discourses upon subjects

connected with the lectures are prescribed, and a written criticism upon them by the professor is read. No prizes are given. There are no means of enforcing discipline but remonstrance.

Class of Hebrew and Chaldee Languages.—The class for these languages meets one hour a day for five days in the week, during the divinity session. The average for five years was about 68. The ordinary business is translations and grammatical analysis. A few lectures are delivered on biblical criticism and Jewish antiquities. The junior students read Hebrew only; the advanced, are taught Chaldee also, and, to some extent, the elements of Syriac and Persian. All these subjects are taught at the same hour. Only a minority attend the second year. To encourage the students to do so, no fee is exacted, and the study of Persian was introduced as an inducement. The business of the class is carried on almost wholly by examinations. The town council allow a prize of £10 for Hebrew penmanship.

MISCELLANIES.

Number of Students.—The following is the number who were matriculated from 1792 to 1835, including the theological students, regular and partial.

1792, . . 1,279	1822, . . 2,181	1827, . . 2,141	1832, . . 1,923
1800, . . 1,330	1823, . . 2,344	1828, . . 2,102	1833, . . 1,908
1810, . . 1,980	1824, . . 2,273	1829, . . 2,161	1834, . . 1,754
1816, . . 2,097	1825, . . 2,198	1830, . . 2,099	1835, . . 1,662
1821, . . 2,116	1826, . . 2,134	1831, . . 2,023	1836, . . 1,580

The decrease from 1823 to 1836, was, in the literature and philosophy class, 419; medicine, 188; law, 59; divinity, 100; total, 764. The causes of this decrease are not any falling off in the character of the University, but the increased expense of living; the establishment of the universities in London and Durham; and the overstocking of the learned professions, which was consequent upon the peace of 1815, when the universities had the largest number of students.

Library.—In 1580, Mr. Clement Little bequeathed 300 volumes to the city, which was soon transferred to the college. Drummond of Hawthornden bequeathed 500 volumes of very rare books. In 1763, the library of the company of Surgeons was added, amounting to 500 volumes. Dr. William Thomson and General Reid have, also, largely contributed to the same object. The whole number of volumes is about 84,000, and increases at the rate of from 1,200 to 1,400 volumes a year. A catalogue of the library has been made out in 17 volumes folio, in MS. The theological library amounted in 1830 to about 5,000 volumes.

Observatory.—A most elegant observatory has been erected on Calton Hill by a corporate body called the Astronomical Institution. It is so far connected with the University, that the three professors concerned in the cultivation of astronomy are *ex officio* directors of the institution.

Museums.—These are the Museum of Natural History, Collection of instruments and apparatus for philosophical experiments, Anatomical Museum, Chemical apparatus, Collection of Materia Medica, an Herbarium, a Collection connected with Midwifery, Surgical Instruments, and the Torrie collection of pictures, marbles, and bronzes. Several of these are the private property of the professors. The Museum of Natural History, collected mainly by the indefatigable zeal of Prof. Jameison, is a most valuable and splendid collection.

NOTE.—For most of the facts in the preceding article, we are indebted to the very valuable and voluminous Report made to his Britannic Majesty by a Royal Commission of Inquiry into the state of the Universities of Scotland, ordered by the House of Commons to be printed, Oct. 7, 1831. It is a folio of 436 pages. We have also made use of McCulloch's British Empire, 1837, and Oliver & Boyd's New Edinburgh Almanac for 1840, 18mo, pp. 520. Since the above was written, we notice that an act establishing and endowing a professorship of biblical criticism has been approved by a majority of the presbyteries connected with the General Assembly. It directs that efforts shall be made for forming such classes in all the universities, and when they are formed, students in divinity are to attend them during two years of their attendance at the divinity hall.

NOTICES OF NEW PUBLICATIONS.

History of the United States, from the Discovery of the American Continent. By George Bancroft. Vol. III. Third Edition. Boston: Charles C. Little & James Brown. 1840. pp. 468.

This volume completes the History of the Colonization of the United States. It closes just previously to the attempts of France and England to carry the peace of Aix la Chapelle into effect. The author now proposes to proceed to write the History of the American Revolution. The two volumes of the antecedent history have been well received both in this country and in Europe. The work is written in a glowing and attractive style. The author is full of sympathy with the struggles made by our fathers for the maintenance of their civil and political rights. He has the talent of sketching characters with remarkable spirit and fidelity. The episodes in which he occasionally indulges, tend greatly to relieve the detail of facts and the narration of well known incidents.

A General Biographical Dictionary: comprising a summary Account of the most distinguished Persons of all Ages, Nations and Professions, including more than one thousand articles of American Biography. By the Rev. John L. Blake, D. D., Author of the Family Encyclopædia of Useful Knowledge, and various other works on Education and General Literature. Second Edition. New York: E. French and A. V. Blake. 1839. pp. 1096.

This work appears, from such an examination as we have been able to give it, to be well compiled and worthy of the patronage of the public. The compiler has made free use, of course, of the labors of Lempriere and of his various editors, of Gorton, Eliot, Chalmers, Allen, etc. He specifies particularly, and in terms of high commendation, the Encyclopædia Americana. At the close of the volume is a catalogue of nearly 200 works in the Latin, English, French, Italian and German languages, relating to biography and general history. There is added a long list of names of persons, not admitted into the body of the work, with the facts in a tabular form, important to be known concerning them. The names of individuals connected with our general and State governments, from the first settlement of the country to the present time, are also subjoined. In preparing the tables just mentioned, the author received the assistance of the late John Farmer, Esq. of Concord. The volume is well printed, and is very creditable to those who have been concerned in bringing it out. We trust that its circulation will be in proportion to its merits.

The History of Rowley, anciently including Bradford, Buxford and Georgtown, from the year 1630 to the present time. By Thomas Gage. With an Address, delivered September 5, 1839, at the celebration of the Second Centennial Anniversary of its Settlement. By Rev. James Bradford. Boston: Ferdinand Andrews. 1840. pp. 484.

The design of this volume is "to preserve such facts and incidents as are supposed to be more particularly interesting to the descendants of the first settlers of the ancient town of Rowley." The object proposed is important, and well worthy the labor which has been bestowed upon the work. We are particularly pleased with the minuteness, and the great effort apparently made to present all facts with perfect accuracy. The genealogical registers of many of the families of the first settlers are interesting, and it is highly desirable that they should be thus transmitted to posterity. The volume evinces much research, patience, and labor. A history like this of all our older towns and settlements should be prepared and published. From Mr. Bradford's Address, which is well prepared and appropriate to the occasion, we shall insert some extracts in the Journal part of this number.

An Historical Memoir of the Boston Episcopal Charitable Society. By Isaac Boyle, D. D., a Member of the Society. Boston. 1840. pp. 31.

This Society was instituted on the 6th of April, 1724. The whole number of persons who have been members is 552. The capital of the Society, in 1816, was \$26,538 67. Thousands of poor persons have received aid from the institution. Various biographical notices of the most distinguished members of the Society are given, in an interesting manner, by Dr. Boyle.

An Address, delivered at the Centennial Celebration in Peterborough, N. H., October 24, 1839. By John Hopkins Morrison. Boston: Isaac R. Butts. 1839. pp. 99.

This pamphlet will well repay a perusal. It is full of curious matters of olden time, strikingly illustrative of the habits and manners of the first settlers of Peterborough. The author has gathered up his reminiscences with great diligence, and he records them in a very entertaining manner.

Physiology for Schools. By Reynell Coates, M. D., Vice-President of the Philadelphia Medical Society; Corresponding Member of the National Institution, Washington City, and the New York Lyceum of Natural History; Member of the Academy of Natural Sciences of Philadelphia, etc., etc. Philadelphia: Marshall, Williams & Butler. 1840. pp. 334.

The work is divided into sixteen chapters, and treats of the motion and growth of animate and inanimate things; of the individuality of organized beings, and the difference of life in living bodies; of the organization and functions of simple animals, apparently without special organs; of the necessity for a masticatory and digestive apparatus in complex animals; of the necessity for a special apparatus of motion—the muscular and osseous systems and their appendages; of the general divisions of the vascular system; of the functions of secretion, respiration, and nutrition; of the nervous system; of the surfaces of the body; of the skeleton and its appendages; of muscular stasis or equilibrium; of the great cavities of the body; of the mechanism of breathing; of digestion and the circulation; of the functions of the nerves and brain; and of temperaments and idiosyncrasy. “The first eight chapters present a broad view of general physiology, so far as the animal series is interested; and the remainder of the work explains the application of many of the principles therein contained to the special physiology of man.” The work contains fifty-seven plates or figures illustrative of the subjects to which they refer. Appended to the treatise are questions upon all its important thoughts referring to the paragraphs in which they are found; designed to be answered by the pupil. The work, though not a complete system of physiology, is well executed according to its design and purport.

Second Annual Report of the Board of Commissioners of Common Schools in Connecticut, together with the Second Annual Report of the Secretary of the Board. May, 1840. Published by order of the Legislature. Hartford: Case, Tiffany and Burnham. pp. 56.

A large amount of valuable information and of practical wisdom may be found in this small pamphlet. The intelligent and zealous Secretary of the Board of Commissioners, Henry Barnard, 2nd, Esq., describes the condition of the common schools of Connecticut, points out their defects and the appropriate remedies, and brings forward many considerations which will be equally important to the citizens of all the States.

Sixth Annual Report of the Young Ladies' Literary and Missionary Association of the New Hampton Female Seminary. Boston: Putnam & Hewes. 1840. pp. 84.

The Corresponding Secretary of this Association publishes annually, in the form of a pamphlet, an abstract of such communications as she may have received, together with such facts in relation to the Seminary as she may deem of interest. This pamphlet

contains the list of officers, an abstract of the Secretary's record, course of studies, obituary notices, letters from female missionaries and others, compositions in prose and poetry, etc. To the numerous members of the Association the pamphlet must be full of interest.

A Brief Inquiry into the Prospects of the Church of Christ, in connection with the Second Advent of our Lord Jesus Christ. By the Hon. and Rev. Gerard T. Noel, M. A. pp. 125.

Sermons on the Second Advent of the Lord Jesus Christ. By the Rev. Hugh M'Neile, M. A., Minister of St. Jude's Church, Liverpool. pp. 122.

Essays on the Advent and Kingdom of Christ, and the events connected therewith. By the Rev. J. W. Brooks, Clarboro' Retford, Author of *Elements of Prophetic Interpretation*. pp. 115.

Essays on the Millennium. By the Rev. Henry Woodward, M. A., formerly of Christ Church College, Oxford, Rector of Fethard in the Diocese of Cashel. pp. 25.

Prospects of the Jews; or a series of Popular Lectures on the Prophecies relative to the Jewish Nation. By the Rev. Hugh M'Neile, M. A., Minister of St. Jude's Church, Liverpool. pp. 135.

The above essays have all been re-published, during the present year, by Mr. Orrin Rogers, No. 67 South Second Street, Philadelphia. Under the title of "The Literalist," he proposes to reprint a series of treatises and essays which have appeared in England within a few years, on the Scripture prophecies; especially such as relate to the restoration of the Jews to their own land, the premillennial advent of our Lord Jesus Christ and his millennial kingdom. Some of the authors, particularly Mr. Noel and Mr. Woodward, are well known in this country by reputation, if not personally. Whatever proceeds from their pens must be interesting, whether we coincide or not with the conclusions to which they come. We commend all the essays to the individuals who are interested in these discussions. They will, doubtless, find matter to instruct and edify them. Those who do not agree with the views presented, may be glad to see with what arguments they are maintained.

Indian Captivities: being a collation of the most remarkable Narratives of Persons taken Captive by the North American Indians; or relations of those who, by desperate valor or stratagem, have effected the most surprising escapes from their cruel hands. To which are added Notes, Historical, Biographical, etc. By Samuel G. Drake. Boston. 1839. pp. 360.

Mr. Drake appears to be an indefatigable student in all which relates to the aborigines of our continent. His Book of the Indians displays great research and untiring industry. We regret that other writers, who make use of his labors, are not always careful to acknowledge their obligations to him. The present volume is full of interesting and apparently authentic accounts. The younger portion of the reading community, especially, will find ample and rich entertainment in these narratives for the long winter evenings.

Proceedings of the American Philosophical Society, August, September and October, 1840.

This pamphlet contains brief minutes of the doings of the Society, short abstracts of papers read, titles of new books given to the library, etc. Hon. Peter S. Duponceau, LL. D., is president, and though above eighty years of age, generally attends the meetings of the Society. Another volume of the Transactions, we should infer, is in the course of preparation for the press.

The American Almanac and Repository of Useful Knowledge, for the year 1841. Boston: David H. Williams, pp. 312.

This volume is the 12th from the commencement of the publication, and 2nd of the second series of ten volumes. Part I. relates to Calendar and Celestial Phenomena for

1841; Part II., miscellanies, as the opium-trade, slave-trade, emigration, navigation, etc., various statistical information in relation to the United States; meteorological information; individual States; British North America, Europe, Asia and Africa, foreign obituary, American obituary, chronicle of events. This volume, as its predecessors were, is crowded with valuable matter, well-condensed and arranged, and stated with great accuracy.

An Address, delivered in South Hadley, Ms., July 30, 1840, at the third Anniversary of the Mount Holyoke Female Seminary. By Mark Hopkins, D. D. Published by request of the Trustees. Northampton: John Metcalf. pp. 23.

We regret that we have not space for a quotation from this excellent Address of President Hopkins, nor even to describe some of the good things which it contains. We cordially commend it to all the lovers of sound Christian philosophy.

A Tribute to the Memory of the Rev. Wilbur Fisk, D. D. President of the Wesleyan University, Middletown, Ct. By the Rev. Prof. Whedon. New York. pp. 23.

An affectionate and warm hearted tribute to the memory of an able and very useful man, highly distinguished in his own denomination, and respected by all.

An Address, delivered at the Consecration of Harmony Grove Cemetery, Salem, Ms. By Daniel Appleton White. 1840. pp. 61.

This Address is written with Judge White's usual taste and elegance. It perfectly befitted the interesting occasion on which it was delivered.

A Genealogical Register of the Descendants, in the Male Line, of Robert Day of Hartford, Ct., who died in the year 1648. New Haven: Printed by William Storer, Jr. 1840.

This is a pamphlet of forty-four octavo pages, and contains many interesting and important genealogical facts in respect to the Day Family. It must have cost much labor and patience. We can sympathise with the Author, the Rev. George E. Day, recently ordained Pastor of the Congregational Church, Marlboro', Ms., in such an arduous task.

"Mention is first made of Robert Day in the colony records, as admitted to the freedom of Newtown, (now Cambridge), Ms. May 6, 1635. It is probable that he emigrated from England to this country some time in the year 1634. In June, 1636, he crossed the wilderness with the Rev. Mr. Hooker and a hundred others to Hartford, and remained there till his death in 1648." It is supposed that he emigrated from the eastern part of England, and that the Family of Day came originally from Wales. There have been nine generations of the Day Family in this country. President Day of Yale College and Judge Day of Hartford are of the sixth generation. The descendants of Robert Day in the male line are supposed to have been more than 2,000. In some of the branches, nearly every member has been a professor of religion. Seventeen of the name have been graduated at Yale College, one at Dartmouth, and one at Amherst. The average age of those who have been heads of families is sixty-one and a half. Col. Benjamin Day lived to be over ninety-seven years of age.

History of the American Revolution; with a preliminary view of the Character and Principles of the Colonists, and their Controversies with Great Britain. By S. F. Wilson, Esq. With additions, adapting it more particularly to the use of Schools. By the Rev. J. L. Blake, D. D., Author of various works on Education and general literature. Baltimore: N. Hickman. 1839. pp. 443.

This work is not an abstract or compilation from the larger histories. Mr. Wilson remarks, that he has diligently compared the received authorities, and has exercised his judgment freely in selecting and arranging the essential facts; and he thinks, that he has brought within the compass of a volume of convenient size for popular use, a

connected narrative of the Revolution, embracing all the principal events, foreign and domestic. From a cursory examination, the author, in our opinion, has happily succeeded in his object. The style is plain and forcible; the facts are judiciously selected and well condensed, and particular prominence is given, as should always be the case, not to the horrible details of battles, or to doubtful personal anecdotes, but to important civil occurrences, to the doings of Congress, and to incidents which revealed the pure and ardent patriotism which so generally animated all classes. About seventy pages of questions are appended.

QUARTERLY LIST

OF

ORDINATIONS AND INSTALLATIONS.

The following statistics of Ordinations, Installations, and Deaths of Clergymen, are as extensive and accurate as we can make them from the papers published by the different denominations of Christians to which we have access.

HENRY RICHARDSON, Cong. inst. pastor, Gilead and Shelburne, Maine, June 10, 1840.

JOSIAH HALLOWELL, Bap. ord. Evang. Patricktown Plantation, Me. Sept. 24.

S. JUDD, JR. Unit. ord. pastor, Augusta, Me. Oct. 1.

ELIAS BOND, Cong. ord. For. Miss. Hallowell, Me. Oct. 1.

JOSEPH R. MUNSELL, Cong. inst. pastor, Brewer, (East,) Me. Oct. 7.

J. M. HARRIS, Bap. ord. pastor, Kennebunk, Me. Oct. 16.

CHARLES G. PORTER, Bap. ord. Evang. Seabrook, Me. Oct. 22.

J. L. STONE, Unit. ord. pastor, Mansfield, Me. Oct. 28.

HANDEL G. NOTT, Bap. inst. pastor, Bath, Me. Oct.

ELIPHALET S. HOPKINS, Cong. inst. pastor, Rumford, Me. Nov.

JOSIAH T. HAWES, Cong. inst. pastor, New Sharon, Me. Nov. 4.

WILLIAM BRADFORD HOMER, Cong. ord. pastor, South Berwick, Me. Nov. 11.

JONAS FISK, Cong. ord. pastor, Salem, New Hampshire, Sept. 9, 1840.

H. A. KENDALL, Cong. ord. pastor, Dublin, N. H. Oct. 21.

DANIEL FRENCH, Cong. ord. Evang. Dublin, N. H. Oct. 21.

WILLIAM M. LOVEJOY, Bap. ord. pastor, Littleton, N. H. Oct.

GEORGE W. ADAMS, Cong. inst. pastor, Hillsborough, N. H. Oct. 21.

TIMOTHY G. BRAINERD, Pres. ord. pastor, Londonderry, N. H. Nov.

JOHN B. PRATT, Epis. ord. priest, Guilford, Vermont, Oct. 16, 1840.

JOHN THEODORE SABINE, Epis. ord. priest, Manchester, Vt. Oct. 16.

FRANCIS C. WOODWORTH, Cong. ord. pastor, Fair Haven, Vt. Oct. 23.

ORVILLE G. WHEELER, Cong. ord. pastor, South Hero, Vt. Nov. 5.

C. D. NOBLE, Cong. inst. pastor, Springfield, Vt. Nov. 25.

JAMES BATES, Cong. inst. pastor, Granby, Massachusetts, April 29, 1840.

WILLIAM WITHINGTON, Epis. ord. priest, Clapville, Ms. Sept. 16.

SAMUEL H. MERRILL, Cong. inst. pastor, Amesbury, Ms. Sept. 16.

FREDERICK WADLEIGH, Epis. ord. priest, Ipswich, Ms. Sept. 25.

WILLIAM LEVERETT, Bap. inst. pastor, Cambridge, (East,) Ms. Oct. 4.

THOMAS P. FIELD, Cong. ord. pastor, Danvers, (South,) Ms. Oct. 8.

JOHN W. PIERCE, Cong. ord. Evang. Sutton, Ms. Oct. 20.

NATHANIEL RICHARDSON, Cong. inst. pastor, Northfield, Ms. Oct. 21.

JAMES C. BRYANT, Cong. inst. pastor, Littleton, Ms. Oct. 23.

THOMAS RIGGS, Cong. inst. pastor, Barnstable, (West,) Ms. Oct. 23.

WILLIAM PAGE, Cong. ord. Evang. Dracut, Ms. Nov. 4.

HENRY EDIY, Cong. inst. pastor, Stoughton, Ms. Nov. 4.

FREDERICK JONES, Cong. inst. pastor, Barnardston, Ms. Nov. 4.

GEORGE MOORE, Unit. ord. Evang. Concord, Ms. Nov. 4.

EBEN. P. ROGERS, Cong. ord. pastor, Springfield, (Chickopee Falls,) Ms. Nov. 4.

NATHANIEL S. FOLSOM, Unit. inst. pastor, Haverhill, Ms. Nov. 7.

AUSTIN CARY, Cong. ord. pastor, Sunderland, Ms. Nov. 11.

JOHN PIKE, Cong. inst. pastor, Rowley, Ms. Nov. 11.

ISAAC BROWN, Cong. ord. pastor, Gloucester, Ms. Nov. 11.

CHARLES W. FLANDERS, Bap. ord. pastor, Beverly, Ms. Nov. 11.

JOHN WOART, Epis. instituted Rector, Boston, Ms. Nov. 29.

THORNDIKE C. JAMESON, Bap. ord. pastor, Providence, Rhode Island, Nov. 4, 1840.

JOHN E. RISLEY, Bap. ord. pastor, Smithfield, R. I. Nov. 11.

SAMUEL DAY, Cong. inst. pastor, Wolcottville, Connecticut, Sept. 23, 1840.

ANDREW SHARPE, Cong. ord. pastor, Willimantic, Ct. Sept. 23.

ELISHA CUSHMAN, Bap. ord. pastor, Willington, Ct. Sept. 30.

ISAAC H. TUTTLE, Epis. ord. priest, Bethlem, Ct. Oct. 13.

GEORGE S. GORDON, Epis. ord. priest, New Preston, Ct. Oct. 19.

JOSEPH P. THOMSON, Cong. ord. pastor, New Haven, Ct. Oct. 23.

COLEY C. MITCHELL, Cong. ord. For. Miss. Groton, Ct. Nov. 3.

DAVID B. COE, Cong. ord. pastor, Milford, Ct. Nov. 14.

ANSON SMITH, Cong. ord. pastor, Orange, Ct. Nov. 25.

JOSEPH S. LORD, Pres. inst. pastor, Borodino, New York, April 21, 1840.

CYRUS HUDSON, Pres. inst. pastor, Mt. Morris, N. Y. Sept. 10.

SAMUEL M. HOPKINS, Pres. ord. pastor, Painted Post, N. Y. Sept. 23.

DANIEL C. HOPKINS, Pres. inst. pastor, Mentz, N. Y. Sept. 24.

A. C. MALLORY, Bap. ord. pastor, Wayne, N. Y. Sept. 30.

JAMES PETRIE, Pres. ord. pastor, Liberty, N. Y. Sept. 30.

SIDNEY BRYANT, Pres. ord. pastor, Nassau, (West) N. Y. Oct.

WILLIAM B. WARDEN, Pres. ord. pastor, Dresden, N. Y. Oct. 6.

JOSIAH LEONARD, Pres. ord. pastor, Mexico, N. Y. Oct. 14.

J. O. CHOULES, Bap. inst. pastor, New York, N. Y. Oct. 26.

SAMUEL A. RAWSON, Pres. ord. pastor, Union Corners, N. Y. Oct. 28.

HERMAN L. VAIL, Pres. inst. pastor, Seneca Falls, N. Y. Oct. 28.

J. H. SYMMES, Pres. inst. pastor, Lansingburgh, N. Y. Nov.

OLIVER W. NORTON, Pres. ord. pastor, Castle, N. Y. Nov. 10.

ANTHONY ELMENDORF, Ref. Dutch ord. pastor, Hurley, N. Y. Nov. 10.

JOHN B. ALLIGER, Ref. Dutch ord. pastor, Clove, N. Y. Nov. 11.

A. H. BISHOP, Ref. Dutch ord. pastor, Astoria, N. Y. Nov. 10.

JOHN N. BOYD, Pres. ord. pastor, Hempstead, N. Y. Nov. 15.

JAMES WALKER, Bap. ord. pastor, Albany, N. Y. Nov. 15.

ROBERT BAIRD, Pres. ord. pastor, Barre, N. Y. Nov. 10.

DANIEL BROWN, Pres. inst. pastor, New York, N. Y. Nov. 13.

WILLIAM WHITAKER, Cong. ord. pastor, New York, N. Y. Nov. 25.

SAMUEL M. WOOD, Cong. ord. pastor, Madrid, N. Y. Dec. 9.

JAMES B. HARDENBURGH, D. D. Ref. Dutch inst. pastor, New York, N. Y. Dec. 13.

PETER GORDON, Pres. inst. pastor, New York, N. Y. Dec. 18.

ORREN K. CANFIELD, Pres. ord. Evang. Trenton, New Jersey, Oct. 7, 1840.

PETER SNYDER, Pres. ord. Evang. Whippany, N. J. Oct. 12.

RUFUS TAYLOR, Pres. ord. pastor, Shrewsbury, N. J. Nov. 10.

JONATHAN P. ALWARD, Pres. ord. For. Miss. Baskenridge, N. J. Nov. 12.

DAVID MAGEE, Pres. inst. pastor, Succasunna Plains, N. J. Nov. 17.

GEORGE SCHENCK, Ref. Dutch ord. pastor, Bedminster, N. J. Dec. 29.

ROBERT VAN AMBURG, Ref. Dutch ord. pastor, Lebanonville, N. J. Dec. 30.

MOSES THACHER, Cong. inst. pastor, Wysox, Pennsylvania, April 29, 1840.

J. W. GLESSNER, German Ref. inst. pastor, Lancaster, Pa. July 26.

DANIEL HIGBIE, Pres. ord. pastor, Mt. Pleasant, Pa. Sept. 23.

REUBEN E. TAYLOR, Pres. ord. pastor, Carbondale, Pa. Sept. 24.

GEORGE F. McEWEN, Pres. ord. Evang. Montrose, Pa. Sept. 24.

JOSHUA PHELPS. JR. Pres. ord. Evang. Philadelphia, Pa. Oct. 11.

SAMUEL M. COOPER, Pres. ord. pastor, Nittany Valley, Pa. Oct. 15.

WILLIAM LOURIDGE, Pres. inst. Evang. Philadelphia, Pa. Nov. 17.

SAMUEL WILSON, Pres. inst. pastor, Dunlap's Creek, Pa. Nov. 17.

WILLIAM WYLIE McLAIN, Pres. ord. Evang. Dunlap's Creek, Pa. Nov. 18.

ALFRED NEVINS, Pres. ord. pastor, Cedar Grove, Pa. Dec. 1.

ROBERT B. CLAXTON, Epis. ord. priest, Philadelphia, Pa. Dec. 6.

THOMAS L. JANEWAY, Pres. inst. pastor, Penn Township, Pa. Dec. 8.

WILLIAM WRIGHT, Pres. ord. pastor, Manayunk, Pa. Dec. 29.

JAMES A. BUCK, Epis. ord. priest, Baltimore, Maryland, Sept. 20, 1840.

JOHN WATTS, Pres. ord. Evang. Baltimore, Md. Oct. 19.

HENRY W. DODGE, Bap. ord. pastor, Washington, District of Columbia, Oct. 25, 1840.

CHARLES RICH, Pres. ord. pastor, Washington, D. C. Nov. 30.

G. W. LATHAM, Bap. ord. Evang. Jefferson, Virginia, Oct. 22, 1840.

JOSEPH PRITCHARD, Bap. ord. pastor, Charlotte, North Carolina, Oct. 6, 1840.

WILLIAM A. SCOTT, Pres. inst. pastor, Tuscaloosa, Alabama, Oct. 18, 1840.

JOHN L. WALLER, Bap. ord. Evang. Louisville, Kentucky, Nov. 4, 1840.

J. W. WILLIAMS, Bap. ord. pastor, Royalton, Ohio, Sept. 22, 1840.

WILLIAM DAY, ord. pastor, Cleveland, O. Sept. 29.

GEORGE WELLS, Pres. ord. pastor, Circleville, O. Oct. 9.

D. W. TOLFORD, Epis. ord. priest, Dover, O. Dec. 11.

COLIN McKINNEY, Pres. ord. pastor, Indianapolis, Indiana, Nov. 21, 1840.

NEHEMIAH COBB, Pres. ord. Evang. Mt. Morris, Michigan, Sept. 23, 1840.

Whole number in the above list, 115.

SUMMARY.

		STATES.	
Ordinations.....	80		
Installations.....	34		
Institution.....	1	Maine.....	12
Total.....	115	New Hampshire.....	6
		Vermont.....	5
		Massachusetts.....	21
		Rhode Island.....	2
		Connecticut.....	9
		New York.....	25
		New Jersey.....	7
		Pennsylvania.....	14
		Maryland.....	2
		Dist. of Columbia.....	2
		Virginia.....	1
		North Carolina.....	1
		Alabama.....	1
		Kentucky.....	1
		Ohio.....	4
		Indiana.....	1
		Michigan.....	1
		Total.....	115
		DATES.	
Congregational.....	86	1840. April.....	3
Presbyterian.....	89	June.....	1
Episcopalian.....	10	July.....	1
Baptist.....	18	September.....	20
Ref. Dutch.....	6	October.....	39
German Ref.....	1	November.....	41
Unitarian.....	4	December.....	10
Not specified.....	1		
Total.....	115	Total.....	115

QUARTERLY LIST

OF

DEATHS OF CLERGYMEN.

D. E. BURBANK, et. 27, Bap. Winthrop, Maine, Oct. 26, 1840.

HORACE B. CHAPIN, et. 48, Cong. Lewiston Falls, Me. Oct. 28.

OBED WILSON, et. 62, Meth. Skowhegan, Me. Nov.

PERLY HOWE, et. 78, Unit. Surry, New Hampshire, Nov. 1840.

DANIEL MATTISON, Bap. Merideth, N. H. Nov. 3.

ANDREW STEVENS, et. 75, Meth. Barnard, Vermont, Oct. 12, 1840.

ROBERT E. NORTHAM, et. 28, Epis. Portsmouth, Rhode Island, Nov. 7, 1840.

JAMES KENT, Cong. Trumbull, Connecticut, Sept. 9, 1840.

WHITFIELD COWLES, et. 76, Cong. Granby, (East) Ct. Nov. 19.

PETER WILLIAMS, et. 54, Epis. New York, N. Y. Oct. 18, 1840.

ELIAS W. CRANE, Pres. Jamaica, N. Y. Nov. 10.

ADAM M. LECKNER, et. 35, Ger. Ref. Lockport, N. Y. Nov. 27.

WILLIAM W. LODER, et. 67, Meth. Hacketts Town, New Jersey, Oct. 1, 1840.

ABRAHAM BROWN, Elizabethan, N. J. Oct. 15.

JOHN B. CRAWFORD, et. 26, Ref. Dutch, Middletown, N. J. Oct.

GEORGE WALLING, et. 25, Bap. Patterson, N. J. Nov. 9.

BENJAMIN BENSON, et. 33, Meth. Cambridge, Maryland, Oct. 9, 1840.

NELSON REED, et. 82, Meth. Baltimore, Md. Oct. 20.

ZACHARIAH MEAD, et. 38, Epis. Richmond, Virginia, Nov. 27, 1840.

CHRISTIAN G. HILL, et. 50, Meth. South Carolina, Oct. 11, 1840.

DAVE J. CAMPELL, et. 46, Epis. Black Oak, S. C. Nov. 10.

ANDREW BARR, Pres. Mobile, Alabama, July 1, 1840.

DUNCAN S. McCORMICK, et. 88, Epis. Pike Co. Al. Sept. 9, 1840.

JOHN FRENCH, et. 74, Meth. Clark, Al.

LUCIUS F. CLARK, et. 40, Pres. Knoxville, Tennessee, Aug. 25, 1840.

WILLIAM B. RICE, Pres. Carrollton, Kentucky, Sept. 15, 1840.

ELIHU W. BALDWIN, D. D. et. 51, Pres. Crawfordville, Indiana, Oct. 15, 1840.

ALEXANDER ERVINE, et. 42, Meth. Ogle Co. Illinois, Sept. 1, 1840.

JOHN J. RICE, et. 36, Pres. Quincy, Florida Ter. Sept. 19, 1840.

Whole number in the above list, 29.

SUMMARY.

		STATES.	
AGES.			
From 20 to 30.....	4	Maine.....	3
30 40.....	6	New Hampshire.....	2
40 50.....	4	Vermont.....	1
50 60.....	2	Rhode Island.....	1
60 70.....	2	Connecticut.....	2
70 80.....	4	New York.....	3
80 90.....	1	New Jersey.....	4
Not specified.....	6	Maryland.....	2
Total.....	29	Virginia.....	1
		South Carolina.....	2
		Alabama.....	3
		Tennessee.....	1
		Kentucky.....	1
		Indiana.....	1
		Illinois.....	1
		Florida Ter.....	1
		Total.....	29
		DATES.	
Congregational.....	3	1840. July.....	1
Presbyterian.....	6	August.....	1
Episcopalian.....	5	September.....	5
Baptist.....	3	October.....	11
Methodist.....	8	November.....	10
German Ref.....	1	Not specified.....	1
Dutch Ref.....	1		
Unitarian.....	1		
Not specified.....	1		
Total.....	29	Total.....	29

JOURNAL
OF
THE AMERICAN EDUCATION SOCIETY.

FEBRUARY, 1841.

REVIVALS OF RELIGION IN WILLIAMS COLLEGE.

Williams College, Dec. 2, 1840.

DR. COGSWELL,

DEAR SIR,—You have requested some account of religious revivals in this College. With this request I propose now to comply. Permit me to say, however, that I prefer to present a condensed view of the religious history of the College, rather than a history of revivals specifically. Regarding the subject in this point of view, we shall be led to extend our inquiries a little into causes and consequences, to give a more connected view of the progress of things, and as morals and religion are intimately connected, we may take occasion to speak in relation to college morals, and state some facts, which it concerns the public to be aware of, at least those who take any interest in institutions of this kind.

As the College dates its origin at a period no more remote than the latter part of the last century, we are able, fortunately, to go back to the very beginnings of its history. The period above alluded to, it is well known, was one of high political excitement; indeed we may say of uncommon agitation in the moral elements generally. The late venerable president, Dr. Griffin, used to regard the year 1792 as an epoch, characterized by events of sufficient magnitude in their moral and religious bearings, to constitute it the commencement of a new era. It was at this period that the first scene opened, in the great drama of revolutions, of which Europe was the theatre, during a quarter of a century. It was at or about the same time, that religious awakenings began to make their appearance extensively in this country. In the days of Whitefield, Edwards, and the Tennents, before the Revolution, it had been sufficiently proved, that the genius of our national character, and the spirit of our institutions, were decidedly favorable to those modes of divine operation, which characterized the progress of Christianity at its first outset; in connection with which masses of men were actuated and swayed as if by a common impulse. During the progress of the Revolutionary war, public attention was occupied. Any generally excited state of feeling on other subjects was not to have been anticipated, while the issue of that event was still pending. With the coming of peace, however, and the introduction of political changes, decidedly favorable to freedom of inquiry, it was natural to expect, that a community, religiously inclined and rendered familiar by former experience with revival scenes, would hope, look and labor for their recurrence. The propagation of religious doctrine with its appropriate concomitant and result, religious feeling, stands more intimately connected, probably, than most suppose, with the state of things politically. Freedom of thought and freedom of action are conditions quite necessary to the unrestrained operation of religious motives. Where no trammels, in these respects, exist, there will be found a soil, congenial to the growth of deep religious feeling, and the quick propagation of religious impulses;

congenial, in other words, to the production of those phenomena, which have been known under the name of religious awakenings or revivals of religion. In view of the statement just made, it is hardly necessary to remark, that the Revolution, absorbing all other topics and causes of excitement into itself, as it did, temporarily, and resulting, of course, in a transient paralysis of religious feeling, was, nevertheless, highly favorable to the interests of religion, in its results. Freedom to think, speak and act are all that Christianity has ever claimed, and to whatever extent these privileges may have been, previously, curtailed, they came now to be enjoyed without molestation or dispute. It must be observed, however, that whilst religion obtained a decided advantage, a wide door was opened, at the same time, to licentiousness; and whilst the friends of truth stood ready to prosecute a vigorous campaign, its opposers had obtained vantage ground equally high. Neither constitutional nor religious liberty had any right to restrict anti-Christian influence by any other than moral means; hence organized opposition to Christianity appeared, if not in its most subtle and specious guise, at least with an unmasked effrontery never before witnessed. Of the causes which led to this organized and strong assault, that above adverted to was but a single, and comparatively inconsiderable one. America felt herself identified with the cause of freedom, and sympathizing deeply, as she did, with the French people, now asserting their rights and seconding, apparently, the motion first made on this side the water, in her youth and enthusiasm, it is not to be wondered, that she extended her sympathy beyond mere matters of liberty, to those of faith. Washington came out and said, "Wonderful people!" Admiration of course was lawful. France attracted the eyes of mankind. Her reputation for valor gave eclat to whatever she originated, and French principles soon came to be as fashionable as French manners.

A less brief statement than that now made, would not be sufficient to render a satisfactory account, of the condition of things, morally and religiously, which existed in our country, for many years after the opening of the French Revolution. And here we make a remark, constant exemplifications of which we shall have occasion to notice, viz: that our institutions of learning are only society in miniature. For, although, to some extent, factitious standards both of morals and opinion may be set up in them, peculiar to themselves, yet in their general features, they bear the mould and impress of the community of which they are, in fact, only successive emanations. The prevailing tone of morality and modes of thinking, prevalent in the town or neighborhood where the mind has acquired the rudiments of learning—received, as the phrase is, a common school education—insensibly educate both the head and the heart, particularly the latter.

Assuming the facts and principles above stated, we shall be at no loss to account for the general prevalence of infidel sentiments, in an institution founded, as this was, at a period when the infidel philosophy was popular, and when time had not as yet given opportunity to trace it out and observe it in its tendencies and results. Williams College received its charter in the year 1793; and appears to have been tinctured, at the very outset, with the prevailing spirit and principles of the times. The first few years of its history present a very interesting and instructive example of the manner in which religion, repressed by various causes and reduced to a very low ebb, struggles and makes its way forward in the midst of opposition. The history of this period furnishes convincing proof, that the institution, whatever its original design may have been, was intended, in the economy of God, to subserve a religious end. The influence of prevailing skepticism, and general laxness of morals, received a check, from a few persons of decided religious character, who took a bold stand in favor of Christianity, and decidedly advocated its principles. This they did, not so much by public discussion as by private example, and a determined and faithful use of the prescribed means of religious influence.

The moral and religious state of the institution, at this period, will be best understood, from the testimony of those who were then connected with it. A member of the first Freshman class, now a venerable clergyman in the State of Vermont, has furnished the following statement.

"Respecting the religious state of things in college, during my residence in it, I have no very favorable account to give. It was the time of the French Revolution, which was at that time very popular, with almost all the inmates of college, and with almost all people in that part of the country. French liberty and French philosophy poured in upon us like a flood; and seemed to sweep almost every thing serious before it. Not that I believe, or ever did believe, that the greatest part of the students were, in theory, settled infidels; but I did fear, at that time, and now as much fear, that a number of talented young men, of the several classes, did fix down on those infidel principles from which they never afterwards were recovered. Some, however, who thus made Volney their oracle, and openly professed it, have renounced it since and become pious and useful men. But French principles at college had a commanding influence and bore the multitude onward in its course. The influence was so great, that it was very unpopular for a sinner to be convicted of sin, or be converted or say or do any thing on the subject of experimental piety. There were two or three old professors of religion, whom the wicked very rarely treated with indignity; but the moment a sinner began to have serious thoughts, the wicked would load him with ridicule and shocking abuse. This spirit ran so high, that none dare manifest seriousness only those whom God had truly made serious. Respecting the morals of college, some infidels were moral men according to the common acceptation of that term, but, as a general rule, the college suffered about as much in morals, as it did in the theory of religion. Comparatively with colleges, now in New England, I think we were quite immoral.

"Notwithstanding this state of things, there was a redeeming spirit in the college as long as I was a member of the institution. There was some solid active piety, in a few, which remained unmoved. The number of professors of religion were very few; but one in my class, at that time, who belonged to any church—none in the higher classes. The classes which entered, afterwards, were larger and contained several professors of religion, one or two instances of decided piety. This spirit of piety, though limited to a small number, had an enlightening and restraining influence on many, at times, beyond what is easily imagined, so that it gave comfort and hope. About three or four were deeply convicted or hopefully converted while I was a member of college. Others have informed me, since, that they received impressions then, which were never effaced from their minds until they found the salvation of the Lord."

After speaking of a weekly conference, generally though not uniformly sustained, the writer proceeds to make the following interesting statement: "But that which in my judgment, had the most influence of all things, under God, was a prayer meeting, every evening in the week, at the ringing of the 9 o'clock bell. One of the students opened his room for that prayer meeting. The meeting was much in the form of our usual family prayer. We read the Scriptures, commented on the truth, exhorted one another, and closed by prayer. Our number hardly ever exceeded 12; sometimes 9 or 10, commonly 6, 7, or 8. We usually spent 12 or 14 minutes in those meetings, at a time. All were invited to come who wished. Some non-professors came; some of them would come for a while, and then retire for a season, and then others would come. This meeting was sustained, uniformly, for four years during my whole college life, and I believe will be remembered with joy by some in another world. Those evening meetings were solemn, and sometimes soul-refreshing, and they constituted a rendezvous for any serious mind in college. As wicked as we were at that time, I do not recollect of a single insult on the room, during the time of our devotions, or where we held those prayer meetings during the space of four years. The ground, during the time of our worship, seemed, in the view of all, to be sacred ground, which was a wonder to all thus associated, and to me is a wonder now." Notwithstanding the darkness of the period, the writer adds, "I have always been glad that I was there at the time I was, and still hold the scenes which there passed in sweet remembrance."

The above extract needs no comment. In a time of prevailing, and even persecuting opposition to religion, to maintain a meeting, every evening during four years, of such power and interest as to call in, not only Christians but professedly impenitent persons, (the latter class, it would seem, sometimes

constituting a majority,) indicates not only great practical wisdom, in relation to the most efficient mode of combatting infidelity, but an integrity of purpose and maturity of Christian character, which we find few examples of, among young men placed in such circumstances. Need we wonder that God showed his favorable regard toward such a spirit, by granting convictions and conversions in connection with the exercise of it. Nor should it be thought strange that infidelity, which has always found a more unanswerable argument in the humble breathings of prayer than in mere logical discussion, however favorable to the conviction of the intellect, should gradually have waned and gone out. This result took place about the year 1800. Not that there were no infidels in college after that time; but it lost its effrontery, and found no longer an advocacy in knots of young men, as before, but in individuals, each one, of course, believing as he pleased, and taking his own way to express his sentiments. This change was brought about, it ought to be observed, not as the result of local influences, merely, but, in part also, from a change in public sentiment generally. The spurious nature of French liberty and French morality began to be strongly suspected at a very early date by the sages of the Revolution, whose opinions gave tone to public sentiment, in all such matters. As the tendencies of things were more fully developed by time, and the Utopian nature of those schemes, which presented themselves as a substitute for Christianity, began to be seen, in the baleful practical working of them, prudent men, who had been captivated by the novelty and apparent liberality of the system, and who had, perhaps, always more than half doubted the soundness of its first principles, lost their confidence in it, and became confirmed in the conviction, that the religion of the Bible, so far from being antiquated, and having lost its adaptation to the human mind, was really divine in its origin—the firmest basis of rational liberty, as well as the strongest safeguard of public virtue. Particularly was this result realized, in that political party which claimed Washington as its head. The Jacobins, as they were then termed, maintained, as was to have been expected, their radical principles longer, but these principles seem not to have prevailed very extensively here.

In connection with a general and gradually extending change in public sentiment, the influence of a more specific cause began, about this time, to be felt upon the college. Extensive revivals of religion had made their appearance, in Connecticut and in some parts of this State. Young men, to a greater or less extent, affected by these revivals, came to the institution, advocates and some of them professors of Christianity. It would seem, however, that having now less to contend with, a less strict watch was maintained, so that those moral evils, which have been before spoken of, as having crept in, early, were not essentially checked. These evils were profanity, card playing and gambling, evils fashionable, at that time, in the community, to a much greater extent than now, certainly among the higher classes. Intemperance also prevailed. Occasional intoxication and drinking circles at rooms, which, in some lamentable instances, paved the way to habits of confirmed intemperance. In some, at least, of the practices above specified, professors of religion mingled. This gave countenance to others, and emboldened them to proceed to still greater lengths. The influence of religion, as such, at this period, was not considerable. As a general thing, “the wise and the foolish slumbered together.” College authority was, of course, maintained with difficulty. “There was a constant succession of low tricks,” and at times organized opposition to the laws.

The greatest darkness precedes the dawn, it is sometimes said; such was the case now. A brighter day was approaching, which changed, to a considerable extent, the moral aspect of things in college. Allusion has been made, already, to the fact that religious revivals had begun to make their appearance in various parts of the land. Breaking out first in the south part of this county and in the borders of Connecticut, under the ministration of Dr. Hyde, Dr. Griffin and others, they came soon to attract the attention of the churches generally. Rev. Mr. Swift, the clergyman of Williamstown at that time, “was strongly impressed with the belief that he should live to see a revival under his ministrations.” In the year 1805, this blessing began to be realized. “It commenced in the spring of that year, and was great through the summer.” Pro-

fessors of religion in college were aroused. Upon the impenitent, however, little impression was made, except in the way of exciting opposition to the work. So far from having gained an influence over them, by mingling in their vain and sinful practices, those with whom they had thus mingled, were found ready "to turn and rend them," when any direct effort was made to bring about a change in the existing state of things. A few, however, whose light, it would seem, had shone in the darkest period, were unable to refrain from exertion. Among these, repeated mention has been made to me, by those who were conversant with the times, of a young man by the name of Bailey (Algernon Sidney.) He appears to have been a terror to the wicked, both in town and college, inasmuch that attempts were set on foot to mob him. He was mighty in prayer. On one occasion, we are told, when the wicked were lying in wait for him with a view to offer indignity and violence to his person, that "several of them were brought suddenly under convictions of sin." This young man, with a few others, set up a meeting in the summer of 1805, at a distance from college; it not being deemed prudent to meet for such a purpose in the college buildings, "as at that period we could hardly have held a prayer meeting in college without ridicule and interruption." This meeting was somewhat secret. Numbers, however, rallied around the standard, and the meeting filled up, though the house was a considerable way off, (near the bridge over the Hoosic on the road which leads to Bennington.) "This was a blessed meeting," says one who was a member of it, "and there I have always thought the revival began." About the same time, another meeting was set up, also private, and out of college, probably for the same reason.

In the fall of 1805, the accession to college was favorable to religious influence. Samuel J. Mills, of whom something will be said further on, and James Richards, were members of this class. The standard of religion was elevated. Christians walked more consistently, and of course were more respected. Opposition became less virulent and meetings began to be held in college, at a tutor's room. The revival, meanwhile, continued in town, interrupted partially by the inclement weather of the winter, but in the spring it broke out again afresh "and was great through the summer of that year." In college God seemed to hold his people off. The struggle had now been protracted "amidst much contention" for nearly a year and a half, and yet, at most, but here and there a mercy drop had fallen. In those days, however, revivals were regarded as great events, of infinite moment. Years of toil were not thought a great sacrifice to secure the enjoyment of them. We are to remember, too, that during all this period, Christians were becoming matured in their religious experience. "The trial of their faith worked patience" and a sense of their dependence on the divine sovereignty. Hence the revival which followed was marked by some traits, of a peculiar character, as we shall see in the sequel.

It was not until the summer term of 1806, that the work became deep and general in college. It was now that conversions began to be multiplied, it would seem somewhat early in the term. Says Mills, in his diary under date of June 26th—"Attended conference this evening, composed principally of the Freshman class. A very good meeting—many very solemn—It was very evident God was striving with some of his disobedient creatures." We may remark here, that revivals of religion in college, often spend their strength mainly on particular classes, whilst others remain comparatively or not at all affected. In the present instance the Freshman class shared most extensively in the work. The higher classes, however, owned its power. Under date of Aug. 1st, we hear Gordon Hall, of the Sophomore class, mourning over his dark prospects and lost estate, acknowledging himself to be "in the gall of bitterness, and under the bonds of iniquity," and yet rejoicing in the glorious work which was then going on. The conversion of this single individual, we may safely say, was worth shaking the college to its centre. It pleased a sovereign God also, just on the eve of commencement, to arrest the attention of a member of the graduating class, who for a series of years afterwards, was made extensively instrumental in promoting a spirit of revivals in the college, and to whose recollections the writer is indebted for several important particulars, both in reference to this and subsequent periods.

One conversant with the scenes just described, and a member of the prayer meeting above alluded to, speaks of the effects of this revival as decided and happy upon the state of things in college generally. "Some in all the classes shared in it. It brought religion into the ascendant. The institution of the Theological Society was one of the fruits of it, and I have no doubt it was directly concerned in bringing out and maturing the foreign mission spirit." The truth couched in the last clause of this extract is one of deep interest. Weighing the importance of events by their consequences, we shall be led to regard the revival of 1806 as of interest, more from the development of the spirit there alluded to than from the worth of individual souls, brought to a saving acquaintance with the Redeemer, through the agency of it. The long protracted struggle which gave this revival birth, seemed to indicate that God intended to bring out of it something more than temporary results. Painful travail in the church as a general thing precedes her brightest deliverances. Great throes go before great movements which rock the foundations of public sentiment and practice, and go to settle things on a new basis. Aged Christians have told me, "that they never knew before nor since such a wrestling spirit as that which prevailed at this time. The prayers of Bailey and some others, seem to have struck, with a kind of wonder, those who had been conversant, only with the ordinary state of things, which prevailed in the churches. This spirit of prayer was expansive; it embraced a wider sphere than that circumscribed by the walls of college. The world, with its dark and dying population, presented its claims. A deep-toned sympathy for millions of the human race, deprived by sinful sloth and griping penury of gospel offers and gospel hopes, was kindled and fostered in these little bethels. Here indeed this spirit was fanned into a flame which so soon after enlightened the American church into a knowledge not only of the wants and woes of heathenism but of her duty in reference to it.

That quick and tender conscience in reference to gospel precepts, as absolutely, imperatively, and at the present time binding, which is wont to be excited where the Spirit of God moves with power, fixed, now, with peculiar strength on the dying command of Christ, "Go ye into all the world and preach the gospel to every creature." Where there is obedient will, the eye will naturally be arrested by those commands which apply most appropriately to the circumstances of the individual. From this fact, in part, we may account for it, that young men, setting before themselves as the object of life, the furtherance of Christianity, should have had their attention arrested by such precepts as that above quoted. Other young men, however, had been similarly situated, outwardly, and had had the same precepts before them. It is reasonable to conclude, therefore, that there was a simultaneous movement upon several minds, by one and the same Spirit. I would not say, a special movement, not special, at least, in any other sense than this, that things were now viewed, as they were, lucidly and clearly, being seen in the concentrated light of that spiritual atmosphere, which gathered around the praying part of college, during the long protracted struggle which preceded the awakening. Samuel J. Mills, before noticed as joining the Freshman class of 1806, was at this time a somewhat mature Christian, having been the subject of an awakening in 1801. Characterized in his early religious experience by convictions of uncommon pungency and strength, he became a radically serious person and brought on with him a more than common weight of religious feeling and influence. In the spirit which was falling upon the institution he participated largely, and seems to have been among the first, whose mind was deeply wrought upon, in reference to his duty personally to the heathen. "He reflected long and prayed much," says his biographer, "before he disclosed his views; and when he determined to unburthen his mind, by conversing with two or three of his fellow-students, it was in a manner which deserves to be related. He led them out into a meadow, at a distance from the college, to a retirement, probably familiar to himself, though little exposed to observation, or liable to be approached, where, by the side of a large stack of hay, he devoted the day to prayer and fasting and familiar conversation on this new and interesting theme; when, much to his surprise and gratification, he found that the Spirit of God had been

enkindling in their bosoms the flame which had been so long burning in his own. The reader will not be surprised to learn, that this endeared retreat was often made solemn by the presence and hallowed by the piety of those dear young men. It was to this consecrated spot, they repaired to cherish the high-born influence and dedicate themselves renewedly to Christ in this blessed cause; to spend many a precious day in humiliation, fasting and prayer, and there to offer to a present God those early and fervent supplications to which may be traced the institution of foreign missions in the new world." I have taken some pains to trace out this story about the hay-stack, but the place seems at present to be veiled in mystery.

So high and exalting an object, commending itself to youthful enthusiasm as well as Christian philanthropy, might well have been expected to elicit strong feeling; and it would seem that measures were immediately set on foot, which proved that the idea of evangelizing the world was not a speculative chimera, a beautiful fancy of young poets, made to exercise the invention or furnish food for philosophical reverie. It did not rank among the day dreams and frenzied theories of the ancients, in reference to a golden age about to dawn; but was, evidently, something which the youthful originators intended, with all possible despatch, to put to the rigid and solemn test of practice. It was proposed that the students of Williams College should constitute a Missionary Board, and although the declaration of Christ and the law of Christian charity, equally recognized the world as the field, yet it was deemed that the heathen of our own continent had a local and paramount claim. It was proposed therefore that the pioneers should furnish themselves with knapsacks and guns sufficient to kill game for their subsistence and march westward into the wilderness. Does the reader think this enthusiasm? What could be done—the Foreign Missionary Society was not yet formed; the church was slumbering over the woes of the heathen and there must be some outlet for their benevolence. "Remember," says Hall, "that there is a dead love, a dead sympathy, a dead compassion, as well as a dead faith—being without works." Such a sympathy had been common the church, and needed no outlet. But an active sympathy could not be restrained. The Foreign Missionary Society, to be sure, sprung into being shortly after, but had that institution not been originated, this feeling would have found vent. "I tell you," says Christ, "if these should hold their peace the stones would cry out." In a letter to Hall, Mills says, "I wish we could break out upon the heathen like the Irish rebellion, forty thousand strong."

From the scenes, which transpired here in the years 1805 and 6, an influence spread not only to the remotest east, where the bones of Hall and Richards were laid, but also to the remotest west. It deserves to be mentioned, that it was one of the converts in this revival, who afterwards picked up and fostered Henry Obookiah. God seems to have directed this heathen youth to a point where he knew that his path would be crossed by a ray of the Missionary light. From this beginning emanated the Sandwich Islands Mission which has been the theatre within a few years past of such miracles of grace.

In speaking of the origin of the revival, I have already adverted to the labors of the Rev. Mr. Swift. "God blessed his labors as the means of incalculable good," and early in the succeeding year called him to rest from them. And here it will be doing no more than justice to mention the name of another individual, "who for a long time exerted a great influence in college." This was deacon Stratton. He used to hold conference meetings in college which the students were fond of attending. Those who were here, in the dark days of French infidelity, have told me, that when the ungodly saw old deacon Stratton coming, they would take their hats and go into the conference to hear him pray and exhort. If I may be pardoned in the expression, he seems to have been *in a good sense of the word* a new measure man of that day. With humble talents and a limited education, he was willing to work and would work, wherever he could find an opportunity to do good. He did not fear the ridicule of the students, hoping "by any means, to save some." His name deserves to be mentioned among the bright lights of the times, whom God employed to direct many a dark mind homeward—heavenward.

I cannot conclude this brief sketch, without pausing to observe, that several

of the most busy actors, in the scenes just described, died early. This was the case with Robbins, who is spoken of by a correspondent, "as one of the master spirits of the period." It was the case with Bailey, and Hall, and Mills, though in the significant language of the latter, they lived to exert an "influence on the other side of the globe," and died in the prime of life. This should be a warning to youth, and especially those engaged in the preparatory stages of education, not to defer the hour of activity to an uncertain hereafter.

After the death of Mr. Swift, the town did not enjoy, for several years, the labors of any settled pastor. College and town worshipped together, and of course sympathized, to a greater or less extent, in matters of religion. Men and times changed rapidly as in a shifting community like a college they must do. A lax morality and want of religious principle crept in. "I do not think, however," says one familiar with this period, "that the departures from right were ever so great as before the revival." Still there was "much want of principle" and the times grew turbulent. The social condition of a community, constituted like a college, becomes necessarily unpleasant, and is liable to become quite intolerable, where there are no effectual religious restraints, no Christian benevolence, and no high aims. In such a state of things, the ingenuity of the young, their scheming and planning powers, instead of being exercised on such expansive and ennobling objects, as those to which the attention of the reader has been above directed, are employed in conceiving various kinds of mischief and in practising low and malicious annoyances either upon themselves or their teachers. This state we have already described as having grown into a habit, previous to the revival of 1805 and 6. In 1811 we find the same system, though not perhaps to the same extent, still so much so, that with serious men, it became a trial to live in college, especially in the building occupied by the two lower classes. The number of professors of religion in college had become reduced to twenty; of these several were inefficient as Christians. The Senior class appears to have embodied most of the active piety which remained, and as this class entered upon its last year, distressing apprehensions began to be entertained, lest religion should altogether go out in the institution. In this gloomy and distressing state of things, appearances of awakening began to be manifest in the town, and during the winter the work increased and was "great in town," but college remained unmoved. It seemed to be like the parched heath around which heavenly showers were falling. In the spring term a member of the Senior class returned, visited all the professors of religion in college, proposed a Sabbath morning meeting, which was then established, and has since been continued; being now observed generally in the colleges and theological seminaries as a concert for colleges. Meetings became thronged. Few or no cases of conviction among the students however occurred till about the time of the State Fast. At that time a special meeting was held and under the "preaching of the word," some of the most ungodly in college had their attention powerfully arrested. The institution became almost immediately solemn. It became again evident that "God was striving with his disobedient creatures." The unquiet and disorderly spirit, which, a little before, had been so painfully annoying, was hushed, and the solemnity of death reigned in both college buildings.

During the revival of 1812, as is the case generally, in powerful awakenings such as this was, many incidents occurred of deep interest. The following, as it relates to one whose character is somewhat extensively known, and who now rests from his labors, may be admitted as a specimen of others not less interesting.

"After the revival had been apparent a few days," says Professor Dewey, "and affected the three lower classes much, Jenkins, who had been a deist, a strong minded man, and twenty-two years old, perhaps, now a junior and under my teaching, came one forenoon to my room, and said, 'We (the class) wish not to have a recitation at eleven, but to meet in the recitation room at that hour, and hear you on the subject of religion.' I was startled, and said, 'Why, what is the matter?' He replied, 'Many of us are too deeply affected by the conviction of our sinfulness to study to any purpose. Besides, we wish to be taught what to do.' His voice faltered, and the big tear stood in his eye.

Knowing his past views, I said, 'Are your own feelings interested, and do you wish this for yourself?' He replied in the affirmative, with a tone that convinced me, knowing the strong mind of the man, that the *strong-hold* was shaken. He said, 'the truth was now all before him, and he could not find a refuge in error.' Some of the other classes, getting knowledge of what was going on, obtained leave to go in. The feeling was so deep that some minutes elapsed before any thing could be said. The place was truly a Bochim. 'In a few days,' the account adds, 'Mr. J. was a new man; the deep solemnity of the grave was gone; a happy smile was on his face, and he told me of the change of his feelings and of his frame of mind. He became a decided Christian from that hour.' This was the late Rev. Charles Jenkins of Portland, whose sermons are before the public.

In giving a further account of this revival, I here insert extracts from another communication. They are as follows:—

"I rejoice that you contemplate preparing a religious history of the college. The dealings of God with Williams College are worthy to be recorded. They will be had in everlasting remembrance; and when the scenes of Bennington, Saratoga, and Bunker Hill, shall be forgotten, there will, I doubt not, be before the throne of God and the Lamb, a precious company of redeemed spirits, who, with ever growing ardor and joy, will celebrate the grace which reached and subdued their hearts, while connected with that institution. It was an account of a revival of religion, in and about the college, I should think as early as about 1805 or 6, that determined me to go to that place.

"The revival of 1812, of which you request an account, was an interesting work. Its fruits remain to this day. As I entered one year in advance, the class of 1810 were seniors during my first year. That class contained a good proportion of pious students, and the interests of religion, until they left, were pretty well sustained. In the next class there was a less amount of active, ardent piety. Religion was in a low and languishing state. It was a period of much political excitement. Wickedness abounded, and the love of many waxed cold. 'College scrapes' were frequent, and some of a very daring character. The chapel Bible was several times removed or nailed to the seat. Once, at least, it was supposed to be burnt.* There was some intemperance; I had not the means of knowing how much. In one carousal, I was credibly informed, there was a mock celebration of the Lord's supper. In my class nearly one third were professors of religion, but the state of religious feeling with some stood very low. Almost every thing around me, seemed hostile to a state of living piety. Some of the forms of godliness remained, but its life and power had fled. In the class after me, previous to the revival, there were but two or three professors of religion. The low and declining state of religion was truly alarming. In the fall of 1811, Mr. Nott, one of the first missionaries to India, was employed to preach in Williamstown. His labors were blessed. An interesting revival of religion commenced among the inhabitants. Good old Deacon Stratton's meetings became very full and interesting. But the college, at this time, was like the mountains of Gilboa, on which fell neither dew nor rain. It was a scene of so much noise and confusion, that I seriously contemplated hiring a room in some private house, where I might prosecute my studies with less interruption. At the commencement of the spring term in 1812, one of the pious students in the senior class, who had been absent most of the winter teaching school, visited and conversed with every professor of religion in college. As the result of his interviews, a prayer meeting was appointed, privately, for professors of religion only, at his room, at the ringing of the first bell, Sabbath morning, to pray especially for a revival of religion in the college. At the first meeting, nearly or quite all attended. Inquiry was made at the close, whether we should meet again. Some proposed meeting again the next Sabbath morning. He, at whose instance the meeting was held, inquired if we could not spare time to spend one hour in united prayer on a week day, and

* Sylvester Larned, then a member, who soon after went to Middlebury and became pious, and went to New Orleans an eminent minister, was supposed to have done this; but in some of his writings, it was found after his decease that he declared though he did things as bad, of this he was innocent. One morning as we went to prayers, I recollect, the President's front yard gate stood in the desk.

it was concluded to meet again at 9 o'clock Thursday evening. The meetings were continued at different rooms regularly, Sabbath morning and Thursday evening, about three weeks, when (the Spring examination being near) the meeting on Thursday evening was so neglected or forgotten, that but two attended; and he, by whose exertions the meetings had been established, went to his room entirely discouraged. Another meeting, however, was appointed for the next Sabbath morning, with an engagement to notify personally every professor of religion of the time and place. Again nearly or quite every one was present, and one in the senior class, who had been much more engaged in politics than religion, arose and made a most melting confession of his backslidings. It was a new and unlooked for event. He was older than any other member in college, and stood high as a scholar. Every one present was deeply affected. Just as all were in a flood of tears, a very thoughtless student from the opposite room, who knew nothing of the meeting, opened the door and stood for a moment amazed at what he saw; then silently drew back and shut the door. Immediately it was noised abroad through college, and many were saying, 'Why did you not let us know that you had such meetings? We should be glad to attend.' The meetings after that, were so thronged, that a private room would not contain them. Very soon it was ascertained that one in the sophomore class was deeply awakened, said to be by a letter from a pious sister. Within a day or two, others became serious. Meetings began to be not only crowded, but very solemn. The week for the Annual Fast arrived. Prof. D. suggested, in a written note to the pious members of the senior class, the propriety of dispensing with the usual meetings of the literary societies on Wednesday evening, and holding a religious meeting. It was done; and some of the faculty invited to conduct the meeting. The portion of Scripture read and remarked upon, was the parable of the unfruitful fig-tree, Luke, ch. xiii. One young man, who had been very thoughtless and profane, attended from curiosity. On hearing the passage read, he thought the audience were to be entertained with a lecture on agriculture, and so concluded to give attention. He found that he was the unfruitful tree, spared only because Christ had made intercession for him, and yet he had never once thanked him for it. A sense of ingratitude stung him to the heart. He became exceedingly distressed. Sleep and rest were impossible. In a few days he found peace in believing; and it was 'great peace.' His bosom overflowed, and he expressed strong desires that his friends might share the happiness he felt. 'His tongue broke out in unknown strains.' Instead of profaneness, was the language of humble prayer. The change was great. It seemed to electrify the whole college. There was no room left for unbelief. All cavilling was silenced. A junior with whom he had been intimate, and who had been taught and accustomed to ridicule revivals and experimental religion, said he could no more doubt it was the work of God, than he could doubt his own existence; yet, he added, 'I know my heart is opposed to it.' From this time his conviction became deep and pungent. He could not study, and requested his teacher to meet his class and pray with them, and tell them what they must do to be saved. It was done. The meeting was one of deep solemnity. After a day or two it was held at one o'clock instead of eleven, and nearly every student in college attended. Instead of the noise and disturbance which had prevailed a few weeks before, the college was now a scene of great stillness and quiet. The suppressed groanings of some wounded soul might sometimes be heard, or the low voice of prayer, amid the silence and darkness of the night. Recitations now went on as usual, but many for a time had to ask to be excused. They could not study classics. The long neglected Bible claimed their attention. Prof. Dewey was very active and faithful. The work was deep, noiseless and powerful. It changed exceedingly the aspect of college. The whole number who cherished a hope was between thirty and forty, nearly all of whom were in the three lower classes. The junior and sophomore classes shared most largely. Had I a graphic pen I could describe scenes of deep and thrilling interest. One of the converts after relating to me how he was awakened and brought, at last, to submit himself into the hands of the Saviour, said, 'Oh, how this will rejoice my mother.' 'You have a pious mother then,' said I. 'Yes,' said he, 'and many a time, at midnight, have I

heard her praying for me.' Another, laying his hand upon his Bible, said, 'This blessed book that my mother gave me and charged me to read every day. It has lain at the bottom of my chest and has not been opened until a few days since. It is God's Book. O how I have despised and treated God.' Another said, "O how I should rejoice now to preach the gospel to my father's slaves." And he was seen, that day, several times, conversing with colored persons in the street on the salvation of their souls. One very manifest fruit of the revival was, peace, quietness, and good order. Government was easy. There was also a great increase of brotherly love. Christians met each other with warm expressions of affection that could not be counterfeited. One scene which resulted from this state of feeling I shall never forget. It was at the last social religious meeting which my class attended. The exciting scenes of the revival had then passed away. The strong ties of brotherly affection which bound the pious students to one another were about to be sundered. The meeting was tender, and interesting throughout. It devolved on me to preside. In selecting a Hymn to close, my eye chanced to fall on the one beginning, 'Blest be the tie that binds.' I had never seen or heard it before. I succeeded in reading it, without much, if any, faltering. A tune was named, and singing commenced. About the third verse, brother Burt [Rev. Federal Burt, of Durham, N. H.] now in Heaven, who then stood by my side, turned away and wept aloud. The next verse was attempted. But voices failed. The place became a Bochim. We hung upon each other and wept and wept and so closed the meeting, and went to our rooms to weep alone.

"At the close of the Spring term it was customary for the junior class to have a public exhibition. By request of the class it was that year dispensed with and a religious meeting held in its place, and Prof. D. preached on the occasion."

This revival "was a great and good work;" a more decided and happy change, perhaps, was never wrought in the moral tone of an institution, than that which accompanied and succeeded. The results were permanent. Those various petty mischiefs and tricks which had been so common before, entirely disappeared, and during the three years which followed, the students pursued their appropriate pursuits, in an atmosphere quiet and tranquil, congenial to mental improvement as well as growth in divine things.

This brings us down to the great revival of 1815; of which we cannot now speak particularly, but of which we propose to give some account in a future number, and also to extend this narrative down to the present time.

I remain, dear Sir, very respectfully yours,

ALBERT HOPKINS.

THE LAST THURSDAY OF FEBRUARY.

To the Rev. Dr. Cogswell, Secretary of the American Education Society:

DEAR SIR,—I was designated, with two other members, to represent my brethren of the Cumberland Association of Ministers in Brunswick, at the Annual Concert of Prayer for Literary Institutions, the last winter. The unfavorable travelling prevented the attendance of my associates. As a consequence, it fell to my lot to make an address—a thing I scarcely ever attempt, except in the weekly conference, or in the form of an ordinary sermon from the pulpit. The next morning, unexpectedly to myself, one of the college professors requested that I would forward the remarks to you in season to appear in the last number of the Journal of your Society, which should be issued before the next Concert. If you consider them adapted to do good, you have my full consent to their publication. I am partial to a text, and therefore retain the one I had prefixed to the address.

Yours in the Gospel,

ASA CUMMINGS.

Portland, December, 1840.

DEUTERONOMY xxxiii. 8—11.

And of Levi he said, Let thy Thummim and thy Urim be with thy holy one, whom thou didst prove at Massah, and with whom thou didst strive at the waters of Meribah; who said unto his father and to his mother, I have not seen him, neither did he acknowledge his brethren, nor knew his own children: for they have observed thy word, and kept thy covenant. They shall teach Jacob thy judgments, and Israel thy law; they shall put incense before thee, and whole burnt sacrifice upon thine altar. Bless, Lord, his substance, and accept the work of his hands: smite through the loins of them that rise up against him, and of them that hate him, that they rise not again.

There is no exhibition of piety, in aged men and women, more penetrating and affecting, than the solicitude which they are often known to express for the welfare of the young;—of those who are rising into life, and have most of their earthly career yet to run. Very often it begins to exist, before the wane of life commences; it grows with the decline of physical energy, and has all the strength of a passion, even in the hour of death. We see it in the fervent aspiration of Abraham: "O, that Ishmael might live before Thee!"—in the yearnings of Isaac for his children, after his eyes were dim and he could not see—in the hearty benediction pronounced by Jacob: "God, before whom my fathers Abraham and Isaac did walk, the God who fed me all my life long unto this day, the Angel who redeemed me from all evil, BLESS THE LADS,"—in David's charge to Solomon: "My son, know thou the God of thy father, and serve him with a perfect heart and with a willing mind,"—in the counsels of Solomon himself, numerous, various, appropriate, solemnly impressive, and applied to the young in every form of affectionate address. The same feeling has been developed, with more or less strength, in every subsequent generation of men, with whom piety has had any existence. It glows, at this moment, in ten thousand hearts; in the heart of every parent, indeed, who possesses in any due degree the moral qualities which fit one for the relation. The objects of this solicitude are, first, his immediate off-spring, as it is meet they should be. But not benevolence itself, any more than patriotism and piety, will suffer him to restrict it by the relationship of blood and affinity. He embraces in his ardent desire of good, the whole rising race. His prayer goes up with more than ordinary fervor, when that portion of them are its subjects, who are destined to act a leading part on the theatre of life. And this prayer has other promptings besides natural affection; it is the prayer of the united church of Christ.

The feeling, to which I have alluded, doubtless co-existed with the spirit of inspiration and prophecy in the bosom of Moses, when he uttered his dying benediction on the several tribes of Israel. The blessing pronounced on the tribe of Levi I have read in your hearing. To attempt a minute exposition of it, would be irrelevant to my present purpose. The first part of it is not without its difficulties. The *Thummim* and *Urim*—literally, *perfections* and *lights*—seem to have been mysteries, hieroglyphics, emblems, put into the high priest's breastplate, and designed, perhaps, to signify the graces or

qualifications and office of the priesthood, which was committed to Aaron and his sons, till Christ should come, who was to obtain a more excellent and an everlasting priesthood. The next portion of this passage, which represents the Levites as not knowing father, mother, brethren, or children, denotes their abstractedness from the common secular influences, their impartiality in executing justice, and their freedom from all favoritism in dispensing immunities. With these moral qualities, they would be prepared rightly to exercise the prerogatives committed to them in the next succeeding clause: "They shall teach Jacob thy judgments, and Israel thy law: they shall put incense before thee, and whole burnt sacrifice upon thine altar." Here they are invested with the united offices of expounder of the law, or teacher, and priest. The benediction closes with a fervent aspiration to God, alike intercessory and prophetic, and vividly descriptive of the blessed results of competency for the trust, and fidelity in the discharge of it: "Bless, Lord, his substance, and accept the work of his hands: smite through the loins of them that rise up against him, and of them that hate him, that they rise not again." This, remarks an eloquent expositor, "this is the perfection of creature happiness; ample provision, and the blessing of the Almighty poured down, and resting upon it—works and labors of love cheerfully performed and graciously accepted; every foe subdued, and every ground of fear for ever removed."

The bearing of this passage upon the object of our present meeting, it will be seen, is something more than fanciful. The relation of our educated young men to the church and the commonwealth, bears, or is to bear, no distant resemblance to that of the sons of Levi to the Hebrew community. Their lips are to keep knowledge, and the people are to receive the law at their mouths. They are to offer unto God the incense of prayer, and the sacrifice of praise; and to do this acceptably, they must have the same moral and spiritual qualifications, which were required of the Levites—a tribe singled out from their brethren, as our young men, in a course of training in literary institutions, have been singled out from their fathers' families and the companions of their childhood, that they might take an intellectual preëminence, and act a guiding and controlling part, in all that pertains to the welfare of men, here and hereafter.

For these high prerogatives there can be no adequate preparation without religion—religion in its principle, in its motives, in its hopes, in its sanctions, in its universal influence, in its all-pervading and controlling power. The very announcement of this truth, while it sufficiently accounts for, most fully justifies, all the solicitude which is undergone for them by the parent, the patriot, the saint. It is more than a sufficient reason, why the church of Christ generally should consecrate a day to the holy purpose of united prayer to the God of the spirits of all flesh, that he would pour out his Spirit upon them, and make them "new creatures in Christ Jesus."

Religion is essential to their *personal well-being*. There is no other rectifier of the internal disorders of the heart. The war of passion with conscience, and with the claims of the divine law, can never be safely adjusted, without that submission, which religion demands and enforces. The despotism of passion over man can never be supplanted by a less energetic principle. And every human being, who has for an hour, or even for a moment, been the victim of its capricious power, knows that it is a most cruel despotism—a despotism, which, but for the immunity which religion proffers, must tyrannize with increasing malignity for ever. There is, there can be no enjoyment, no self-respect, to a young man, who is tossed on the surges of a reckless ambition, or who wastes the golden season of his prime in the dozings of sloth, or who feels the bitings of envy, or who feeds the fires of malice in his heart, or who consumes away in the burnings of lust. The consciousness of a mean degradation must cleave to him. The gnawings of a bitter and relentless remorse will, at intervals, send tortures through his soul, during his probationary career, be it longer or shorter, and at its close, will become "the worm that never dies."

Then, as to those original affections and susceptibilities, which are among the constituent elements of human nature, and for which, of course, there must be a legitimate exercise—there will always be an essential defect, till religion comes in with her relief. Man is the child of sorrow, "born unto trouble as the sparks fly upward." The young, in the buoyancy of hope, do not often lay their account with disappointments and afflictions; and yet it is absolutely certain, that, even with them, "the days of darkness will be comparatively many." Now, what is to sustain them? Whose hand shall uphold them? What refuge shall they find under calamity? What balm shall allay their anguish? What soothing emollients comfort their grief-stricken hearts? Here is an emergency, sure to happen to any, to all, who have much of earth's pilgrimage yet to make; and for the relief of which no earthly good, no earthly power is adequate—for which there is no remedy but religion, a filial trust in the resources of Him, who "healeth the broken in heart, and bindeth up their wounds."

As creatures of affection, too, desire and deathless love must go without any appropriate and adequate fruition, except as religion supplies them with objects pure and permanent. Nothing finite or earthly is sufficiently worthy to absorb the entire soul, to

engross the whole affections; and nothing earthly or finite can be a sure and abiding possession. But the religion of Jesus Christ affords the most ample scope for the exercise of the strongest love. It promises you the delightful exercise of this affection, purified and refined from every thing gross and degrading; and in degree far beyond any thing you can at present conceive; and in duration, through eternal years; and towards objects whom you cannot love too much; and in those mansions, where every aspiration is the breathing out of gratitude, and every song is love!

While religion is thus the only rectifier of man's moral nature, and the only resource for his moral wants; it is also true, that it is hardly less indispensable to the best training of his intellect; and not at all less indispensable to the employing of the trained energies and furniture of the intellect to the best and most useful purposes.

Piety, in proportion to its purity and strength, recovers the mind to a proper balance, restores its due proportions, provided there be no constitutional defect. By eradicating the selfish and arrogant passions, it puts the mind into the right posture to receive instruction—the posture of a disciple, a real learner with a docile temper. It secures him from the incalculable loss, which must otherwise be encountered, arising from the waste of time on trifles, glutting the mind with what is vitiating and pernicious, instead of feeding it with appropriate and healthful aliment. It teaches him to stop at ultimate facts, and to remain submissively ignorant where knowledge is impossible to a finite mind. The text-book of the Christian announces many such facts, and affords no little aid in ascertaining them in other departments of inquiry—a matter of the utmost importance to one's actual progress in knowledge. And thus, while piety puts the student upon the right track, it also secures his patient industry and unfaltering perseverance; and these are a far more certain guarantee of intellectual greatness, than the choicest gifts of genius without them. Industry, well employed, cannot fail to carry a student forward to respectability, if not to eminence, even with only ordinary endowments of mind.

Besides, God himself aids the devotional student in his intellectual efforts, by an invisible influence on his mind, ever accompanying him in his path, and attending him in all his ways. And this help will come in measure commensurate with his Christian circumspection, his fidelity to his moral and spiritual interests, to his duties towards God, his own soul, his daily associates, and all others whom his influence occasionally reaches.

Religion does still more. It not only removes from the mind the accumulated burdens which depress its energies—the obstacles to improvement which lust, and passion, and false principles may have induced, so that it may be left comparatively free to rise by its own exertions; but it positively quickens it, breathes into it new life and vigor, invests it with an energy of which it was not before conscious. This is so certain a result, that some proofs of it will never be questioned by any reasonable man. The change which the Christian religion, embraced from the heart, effects on the Greenland and Hottentot, is so obvious and marked, that no one can doubt or dispute it. No one would be thought extravagant, who should call it *a new creation*. It is, emphatically, being brought “out of darkness into marvellous light.” From animals ignorant and debased, they become intellectual beings. Is it to be believed, or even supposed, that religion should do nothing for the mental powers of a student in Christendom, when its effect is so striking and palpable on the before ignorant pagan? Surely, it does much for even the most cultivated intellect, that is brought fully under its influence. The subjects which religion brings before the student's mind for contemplation, give it a before unknown expansion, and open for it a new and vastly extended range of operation. If it does not add infinity to all that we before knew, it discloses the relation of all to infinity, to eternity. Under the influence of a sound piety, he looks forward, and sees nothing which can arrest his progress. And the fact, that there is no limit, which he may not surpass—that he may always experience the delights of acquisition, is a spur to exertion, which greatly accelerates his progress. He feels that the highest attainments, both of knowledge and enjoyment, of which he can now form any conception, will, at some future period, be realized; and again, in their turn, be counted as nothing, in comparison of those higher stages of still future improvement, which the expanding soul will pass in its ever-hastening progress towards the perfection of knowledge. No man was ever great, even according to the world's estimation of greatness, who did not extend his views and aspirations beyond the narrow confines of this mortal life. It was the hope of being celebrated in the records of fame, which inspired the valor of ancient heroes. It was something which they called immortal honor, that prompted their exertions, and with which they labored to have their own names associated. But the immortality which they secured will cease, when the world shall be consumed—perhaps many centuries before; certainly it will not survive the works of the historians and poets, who have celebrated their achievements. And if the prospect of living in the remembrance of men for only a few centuries could produce such an elevation of character, as to render one man pre-eminently conspicuous above all the millions of his contemporaries, and

give him a more important place in history ; what must be the effect on the character, of the hope of that immortality which Jesus Christ has brought to light ? an immortality, which will not depend on the memory of man, often treacherous, often ungrateful, but which himself shall realize ! Not an ignoble existence either, but glorious, and of elevated rank : “ they shall be kings and priests unto God, and reign forever and ever ! ” Can it be that a student, animated with the Christian’s hope, should not be a better, wiser, more accomplished scholar, than without it ? Here is something suited to his most ardent aspirings, and the pursuit of which will tend to raise his character, I had almost said, as much higher than that of the man whose views and hopes are limited by the present world, as his conceptions of eternity exceed his narrow ideas of time. For a just specimen of its effect, observe its influence on the apostle Paul. Mark how his soul heaved with the glorious idea : Hereafter I shall see as I am seen, and know even as also I am known. To what unparalleled exertions did it impel him, in subserviency to the constraining love of Christ, to qualify himself to wear a crown of glory never to fade away ! What, indeed, can raise one above the low pursuits, the selfish gratifications, and degrading objects of earth, like the certain conviction, that he is hastening to an immortal destiny,

“ Where knowledge grows without decay,”

and fruition runs commensurate with desire !

If religion can do all this for the student, whose voice will not blend, this day, and as often as this Concert returns, with the voices of thousands of intercessors, that God will inspire the hearts of all the young men in our literary institutions with this divine, and purifying, and energetic, and ennobling principle ! And what student will not seek it for himself, as what is due to himself, to his friends, to the community, to the church of Christ, to that God whose inspiration hath given him understanding ?

The influence which students are to exert on the community, constitutes a still more urgent reason for prayer in their behalf, than even their own personal welfare. A pure mind, a trained intellect, choice acquisitions, high attainments and, especially, an assured hope of immortal blessedness, are appropriate objects of strong desire for students themselves, on their own account ; but incomparably more so, when they are considered as centres and means of influence to their fellow men around them—since every one of them is to affect, favorably or injuriously, a less or greater number of the human family, whose present and eternal interests are of equal importance with his own. And these springs of influence are already opened, and begin to flow, and may continue to flow on with increased volume, and wider diffusiveness, and longer extent, till death shall dry up the fountains—yes, long after the grave shall have hidden all that can die of them.

A portion of them, in the progress of their classical education, and others before they shall have entered upon, or completed their professional studies, are to become instructors of our children and youth. In this capacity they will be welcome, nay, sought for and honored visitors in the families, by whom they are supplied with pupils. And when it is remembered that the teacher is the model for imitation to his scholars—that the strong points of his character will be copied by them—that his word is law, that even his incidental and careless sayings are received and treasured up as maxims for the formation of character and the guide of life ; does it make no difference, in relation to these pupils and their families, whether these liberally educated teachers fear God, believe the Bible, reverence the Sabbath and the sanctuary, are observant of the moral law, of sober life, dignified in their demeanor, refined and chaste in their social intercourse, and by their example and instructions, exciting a profound and growing respect for virtue ; in a word, whether they are Christians in principle and Christians in practice ; or, whether, disowning the law of God, and throwing off the restraints of religion and morality, and imbued with the poison of infidelity, they pollute the virgin breasts of the young, insinuating their fatal principles in a thousand forms, and by every accessible avenue, debauching their minds and defiling their consciences—sowing, stealthily, or broadcast, the seeds of corruption, which, in such a soil, will be of rapid and luxuriant growth, and issue in a plentiful harvest of domestic insubordination and wretchedness, social wickedness and disorder, wide-spread degeneracy and licentiousness ? The more knowledge these teachers have, the more successful will they be, with corrupting principles and debasing habits, in spreading misery and ruin through the community, in multiplying victims for perdition.

When they shall have entered on professional life, will it make no difference if ministers at the altar, whether they suppress truth from fear of man and flatter the rich and powerful transgressor, heal the hurt of the people slightly, crying, peace, when there is no peace ; or whether they declare their entire message, and, renouncing the hidden things of dishonesty, not walking in craftiness, nor handling the word of God deceitfully, they, by manifestation of the truth, commend themselves to every man’s conscience in the sight of God : if advocates, whether they strengthen the hands of

iniquity for a reward, and "make the worse appear the better reason" for a fee; or plant themselves on the principles of eternal righteousness, and there stand unmoved whether the client who solicits their aid be powerful or weak, affluent or penniless; if judges, whether they bend the law to subserve the ends of favoritism and resentment, defeat the ends of justice by acquitting the guilty and condemning the innocent for a bribe; or judge righteous judgment: if legislators or executive magistrates, whether their principle of conduct be a solicitude for the aggrandizement and emolument of themselves and their friends, or their country's weal; whether the basis of their legislation be interest, or the law of God; whether they are the servants of a party, or ministers of God for good to the people: if authors, whether they give to the community a sound literature, characterized by correct principles, purity of sentiment, strength of style, and refinement of taste; or one of the opposite character, the sickly and debasing progeny of erring and corrupt minds, and poured upon the world through all the channels of communication, from the penny tract to the massive folio?

These brief suggestions are susceptible of indefinite amplification. A most impressive illustration of the value of religious principle might be drawn from the history of literature, especially of the departments of philosophy, history, and poetry. The false, yet plausible metaphysics of Hume and his compeers of the same school, once unhinged the faith of nations, and well nigh set the world afloat on the trackless sea of skepticism. The sneers of Gibbon, skilfully wrought into the thread of historical narration, have either alienated thousands from Christianity, or prevented them from embracing it. The luscious lyrics of Moore, and other perverters of the muse, have unmanned thousands of once promising youth, and sunk them in utter effeminacy—the premature victims of voluptuousness. Panders to lust and sensuality, they have made fearful havoc of man's moral nature. So great is the power of genius for evil.

But it is also powerful for good, when sanctified by the principles of religion. To these wandering stars of malignant influence, there are bright and healthful contrasts; philosophers, who have investigated and brought into intelligible view, the grounds of human belief, metaphysical, moral, and religious, and restored faith again to the world; historians, who have written of human events, without insulting or attempting to discredit the most ancient and authentic history, which ever enlightened and blessed the world, and which was "given by inspiration of God;"—poets, who have sung "in strains as sweet as angels use," the glories of the cross, and of Him who was stretched upon it. From these the holy flame of divine love has been caught by a multitude of hearts, and awakened the most confiding anticipations of joys unspeakable and full of glory. May all the beloved youth in our colleges be found attached to this "sacramental host," and contribute, as God shall give them opportunity, to swell this tide of joy, which will flow on with increasing fulness forevermore.

To revert to the thought with which I started: There is a deep-felt, irrepressible solicitude in the minds of many now in the wane of life, for the conversion of youth, and particularly the youth in our literary institutions. This is no random assertion; it is the utterance of a truth, a simple fact. I know it; I feel it. Neither is it peculiar to fathers and mothers. In my private intercourse, I have witnessed developements of it, where we should least expect it; in those who never sustained, and never will sustain the parental relation; in solitary matrons, and childless old men; in a class, who, like Anna the prophetess, have their thoughts absorbed with subjects connected with the advancement of Christ's kingdom, and are waiting for the consolation of Israel. *Shall not, then, these young men feel for themselves?* I leave the appeal for their secret reflections. When I think of the numerous cases of individual solicitude and prayer on their account, the eagerness with which the praying portion of the churches, throughout the land, come together to intercede in concert for their conversion, and the more private concerts of which the world knows nothing, my thoughts can rest on no class of persons on earth, so solemnly and affectingly urged, as they are—"TO REPENT, AND TURN TO GOD, AND DO WORKS MEET FOR REPENTANCE."

STATISTICS OF COLLEGES AND OF MEDICAL SCHOOLS.

LIST OF COLLEGES

In the New England States, and their Presiding Officers, with the Number of Students pursuing a course of education for the degree of Bachelor of Arts, for the Academical Year 1840-1. The Institutions are arranged according to their seniority.

HARVARD COLLEGE.

Founded, 1638. Hon. Josiah Quincy, LL. D., President. Seniors, 45; Juniors, 62; Sophomores, 71; Freshmen, 62. Total, 240.

YALE COLLEGE.

Founded, 1700. Rev. Jeremiah Day, D. D., President. Seniors, 78; Juniors, 108; Sophomores, 124; Freshmen, 119. Total, 429.

BROWN UNIVERSITY.

Founded, 1764. Rev. Francis Wayland, D. D., President. Seniors, 33; Juniors, 48; Sophomores, 37; Freshmen, 48. Total, 166.

DARTMOUTH COLLEGE.

Founded, 1769. Rev. Nathan Lord, D. D., President. Seniors, 78; Juniors, 100; Sophomores, 90; Freshmen, 73. Total, 341.

UNIVERSITY OF VERMONT.

Founded, 1791. Rev. John Wheeler, D. D., President. Seniors, 22; Juniors, 25; Sophomores, 37; Freshmen, 26. Total, 110.

WILLIAMS COLLEGE.

Founded, 1793. Rev. Mark Hopkins, D. D., President. Seniors, 32; Juniors, 37; Sophomores, 37; Freshmen, 49. Total, 155.

BOWDOIN COLLEGE.

Founded, 1794. Rev. Leonard Woods, Jr. D. D., President. Seniors, 35; Juniors, 32; Sophomores, 55; Freshmen, 43. Total, 165.

MIDDLEBURY COLLEGE.

Founded, 1800. Rev. Benjamin Labaree, M. A., President. Seniors, 8; Juniors, 14; Sophomores, 12; Freshmen, 12. Total, 46.

WATERVILLE COLLEGE.

Founded, 1820. Prof. George W. Keely, M. A., Acting President. Seniors, 12; Juniors, 8; Sophomores, 17; Freshmen, 23. Total, 65.

AMHERST COLLEGE.

Founded, 1821. Rev. Heman Humphrey, D. D., President. Seniors, 30; Juniors, 35; Sophomores, 40; Freshmen, 52. Total, 157.

WASHINGTON COLLEGE.

Founded, 1824. Rev. Silas Totten, D. D., President. Seniors, 17; Juniors, 27; Sophomores, 23; Freshmen, 13. Total, 80.

WESLEYAN UNIVERSITY.

Founded, 1831. Prof. Augustus W. Smith, M. A., Acting President. Seniors, 34; Juniors, 48; Sophomores, 28; Freshmen, 23. Total, 133.

SUMMARY.

	Students.
Harvard College, ...	240
Yale College, ...	429
Brown University, ...	166
Dartmouth College, ...	341
University of Vermont, ...	110
Williams College, ...	155
Bowdoin College, ...	165
Middlebury College, ...	46
Waterville College, ...	65
Amherst College, ...	157
Washington College, ...	80
Wesleyan University, ...	133
Total, ...	2,087

MEDICAL SCHOOLS IN NEW ENGLAND,
1840-1.

(The Institutions are arranged according to their seniority, and the statistics are derived principally from the last catalogues.)

Harvard College.—The medical school connected with this Institution was opened in 1782. The present number of professors is 6. Students attending the medical lectures, 74. Number of graduates, 547.

Dartmouth College.—The medical school connected with this Institution was established in 1797. The present number of professors is 5. Students attending the medical lectures, 72. Number of graduates 577.

Yale College.—The medical school in this Institution was formed in 1820. Professors, 6; Students, 52. Number of graduates, 440.

The Vermont Academy of Medicine, Castleton, Vt. was founded in 1818. Professors, 6; Students, 57. Graduates, 514.

Bowdoin College.—The medical school in this Institution was formed in 1820. Professors, 4; Students, 70. Graduates, 464.

The Berkshire Medical School, Pittsfield, Ms. was established in 1823. Professors, 5; Students, 74. Graduates, 473.

The Vermont Medical School, Woodstock, Vt. was organized in 1835. Professors, 6; Students, 80. Graduates, 166.

AMERICAN EDUCATION SOCIETY.

THE regular Quarterly Meeting of the Directors was held at the Rooms, Jan. 13, 1841. The usual business which comes before the Board was transacted, and the appropriations to beneficiaries were ordered to be paid under the direction of the Financial Committee.

Wishing to do all in their power to prevent the perversion or abuse of the funds of the Society committed to their trust, in expending them in the education of unworthy young men for the ministry, and believing that very much depends upon the faithfulness of the Examining Committees in the discharge of their responsible duty, as they are, in an important sense, the door of admission to the patronage of the Institution, the Directors voted that the following letter be addressed to the Chairman of every Examining Committee of the Society; and it is here inserted for the information and benefit of the public generally.

CIRCULAR.

To the Chairman of the Examining Committee of the American Education Society at —.

REV. AND DEAR SIR,—The Directors of the American Education Society are anxious to discharge with fidelity the responsible trust committed to them, of selecting and patronizing indigent young men of suitable character to be educated for the ministry. For the purpose of aiding them in the performance of this duty, Examining Committees, composed of men of known character and respectable standing in society, are appointed in different parts of the country, to examine and recommend candidates for patronage.

Being Chairman of the Examining Committee at —, the Board would address some considerations to you and your associates on the Committee, respecting their views in the admission of young men to the benefits of the Society.

After much consideration and long experience, they are impressed with the importance of giving *greater and more particular attention* to this subject.

One of the Rules of the Society relative to the admission of young men is,

“No person shall be patronized who does not furnish satisfactory evidence of *promising talents and decided piety*, and who is not in the way of obtaining a *thorough classical and theological education*; that is, either preparing to enter College, or a member of some regularly constituted College, where a thorough classical course is pursued; or engaged in theological studies with the design of taking a *regular three years' course*.”

There is great and increasing reason for a rigid adherence to this Rule.

Candidates for patronage should possess *respectable talents*, and also those *traits of mind* which give promise of future usefulness.

In regard to native talents and genuine piety, there should be *strict examination*. Of these, and also of their real indigence, there must be the most *unequivocal testimonials* of three or more respectable and pious persons, whose names must always be inserted in the Examining Committees' returns to the Board.

The Directors expect, that every young man who receives the patronage of the Society, is fully determined to obtain a *thorough education* for the ministry, and in doing this, to pursue the course of study prescribed by the Rules of the Society. While in their preparatory and collegiate course of study, it is expected that they honestly subscribe each quarter the following pledge, which is printed on the blank schedules furnished them on which to make out their returns to the Directors: “I hereby declare it to be my serious purpose to devote my life to the Christian ministry, and with that view to obtain a liberal collegiate education, and to pursue a regular three years' course of theological study.” After the beneficiaries have passed through their academical and collegiate course of instruction, the pledge required is as follows: “I hereby declare it to be my serious purpose to devote my life to the Christian ministry, and to pursue a three years' course of theological study.”

In the course of their examination, the candidates should read and have explained to them the above pledges. And if they cannot cordially subscribe them, they ought not to be received as beneficiaries. It may, however, be the duty of a young man to enter a Theological Seminary without having attended to the studies usually pursued at College; yet it is believed that such cases are very few.

The views of the Directors on this subject, in respect to young men under the patronage of the Society, may be learned from the following vote, passed by them some time since:

“Voted, That assistance ought not to be rendered, except in extraordinary cases, to beneficiaries who leave an Academy, or a College without having finished the regular course of collegiate studies, and enter a Theological Seminary for the completion of their education preparatory to the ministry.”

The spirit and import of this vote will apply to those young men who have not previously been assisted by the Society.

It is required, that a beneficiary shall pursue a regular course of education from the time he first receives the patronage of the Society; that is, if he is in an Academy, he is required to go through College and

some Theological Seminary; if in a College, to finish the usual course of collegiate studies, and pass through the Seminary; or if in a Theological Seminary, to spend the usual term of three years' study in divinity. Though a public course of instruction for the ministry is much preferred, yet a private course is not absolutely prohibited.

It is expected that, at the time of examination of a candidate or candidates for patronage, two, at least, of the Examining Committee shall be present, and all present shall agree in the recommendation.

Such are the views of the Directors on this important subject; and by these they wish the Examining Committee to be governed in examining and recommending young men to the patronage of the American Education Society, in order that its great object may be accomplished—the raising up a learned, holy and efficient ministry.

You are respectfully requested to communicate the above to your associates.

By order of the Board of Directors,

WILLIAM COGSWELL, *Secretary*.

EDUCATION ROOMS,
Boston, January 14, 1841.



WESTERN RESERVE BRANCH, OHIO.

ABSTRACT of the Report of the Directors of the Western Reserve Branch of the American Education Society, presented at the Annual Meeting of the Society, in Euclid, Sept. 18, 1840.

Your Directors have employed an agent nine and a half months of the year now closed. They have received in various collections, in money \$1,004 18; and in clothing the value of \$35. They have also received of the Parent Society \$800, and premium on the same, \$12, making \$1,851 18. Our appropriations to beneficiaries for the same period amount to \$1,577, and the expenses of the Board for the same period have been \$573 43, leaving against the Society a balance of \$344 25;—(the \$35 in clothing is not reckoned in this account, because the articles received are given to beneficiaries, and not accounted as a part of their appropriations.)

Your Directors have had on their list 28 beneficiaries, of whom 7 are new applicants. While we can most unhesitatingly assure the Society that most of these young men are pursuing a course, highly creditable to themselves and to the Society, we are also bound to inform you, that the interests of our holy cause have demanded the withdrawal of our patronage from two beneficiaries.

Your beneficiaries have received during the year for manual labor \$472 68, and for

teaching school \$384 75—making \$857 44, total of earnings.

Some of the many difficulties met with by your Board, are as follows:—1. A real scarceness of money. 2. An hard-times panic. 3. Some of our friends are committed in considerable sums to nominally self-supporting schools. 4. Our apparent receipts have been diminished several hundred dollars, by gentlemen of wealth giving each one hundred dollars to a young man of their choice, instead of giving to us. 5. We suffer much from the heresies of the times. The lovers of new things hate and oppose our Society because it would bring the churches again to the old paths, causing them to dwell therein. 6. Our churches have but very imperfect conceptions of what is to be done in order that the world may be converted to God. “*Send forth more laborers into the harvest,*” and “*Thy kingdom come,*” are the prayers of many who never count the cost.

Your Directors also find some things to encourage them. Many persons of intelligence, and especially ministers, have discovered, that after all, our cause is for a corner-stone in the glorious temple which God hath directed us to build; and for this cause, they are making their arrangements to help us. The bequest of five thousand dollars by F. Brewster, Esq., late of Detroit, will probably be realized in favor of our Treasury. This, however, will not, at present, render us the less dependent upon the benefactions of the churches, for nothing can be had from this source for some time to come, and when realized, it may be in the shape of permanent funds, the interest of which only can be used. We are further encouraged because God is inclining the hearts of many pious young men to desire this work. Their language is—“*An education for the work of the ministry we must have. Can you—will you—help us?*”

Brethren, look at four thousand evangelical churches in these United States of America, destitute of pastors, and sheep scattered upon the mountains demanding not less than two thousand shepherds to gather them into folds for Christ. Look at nearly three fourths of the human family still in ignorance of the Lord that bought them.

Consider then the adaptation of our enterprise, to stay the flood of threatening evils, dissipate the darkness, and send salvation to the ends of the earth. Notice what has already been done. A large share of our home missionaries, and *two thirds* of all the missionaries sent out by the American Board of Commissioners for Foreign Missions, have been aided by charity. The 1,500 pastors and evangelists, educated by this Society, have been instrumental of at least 2,600 revivals of religion, embracing 215,000 souls, hopefully joined to the Lord in an ever

lasting covenant. Estimate our influence upon the cause of sound learning—common schools improved and invigorated, academies and colleges, and theological seminaries established, and sound principles defended. Nay, we cannot allude to the half; but look ye to all that God has made us instrumental of, and say, shall this cause be sustained? Behold the outstretched, imploring hands of a dying world. Behold the men eager to be furnished for the work of their salvation, and remember that God has lodged with you the keys of the kingdom. Cease those dolorous complaints of poverty. Untie your purse, and send on high your believing, ardent prayers, commending this cause daily to the great Lord of the harvest.

The officers of the Society for the ensuing year are, Rev. George E. Pierce, D. D., President; Rev. Daniel C. Blood, Secretary, and Anson A. Brewster, Esq., Treasurer; Harvey Baldwin, Auditor; Rev. Messrs. Ansel R. Clark, Samuel Bissell, William Hanford, Everton Judson, E. P. Barrows, C. A. Boardman, Alvan Nash, William C. Clark, Harvey Blodgett, Nathan B. Purinton, and Carlos Smith, Directors.

WORCESTER NORTH AUXILIARY.

THE Worcester North Auxiliary Education Society held its annual meeting in Petersham, Oct. 22, 1840. The President being absent, Dea. C. Cheney, one of the Vice Presidents, took the chair. The meeting was opened with prayer by the Secretary. The following officers were chosen for the ensuing year, viz:—Rev. E. Perkins, President; Rev. Lewis Sabin, Dea. Cyrus Cheney, Dea. J. Ellingwood, Vice Presidents; Rev. Cyrus Mann, Secretary; Mr. Moses Chamberlain, Treasurer; Dea. B. Hawks, Auditor. The Secretary read the Report of the Executive Committee, which was accepted. There being no delegation from the Parent Society present, Rev. Mr. Lovell addressed the meeting, showing in a conclusive manner, that the beneficiaries more than compensate for all that is bestowed upon them, by the good they accomplish previously to entering the ministry.

WASHINGTON COUNTY AUXILIARY, VT.

THE Annual Meeting of this Society was held Sept. 24, 1840, at Berlin. The Presi-

dent, Hon. Jeduthun Loomis, in the chair. The report of the Treasurer was made and accepted. The Secretary made his report, which was also accepted. The Society was then addressed by Rev. Messrs. Foster and Taylor.

Officers for the year are, Hon. Jeduthun Loomis, President; Ferrand F. Merrill, Esq., Secretary and Treasurer; Henry Y. Barns, Esq., Auditor.

EDUCATION IN GREECE.

THE following letter from G. A. Perdicaris, Consul of the United States in Greece, to Lieut. Governor Winthrop, of this city, is here inserted, as containing late information in respect to the prospects of education in that country.

Athens, July 26, 1840.

DEAR SIR,—A few days since I had the pleasure of receiving your favor of last March, and in compliance with your request I forward you the inclosed diploma, together with the transactions of the Archæological Society for 1839. The President and Secretary of this Society present you with their respects, and at the same time beg to inform you that it is their intention to forward you some further particulars of their Society. We have had our annual meeting for the year of 1840 amid the ruins of the Parthenon, and I am happy in being able to inform you that the assembly was as numerous as it was interesting. Should the Archæological Society of Athens meet with the patronage it deserves, it may yet be the means of bringing to light many valuable remains of ancient art.

One of the many objects which at present occupies the attention of the Greeks, is the erection of the University of Athens. The benefits to be derived from this institution are duly appreciated by the people, and the generosity they display for the attainment of this object is highly creditable to their patriotism. The rich and the poor are contributing their might, and the list of subscriptions is approaching the sum of fifty thousand dollars. Besides the subscriptions in money, there are donations in books, philosophical instruments, &c., &c. Mr. Schinus, a Greek banker at Vienna, has presented to the University of Athens a telescope of great power, and also, the necessary expenses for the erection of an observatory. In short, there is every hope now that the University of Athens will soon be completed, and that it will be provided with necessary apparatus for the different departments of letters and science. Europe has contributed considerable sums for the

furtherance of this object, and as the committee has applied to the friends of Greece in the United States, I cannot but hope that America will aid this object of Grecian regeneration. The anxiety of the Greeks for the cause of letters and science has displayed itself not only in favor of the University, but also in behalf of female education. Their Education Society, which was established about two years ago, and which is supported by the benevolence of its benefactors and members—the former of whom pay eighty-five dollars for life, and the latter five per annum—has already succeeded in establishing a female school, which contains, besides thirty beneficiaries who are to become teachers, two hundred pupils. At the commencement of this year, I was appointed member of the Board of Education, and ever since my election, we have not only introduced various improvements in the internal arrangements of the central school of the Society, but have added two hundred subscribers to the list of regular members, and have created an annual income of five thousand dollars.

The interest you have ever felt in behalf of Greece, and the assurance that her happiness and prosperity are to you sources of pleasure, have induced me to give you the above particulars, and I hope you will excuse the liberty.

Your humble and ob't servant,

G. A. PERDICARIS.

Hon. Thomas L. Winthrop, LL. D. Boston.

REV. JAMES BRADFORD'S CENTENNIAL ADDRESS AT ROWLEY, Ms.

Mr. Bradford commences the Address by giving some brief account of the Reformers in the sixteenth century and of the Puritans in later date, and particularly of our Pilgrim Fathers. He then gives a general ecclesiastical history of the churches embraced within the ancient town of Rowley. From the Address we gather the following facts: The first church was formed Dec. 3, 1639, and the Rev. Ezekiel Rogers, who had previously been a settled minister in Rowley, Yorkshire, England, was installed over it. For 171 years after this, no minister was ever separated from the church but by death—a strong evidence that the people were not given to division, change or strife.

The second church was embodied Oct. 4, 1732; and from that time to the present, a period of 103 years, the people have had but two ministers, the Rev. James Chandler and the Rev. Isaac Braman. The latter

still survives, and is able to discharge the duties devolving upon him as a minister of Christ. How great the contrast with what is witnessed in the present day!

"In the *eleven* churches whose history is given, there have been, including those now in office, in the first parish *nine* pastors; in the second, *two*; in the first Baptist, *eight*; in Byfield, *five*; in Linebrook, *two*; in Bradford, first parish, *nine*; in second parish, *three*; in Boxford, first parish, *nine*; in the second parish, *three*; in all, *forty-seven* pastors. All those of the Congregational churches, *thirty-nine* in number, received a collegiate education."

"The number of deaths in Rowley during the first century after the first settlement of the town, according to the records, which do not by any means include all, was 1,025; during the second century, the number was 2,545, making in all 3,570. Of the 2,545 who died in the second century, and whose ages only are recorded, *seventy-two* were over *ninety*, and *four* arrived to a *hundred* years and upwards. Duncan Stewart, a ship-carpenter, died in 1717, aged *one hundred*. Dr. David Bennet died in 1718, aged *one hundred* and *three*. Widow Sarah Hayden died in 1729, aged *one hundred* and *three*. Widow Anna Grant died 1801, aged *one hundred* and *five* years."

In the conclusion of this Address Mr. Bradford has the following important remarks:

"My friends, for what would you part to-day with your religious institutions, and all their blessed influence on the present and eternal existence of yourselves, your families, and kindred? Can you name a price? And is any thing too much to do, that you may have them continued unimpaired? And will they not be as valuable to your posterity, as they are to yourselves? Then, as your ancestors acted for *you* as well as for themselves, so should you for *myriads* yet unborn. And permit me to remind you, that the most efficient method of promoting the desired object is the maintenance of a regular and permanent ministry.

"Without the ministry, religion and its institutions cannot be upheld, for so has God ordained; and as he has made use of the ministry, pre-eminently, in the accomplishment of his purposes of mercy towards men, in preceding ages, so he will continue to do to the end of time. To say nothing of the divinely inspired Apostles, and the primitive preachers of the Gospel, who, I ask, were the chief instruments of the mighty reformation from popery, and of translating the Scriptures and giving them to the people in their own tongue? Who have been the principal defenders of Christianity and its institutions from the ruthless attacks of infidels, and poured out a flood of religious instruction, by the printed page, to enlighten, guide, and savingly benefit both old and young? To whom, under God, do we owe the origin of the various benevolent enterprises of the day, and plans for reformation, and their successful advancement? Need I tell you it is to *ministers*? To what extent are the irreligious found to be convinced of sin and converted truly to God, and Christians carried forward in the divine life, without the Christian minister? Indeed, where do good morals

flourish, where is learning patronized, where do civilization and civil liberty smile on degraded man, and the Christian ministry has no part in it? Who in fact were more instrumental in settling New England, and rearing our precious institutions of religion, learning, and liberty, and who more efficient in sustaining them, than ministers? Am I charged with boasting? I repel the charge; I do but *justly* magnify the office. The ministry, I say, to be most efficacious should be regular and permanent."

[From the Lutheran Observer.]

ONE HUNDRED LABORERS WANTED IMMEDIATELY IN THE WEST ALONE!

DEAR BRETHREN IN CHRIST:—Will you read the extract inserted below, from the Minutes of the Synod of the West, and then retire to your closets, and look *upwards* for direction? If this unadorned picture of the destitution of our Zion in one small synod, does not draw out your sympathies for those of the same faith, remember that in the various synods of Ohio, the same spiritual destitutions are found, and hitherto have not been supplied but to a limited extent. We are but a *handful* in the great valley, where the work is so great and the laborers so few! Do you ask what you shall have for a compensation? Let me answer you in the language of Wesley to Whitefield—"food to eat, and raiment to put on; a house to lay your head in, such as your Master had not; and a crown of glory that fadeth not away."

We promise you not ease or comfort; if you seek that, stay at the plough or in the workshop; or study one of the liberal professions. But if you are willing to undergo hardships—to bear with perils by water and perils by land—to count not your life dear that you may win souls to Christ, and at last be found in him, we will say *welcome*, and receive you as *beloved in the Lord*.

"The Committee report that there are four vacant congregations in Marion county, Indiana, viz. one at John Klingelschmidts, nine miles north west of Indianapolis; one north east nineteen miles from the same place; another ten miles south east of the same city; also two other places on the National Road, west of the town, where churches can be organized. A congregation could be formed in Macoupin county, near Carlinville, and one near Shelbyville, in Illinois; and a minister would be supported at Mount Carmel, in the same State. There is a prospect of collecting several congregations in and about Charlestown, Clarke county, Ind. There are vacant charges in Shaker Prairie and Attica on the Wabash. In New Albany it is thought a congregation could be formed. There is a vacant congregation in Davies and Green counties on White River, with about 50 or 60 members. There are in addition to

these, Lutherans or Lutheran congregations in the following places, in Indiana.

"In Rush and Henry counties; in Fountain county, on Stony Creek; in Montgomery county; in Parke and Putnam counties over the line on Raccoon Creek; in Shelby county, between Blue River and Sugar Creek; in Jackson county there are 70 families of Swiss Lutherans who are anxious for a pastor; in Union county, Ill. there are two congregations and two preaching places. In St. Clair county there are more Germans than in any other part of the State. Bardstown and vicinity are said to abound with Germans, and is an important station. Tazewell county, Ill., above Peoria, on the Mackinaw River, and Putnam county, west of Hempsin, contains many important settlements of German Lutherans. Chicago and neighborhood, in Cook county, has some Lutherans. Wabash county, with a part of Lawrence and Edwards counties afford fine prospects for our church.

"At Quincy, on the Mississippi River, a church of 150 members, which is vacant. St. Louis, Mo. has many Lutherans, and a congregation might be organized. In Ralls and Munroe counties there is a considerable settlement of Lutherans, without a pastor or church."

It is not necessary to comment on this extract. Oh! read it prayerfully and decide in the light of duty to those perishing souls. If your pecuniary means prevent you from studying for the station of a watchman on the walls of Zion, the Education Society, thank God, will assist you. Our College and Seminary at Gettysburg are open for you. The seminaries of Columbus, Lexington, and Hartwick invite you to prepare for being a laborer that need not be ashamed to come up to the work of the Lord against the mighty. Consecrate your time and acquisitions, your bodies and souls, to the glorious cause of the Saviour, and when this world passeth away from you forever, you will bless God that you were used as instruments to save souls from death, and that in watering, your own soul was watered from above.

A. F. D.

CHARACTERISTICS OF A GOOD MINISTER.

It has been as truly as quaintly said, that

God's ministers these graces should possess;
Of an ambassador the high address.
A Father's tenderness, a shepherd's care;
A leader's courage which the cross can bear;
A ruler's awe, a watchman's wakeful eye,
A pilot's skill the helm in storm to ply;
A fisher's patience and a workman's toil,
A guide's dexterity to disembroil,
A prophet's inspiration from above,
A teacher's knowledge, and a Saviour's love.

RULES OF LIVING.

[From the Rev. Hugh Peters' Legacy to his Daughter.
London, A. D. 1660.]

Whosoever would live long and blessedly, let him observe these following rules, by which he shall attain to that which he desireth.

Let thy	
Thoughts	be divine, awful, godly.
Talk	— little, honest, true.
Works	— profitable, holy, charitable.
Manners	— grave, courteous, cheerful.
Diet	— temperate, convenient, frugal.
Apparel	— sober, neat, comely.
Will	— confident, obedient, ready.
Sleep	— moderate, quiet, seasonable.
Prayers	— short, devout, often, fervent.
Recreation	— lawful, brief, seldom.
Memory	— of death, punishment, glory.

FUNDS.

*Receipts of the American Education Society, for
the January Quarter, 1841.*

INCOME FROM FUNDS	354 07
LOANS REFUNDED	1,362 16

LEGACIES.

<i>Boston, Ms.</i> Mr. Aaron Woodman, by Dea. D. Noyes and Dea. Wm. G. Lambert, Executors, bal. of the Bequest	733 00
<i>Concord, N. H.</i> Susanna Brown, by Stephen Ambrose, Esq. Ex.	100 00
<i>Hartford, Ct.</i> Mr. Normand Smith, Jr. by Francis Parsons, Esq. Ex.	250 00
<i>Ludlow, Vt.</i> Rev. Peter Read, by Mr. Rufus Read, Ex.	50 00
<i>Medfield, Ms.</i> Mr. Artemas Woodward, by Dea. Elijah F. Woodward, Ex.	100 00—1,233 00

AUXILIARY SOCIETIES.

SUFFOLK COUNTY.

[Hardy Ropes, Esq. Boston, Tr.]

<i>Boston, Salem Street Society, bal. of subs. by Dea. S. Tenny</i>	25 07
<i>A Lady of Park Street Soc.</i>	1 00
<i>Chelsea, a Lady</i>	1 00—27 07

BERKSHIRE COUNTY.

[Rev. H. N. Brinsmade, Pittsfield, Tr.]

<i>Williamstown, Ladies' Ed. Soc. by Mrs. E. Kellogg, Tr.</i>	40 00
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ESSEX COUNTY SOUTH.

[Hon. David Choate, Essex, Tr.]

<i>Danvers, Soc. of Rev. Thos. P. Field, of which \$40 is to const. him an H. M.</i>	92 14
<i>Essex, Soc. of Rev. Mr. Crowell</i>	41 00
<i>Hamilton, Soc. of Rev. Mr. Kelley</i>	10 37
<i>Ladies' Sewing Soc.</i>	5 00—15 87
<i>Middleton, Soc. of Rev. Mr. Jeffers</i>	18 85
<i>Rockport, Soc. of Rev. Mr. Gale, by Mr. J. E. Gott</i>	20 00
<i>Wenham, Edmund Kimball, Esq. ann. pay't by Ebenezer Alden, M. D.</i>	5 00—192 36
Most of the above by Rev. B. Emerson, Ag't.	

ESSEX COUNTY NORTH.

[Col. Ebenezer Hale, Newbury, Tr.]

<i>Amesbury, West, Soc. of Rev. Mr. Clark</i>	31 60
<i>Boxford, West, Ladies' Ch. Soc. 5 25, Ladies' Benev. Soc. 5 50</i>	10 75
<i>Bradford, Young Ladies in Miss Hazeltine's School</i>	14 00
<i>Soc. of Rev. Mr. Perry</i>	13 60—27 60
<i>Bradford, West, Soc. of Rev. Mr. Munroe</i>	54 30

<i>Newburyport, Soc. of Rev. Mr. Campbell</i>	32 00
<i>Do. of Rev. Dr. Dana</i>	39 00
<i>Do. of Rev. Mr. Stearns</i>	41 00
<i>Do. of Rev. Mr. Dimmick</i>	28 54
<i>Mrs. Mary Greenleaf</i>	10 00
<i>Ladies' Missionary Soc.</i>	3 34—153 88
<i>Salisbury, Soc. of Rev. Mr. Hadley</i>	4 07
<i>Topshfield, Soc. of Rev. Mr. McEwen</i>	43 04
<i>West Newbury, 1st Parish</i>	21 25
<i>Soc. of Rev. Mr. Edzell</i>	42 33—63 58—368 82
Most of the above by Rev. B. Emerson, Ag't.	

EDUCATION SOCIETY IN BROOKFIELD ASSOCIATION.

[Rev. Micah Stone, Brookfield, S. P. Tr.]

<i>Brookfield, (West) Soc. of Rev. F. Horton, in part,</i>	45 00
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EDUCATION SOCIETY IN HARMONY CONFERENCE OF CHURCHES.

[Wm. C. Capron, Esq. Uxbridge, Tr.]

<i>Grafton, Soc. of Rev. Mr. Biscoe, \$40 of which to const. Rev. — an H. M.</i>	79 77
<i>By Rev. Jos. Emerson, Ag't.</i>	
<i>Milbury,</i>	2 00—81 77

FRANKLIN COUNTY.

[Mr. Solomon Maxwell, Jr. Greenfield, Tr.]

<i>Concord, Mr. Joseph Avery</i>	15 00
<i>Shelburne, Miss Louisa Packard, to const. Rev. Theophilus Packard, Jr. an H. M.</i>	40 00—55 00

HAMPDEN COUNTY.

[Mr. Samuel Raynolds, Springfield, Tr.]

<i>Monson, Dea. A. W. Porter</i>	75 00
The following by Rev. Joseph Emerson, Ag't.	
<i>Springfield, Soc. of Rev. Dr. Usgood, in part</i>	95 89
<i>Do. of Mr. Russell do.</i>	13 00—108 89
<i>Westfield, Soc. of Rev. Mr. Davis</i>	46 90
<i>West Springfield, Soc. of Rev. A. Augustus Wood, in part, of which \$40 is to const. him an H. M. and \$15 to const. Mr. Ed. Southworth a L. M. of the Co. Soc.</i>	68 71
<i>Wilbraham, North, Soc. of Rev. Mr. Bowers</i>	15 34
<i>Balance in the hands of the Tr. for 1839</i>	3 33—318 17

HAMPSHIRE COUNTY.

[Hon. Lewis Strong, Northampton, Tr.]

<i>Amherst, Soc. of Rev. Aaron M. Colton, in part, \$40 of which to const. him an H. M.</i>	63 40
<i>Soc. of Rev. George Cooke, in part to const. him an H. M.</i>	20 87—84 27
<i>East Hampton, Samuel Williston, Esq.</i>	100 00
<i>Enfield, Soc. of Rev. Mr. Whiton</i>	75 50
<i>Halford, Soc. of Rev. Henry S. Neill, of which 43 45 is by the Ladies to const. him an H. M. \$15 to const. Mr. John Billings a L. M. of Co. Soc. and \$10 bal. to const. Dr. Addison L. Peck a L. M. of Co. Soc.</i>	148 00
<i>Williamsburg, Cong. Soc. in part</i>	22 16
The above by Rev. Joseph Emerson, Ag't.	
<i>Hadley, Gen. Ben. Soc. by S. Dickinson, Tr.</i>	75 00
<i>Northampton, Soc. of Rev. Mr. Willey, by D. B. Barrett</i>	53 00
<i>Ben. Soc. in the Edwards Church</i>	12 50—65 50
<i>From the disposable Fund of the Auxiliary</i>	210 00—780 43

NORFOLK COUNTY.

[Rev. John Codman, D. D. Dorchester, Tr.]

<i>Braintree, Dea. Jonathan Newcomb</i>	10 00
<i>Franklin, Ladies' Ch. Soc. in N. W. School District in the Parish of Rev. Dr. Ide, by Mrs. Delia E. Metcalf, Sec.</i>	2 00
<i>Roxbury, Rev. Joseph S. Clark</i>	10 00—22 00

OLD COLONY.

[Col. Alexander Seabury, New Bedford, Tr.]

<i>Attleboro', 2d Cong. Soc.</i>	27 00
<i>Fair Haven, Ladies of the Soc. of Rev. Mr. Roberts</i>	23 50
<i>Fall River, Soc. of Rev. Orin Fowler</i>	153 19
<i>Nantucket, Soc. of Rev. George C. Partridge</i>	40 00
<i>Ladies' Ed. Soc. bal. of subs. by Mrs. A. G. Derrick, Sec.</i>	13 00—53 00

<i>New Bedford</i> , Soc. of Rev. Mr. Smith, of which \$15 each to const. John A. Parker, Esq. and Mr. Haydon	
<i>Coggeshall</i> , L. M. of the Aux. Soc.	119 50
Soc. of Rev. Mr. Roberts	15 00
Mr. Gilbert Richmond, including the bal. to const. him and Mrs. Richmond, L. M. of Aux. Soc.	22 00—156 50
<i>Pastucket</i> , Soc. of Rev. C. Blodgett	25 00
<i>Seekonk</i> , Soc. of Rev. M. O'Barney	18 36
<i>Taunton</i> , Soc. of Rev. Mr. Maltby, by Mr. H. Reel, Tr. of Conf.	76 00
Do. of Rev. Emery, by do.	15 00—91 00—547 55
Most of the above by Rev. Joseph Emerson, Ag't.	

PLYMOUTH COUNTY.

[Dea. Morton Eddy, Bridgewater, Tr.]	
<i>Rochester</i> , (<i>Mattepoisset</i>) Soc. of Rev. Dr. Robbins	16 10
<i>Wareham</i> , Rev. Mr. Nott's Parish, Ladies' Ed. Soc. by Mrs. Abigail Bates	20 00—36 10

RELIGIOUS CHAR. SOC. OF MIDDLESEX
NORTH AND VICINITY.

[Dea. Jonathan S. Adams, Groton, Tr.]	
<i>Ashby</i>	6 74
<i>Dunstable</i>	9 29
<i>Fitchburg</i>	27 49
<i>Groton</i>	20 20
<i>Harvard</i>	29 30
<i>Leominster</i>	11 84
<i>Pepperell</i>	37 35
<i>Shirley</i>	3 00
<i>Townsend</i>	39 18
<i>Westford</i>	11 25—195 84

RHODE ISLAND STATE AUXILIARY.

[Mr. Isaac Wilcox, Providence, Tr.]	
<i>Bristol</i> , Ladies of the Soc. of Rev. Thomas Shepard, 3d ann. pay't in part for a Temp. Schol.	63 25
	\$5,742 59

MAINE BRANCH.

[Prof. William Smyth, Brunswick, Tr.]	
<i>Brunswick</i> , Individuals	3 00
<i>Cumberland</i> , Cong. Ch. and Soc.	4 50
<i>New Gloucester</i> , do. do.	5 00
<i>Wells</i> , do. do.	3 00
<i>York</i> , Conference cont.	12 55

The following by Rev. Jas. R. Wheelock, Ag't.	
<i>Bath</i> , Rev. Mr. Palmer's Ch. and Soc. \$100 of which from Wm. Richardson, Esq. to const. Wm. P. Richardson an H. M.	124 00
Rev. Mr. Ellingwood's Ch. and Soc.	81 00
<i>Brunswick</i> , an individual	2 00
<i>Lebanon</i> , Cong. Ch. and Soc.	10 00
<i>North Yarmouth</i> , do. do.	2 96
<i>South Berwick</i> , do. do.	7 00
<i>Waldoboro'</i> , do. do.	24 00
<i>Waterville</i> , do. do.	4 50
<i>Winslow</i> , do. do.	7 00
<i>Bangor</i> , Mrs. M. Flek, in part for Pomroy Schol.	17 50
<i>Hallowell</i> , Rufus K. Page, Esq. 1st pay'm't on his Schol.	75 00
<i>Mt. Desert</i> , Mrs. Kivredge	1 00

The last three by Prof. Pond.

\$384 01

NEW HAMPSHIRE BRANCH.

[Hon. Samuel Morrill, Concord, Tr.]	
<i>Deerfield</i> , Mr. John Eastman, bal. to const. his son Joseph Eastman a L. M. of Co. Soc.	5 00
<i>Hampton Falls and Seabrook</i> , Soc. of Rev. Sereno P. Abbott, bal. to const. him an H. M.	10 00
<i>Newmarket</i> , by Rev. Thomas T. Richmond	8 00
<i>Rye</i> , collections	4 30
<i>West Chester</i> , Mr. John Folsom, to const. him a L. M.	5 00
The above by Joseph Boardman, Esq. Tr. of Rock- ingham Conf. of Churches.	
<i>Amherst</i> , Ladies' Ed. Soc. by Miss L. Eastman, Tr.	26 85
<i>Hanover</i> , do. do. by Mrs. Burges	3 93
By Mr. E. D. Bylston, Tr. Hillsboro' Co. Aux. E. S.	
<i>Centre Harbor</i> , collections	7 00
<i>Durham</i> , do.	8 52
<i>Rochester</i> , do.	25
<i>Sanbornton</i> , do.	5 42
<i>Tamworth</i> , do.	7 38
<i>Wakefield</i> , do.	9 50
	89 05

Deduct expenses of the Co. Soc.

3 60—34 45

By Mr. Edmund J. Lane, Tr. Strafford Co. Aux. Ed. Soc.	
<i>Acworth</i> , Miss Hannah Ware	5 00
<i>Gilmanston</i> , (<i>Centre</i>) Ch. and Soc. to const. Rev. Daniel Lancaster, a L. M. of N. H. Branch, by Thomas Adams, Jr.	30 00
	\$134 55

NORTH WESTERN BRANCH.

[Joseph Warner, Esq. Middlebury, Vt. Tr.]	
<i>Bennington</i> , Soc. of Rev. Dr. Hooker	37 21
<i>Orwell</i> , do. of Rev. Mr. Morris	50 07
<i>Sharon</i> , do. of Rev. Mr. Morse (a few individuals)	8 25
<i>Springfield</i> , do. of Rev. Mr. Holmes	55 00
<i>Weathersfield</i> (<i>Perkinsville Par.</i>) individuals	4 66
Do. (<i>Bow Par.</i>) Soc. of Rev. Mr. Holmes	33 90
<i>Woodstock</i> , Soc. of Rev. Mr. Wright	32 25
By Rev. Job Hall, Ag't.	
	\$219 84

CONNECTICUT BRANCH.

[Eliphalet Terry, Esq. Hartford, Tr.]	
<i>Brooklyn</i> , coll. in Ch. and Soc. in part, by Mr. D. C. Robinson, Tr. of Windham Co. Aux.	49 34
<i>Deep River</i> , do. in Cong. Ch. and Soc. bal. by Rev. Mr. Chapman	23 62
<i>East Windsor</i> , N. Soc. individuals by Rev. Mr. Bartlett	5 50
<i>Granby</i> , Ch. and Soc. of Rev. Mr. Hemenway	16 28
<i>Hamden</i> , Mc Carmel, coll. in Cong. Ch. and Soc. by A. Townsend, Tr. N. Haven Co. Aux.	8 52
<i>Hamden</i> , Plains, do. do.	2 00
<i>Killingly</i> , Rev. Mr. Whitmore's Soc. bal. of coll. by D. C. Robinson, Tr.	5 50
<i>Middlebury</i> , Ben. Assoc. by A. Townsend, Tr. &c. bal.	14 25
<i>Milford</i> , bal. of colls. do.	6 00
<i>New London</i> , donation from Hon. Thos. W. Williams	100 00
<i>Saybrook</i> , Pettipaug, Cong. Soc. by Rev. A. Hovey, thro' Pres. Day	18 38
<i>Thompson</i> , coll. in part, by Rev. B. Emerson, Ag't	19 00
<i>Norwich</i> , Soc. of Rev. Mr. Arms	29 37
Do. of Rev. Mr. Bond, in part, of which, \$10 is to complete the L. M. of the Br. for Gen. Wm. Williams, \$15 for L. M. of Co. Soc. for L. P. S. Foster, Esq., \$15 for L. M. of Co. Soc. for Hon. John Rockwell and \$15 for L. M. of do. for Mrs. Ann H. Otis	
156 55—185 92	
Mr. Russell Hubbard and Mr. Amos H. Hubbard, eleven Reams Paper, to const. them L. M. of the Co. Soc. valued at	33 00
Ladies' Ed. Soc.	91 45
The collections in Norwich by Rev. J. Emerson, Ag't.	
<i>Waterbury</i> , bal. of colls. by A. Townsend, Tr. &c.	9 75
<i>Woodstock</i> , N. coll. in Ch. and Soc. of Rev. Lent S. Hough, \$40 of which to const. him an H. M. by D. C. Robinson, Tr. &c.	44 66
	\$533 67

WESTERN RESERVE BRANCH.

[Anson A. Brewster, Esq., Hudson, O., Tr.]	
<i>Adrian</i> , Mich., W. R. Powers	1 00
<i>Bronckheim</i>	17 25
<i>Burlton</i> , Church	6 00
<i>Cleveland</i> , Mrs. L. Day	5 00
<i>Fuelid</i> , in part	10 09
<i>Gustavus</i>	1 00
<i>Jackson</i> , Mich.	4 02
<i>Kineman</i> , Church	1 00
<i>Lyme</i> , do.	2 25
<i>Mesopotamia</i>	9 13
<i>Medina</i>	13 18
<i>Nelson</i>	1 50
<i>Richfield</i> , Ch. in part	19 81
<i>Sandstone</i> , Mich. Miss Stowe	50
<i>Strongsville</i>	13 00
<i>Tallmadge</i> , Gents. Assoc.	3 75
<i>Tecumseh</i> , Mich.	5 50
<i>Wakeman</i> , Ch.	5 00
<i>Warren</i> , do. in part 8 80, N. B. Purington 5 06	13 86
<i>Willoughby</i>	2 05
	\$139 99

Whole amount received \$7,254 05.

* * We regret that the reports of the receipts of the C. A. E. Society and of the W. A. E. Society, which would have increased the amount of receipts for the quarter some thousands of dollars, were not received in season to be inserted in this number.

Clothing received during the Quarter.

<i>Dedham</i> , 1st Parish, Miss Damon, thro' Gen. Nathaniel Guild, 2 vests, valued at 3 50.	
<i>Franklin</i> , Ladies' Ch. Soc. by Mrs. Della E. Metcalf, Sec., a bundle of quilts, sheets, and shirts.	
<i>New Ipswich</i> , N. H. Ladies' Ch. Soc. by Mrs. Hannah John- son, Sec. a box of sundries, valued at 35 20.	
<i>Petersham</i> , by Mrs. Eliza Grosvenor, Tr., a bundle containing sheets, shirts, and socks.	
<i>Rowley</i> , by Col. Eben. Hale, Tr., Essex Co. North. Aux., one bundle containing shirts and collars.	
<i>Temple</i> , N. H. Ladies' Reading Association, by S. R. Jewell, Sec., a bundle containing shirts, socks, and pillow cases.	



Ed Griffin

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No. 4.

MEMOIR OF REV. EDWARD DORR GRIFFIN, D. D.,

PRESIDENT OF WILLIAMS COLLEGE.

[By the Rev. ANSEL NASH, Vernon, Ct.]

AMONG the distinguished men of the last generation in the church of God, the subject of this Memoir held a conspicuous place. Few of his cotemporaries occupied so large a space in the public eye, as he, while living, and few have been remembered with equal kindness and respect since their departure. For almost half a century his name has been intimately connected with some of the most interesting events that have occurred in the support and extension of the Redeemer's kingdom. When any new enterprise was to be started, or any important measure to be put forward, Dr. Griffin was one of the few whose counsel and efforts were first sought. When his life was brought to a close, it was felt that a wide breach was made in the walls of Zion. Within the recollection of those who will read this article, it is believed there has been in this country not a single instance, in which the removal of a Christian minister has called forth more numerous or more emphatic expressions of lamentation and regret.

In what we are about to say of this honored individual, we would not have it supposed, that we regard him as a model of perfect excellence. This would be to ascribe to him that which has never belonged to any individual, except one, in our world. He had, unquestionably, the imperfections of a man. Of this, probably, no one was so fully and so painfully sensible as himself. But to dwell on his faults would be productive of no good. Besides, it is the first dictate of Christian kindness and candor to touch lightly on the imperfections of a man who did so much to make the world better. How desirable that all the followers of Christ imitate his virtues, and endeavor to rise to the measure of moral excellence and usefulness to which he attained.

We would also remind our readers that they are by no means to expect from us full justice to his character, or to the services which he rendered to the men of his generation. The most that our limits allow is a hasty sketch of the principal circumstances of his life, together with a few general remarks respecting his intellectual and moral endowments, and his public services. For the facts embodied in this sketch we are chiefly indebted to the valuable and interesting Memoir of Dr. Griffin, prefixed to his Sermons, by Dr. Sprague, and the "Reminiscences of Dr. and Mrs. Griffin," in manuscript, by their daughter, Mrs. Smith.

EDWARD DORR GRIFFIN was born at East Haddam, Ct. (Millington Society,) Jan. 6, 1770. His family connections were highly respectable. His father, George Griffin, is described as a farmer—a man of vigorous intellect, of enterprise and wealth. His mother, Eve Dorr, of Lyme, Ct. sister of Rev. Edward Dorr of Hartford, and niece of the first Governor Griswold, is represented as having possessed uncommon personal attractions and interest. He was one of eight children—five daughters, and three sons. His sisters have all sustained the marriage relation. His brothers, Col. Josiah Griffin, of East Haddam, and George Griffin, Esq. of New York, have lived to profit by his society, his instructions, his examples and prayers, to enjoy his reputation, and to weep over his grave.

From the commencement of his life, his parents, neither of them at that time a professor of religion, intended him for the ministry;—a circumstance in which we ought to recognize the ordering of Him who worketh all things after the counsel of his own will. In early life his health was such as to allow him to take but little part in the labors of the farm. From these two circumstances his time was almost wholly devoted to study, till, at the age of sixteen, he became a member of Yale College. His preparatory studies were under the direction of Rev. Joseph Vaill of Hadlyme, for whom to the end of life he cherished much respect and veneration. While in college he manifested those superior powers of mind, to which he was afterwards indebted for his distinction. From some of his class-mates the information has been received, that when it was known that Griffin had entered the list of competitors for premiums proposed by the faculty, no doubt was entertained as to the successful competitor; and the result was in almost every instance, in accordance with the expectation. He graduated at the commencement in 1790, with the first honors of his class. His next step was to enter on the study of law, uniting with it the instruction of an academy at Derby, where he says he spent nine of the gayest months of his life. In an account of himself at this period, written near the close of his life, he states that he was struck with horror at the thought of entering the ministry without religion; and further, that he expected, if he should not become a subject of renewing grace while in college, in all probability to lose his soul forever, as the pursuits and the company in which he should spend his time as a lawyer would, almost of necessity, divert his mind more and more from God and religion.

From the account above mentioned it appears, that from the time when he was four or five years of age he was occasionally the subject of religious impressions—so much so, that he sometimes wept and prayed with great earnestness in view of his lost and dangerous condition. He says that once his distress of mind in time of sickness was followed by a hope. This however was full of self-righteousness, and was shortly abandoned. Though he once came so near losing his life that he was taken up for dead, from an attempt to ride an unmanageable young horse belonging to his father, it does not appear that the accident produced any permanent impression on his mind. He continued without God in the world, till nearly a year after leaving college. He says, “When I entered my senior year, I thought it was high time to fix on my future course; and as God had not changed my heart, I said to myself, ‘Why should I wait for the Lord any longer? and devoted myself to the law.’ He adds, for nearly two years I threw off the restraints of conscience, and made up my mind to be a man of the world; but my habits and a sense of propriety kept me from vicious courses.” It was in the summer after he left college that the terror of the Lord was made effectual to his entering on a new course of life. When

sick, in July, 1791, he was led to say with deep anxiety, "If I cannot bear this for a short time, how can I bear the pains of hell forever?" After this he says he found himself resolved to lead a different life, and to devote himself to the service of God, and after his recovery these thoughts continued and increased; though it was two or three months, before he durst consider himself a child of God. He speaks of it as matter of wonder to himself, that at this time he had no thought of changing his profession, and ascribes it to a well known characteristic fixedness of purpose, which rendered it difficult for him to change. In the sequel we shall see that this fixedness of purpose was the means of increasing his usefulness in subsequent life.

Chosen vessel as he was to preach the unsearchable riches of Christ, he was not suffered long to adhere to the purpose which he had formed respecting a profession. From the trifling circumstance of putting a Bible under his arm to walk to his chamber, he was led to those thoughts and inquiries, which, in the space of half or three quarters of an hour, induced a full determination to abandon the design to become a lawyer, and to devote himself to the ministry. Who will doubt an overruling Providence, when from such an occurrence an amount of good is seen to result which eternity alone can reveal?

In a short time Mr. Griffin entered on a course of study preparatory for the ministry under the direction of Rev. Dr. Edwards, then of New Haven, subsequently president of Union College. After devoting most of his time till the autumn of the next year to the course of study prescribed by Dr. Edwards, he was, by the Association of New Haven West, licensed to preach the gospel, on the 31st of October, 1792. It was his privilege to engage at once in the work of bringing souls from nature's darkness into the light of the gospel. The first scene of his labors and his triumph, very soon after his license, was under his father's roof. Here was a family of ten—all of them but himself without Christ—aliens from the commonwealth of Israel. He immediately entered on those well directed efficient efforts for their spiritual good, which constituted his chief employment and delight during the remnant of his days, and which divine influence rendered signally successful. First his youngest sister, then his mother, then other members of this numerous domestic circle became apparent subjects of renewing grace; till, before any breach was made in it by death, all but two became members of the visible church. Here he supposed was the commencement of the series of revivals of religion in the American churches, which has continued ever since.

In this opinion, however, he was probably mistaken. It is indeed well known, that soon after the days of Edwards, the special influences of renewing grace in the country were in a great measure suspended. But it is believed, that these influences did in a measure return again before the year 1792, and occasional instances of what is distinctively styled a revival of religion. We do not suppose that instances of this kind were very numerous. But whether they were many or few, it cannot be considered strange that they did not come to the knowledge of a youth avowedly a man of the world, and devoted to pursuits of altogether a different nature;—especially when we consider the want in those days of the publications which have since sprung up among us, and been made instruments of commemorating the power and grace of Zion's King. Soon after the time to which we have alluded, instances of the display of this power and grace became more numerous and more signal, and the subject of this Memoir was an honored instrument in promoting them.—Indeed for the sixteen or seventeen suc-

ceeding years, the history of his life is little else than the details of revivals of religion connected with his instrumentality. Wherever it fell to his lot to labor in the service of his Master, though but for a few weeks, the divine Spirit seemed almost uniformly to accompany him, bringing men to think on their ways and to turn their feet to God's testimonies. Intelligent men of his time, who believed in evangelical religion, whatever they might think of him in other respects, were constrained to acknowledge him as a distinguished instrument in promoting the work of the Lord.

Mr. Griffin preached his first sermon, Nov. 10, 1792, at Hadlyme, in the pulpit of his venerated instructor, Mr. Vaill. In the January following he was employed to preach at New Salem, a small parish in the vicinity of his native place. Here, almost immediately, commenced a revival of religion remarkable for its power and extent, and a church was gathered, where there had been none for more than forty years. Here he received a call to settle as a pastor. During the same year a similar call was also given him at Farmington in the same State. Both these calls circumstances induced him to decline. He gives the following statement respecting his views at that period, and the spiritual circumstances of the community. "I felt it to be a principal recommendation of a place as my residence, that the people would allow me to hold as many meetings as I pleased. I had extra meetings in every place where I preached, which was a new thing at that day. What then appeared strange, bating some youthful indiscretions, has long since become the general usage. I had opportunity to see the whole field of death before a bone began to move. And no one who comes upon the stage forty years afterwards, can have an idea of the state of things at that time."

After having preached in several places besides those just mentioned in his native State, he was settled as pastor of the Congregational church at New Hartford, June 4, 1795. May 17, of the following year, he was married to Frances Huntington, daughter of Rev. Joseph Huntington, D. D. of Coventry. From this connection, Mr. Griffin became the father of two daughters, Frances Louisa, now the wife of Dr. Lyndon A. Smith of Newark, N. J., and Ellen Maria, wife of Rev. Robert Crawford of Adams, Ms.

During the second year after his settlement, Mr. Griffin commenced a journal of his spiritual exercises, which he continued with various interruptions till near his death. This is valuable, because it makes us acquainted with the dealings of God with his soul, and exhibits the means which he employed and the conflicts through which he passed, before he reached the blessed assurance of hope, in which he left the world. From the parts of this journal contained in the Memoir of Dr. Sprague, it is evident that while he assiduously watched for the souls of others, he was far from neglecting his own heart; that he was eminently a man of prayer; that it was his constant study and effort to live near to God. From this source a stronger impression of the spirituality and heavenliness of his mind will be derived than the Christian public have before possessed. If any have been accustomed to think more highly of his intellectual than of his moral endowments, this Memoir may well be employed as the means of correcting their mistake. By a perusal of it they must be convinced that he was not more distinguished as a man of brilliant fancy, of profound and varied intelligence, than of faith and humility, and devotedness to his Maker. Among many resolutions here copied—all breathing the same spirit—the following are especially worthy the attention of all who have the charge of souls. "*Resolved*, to set apart, as often as convenient, days for private prayer and fasting. *Resolved*, to spend as much time as possible

in making religious visits to my people, especially to the sick and afflicted, and to spend as little time as possible in visits where religious conversation cannot be introduced, and to attend as many religious meetings as are convenient out of season. *Resolved*, to be much in prayer for my people, to set good examples before them, and not to conduct so as to grieve the Spirit of God away from us."

It was to be expected, that one whose first and occasional labors in the ministry had been so signally marked by success, would not be without similar tokens of divine approbation, after entering on the pastoral office. Such was the fact. Very soon after his ordination at New Hartford, Mr. Griffin was favored by a revival of religion, which brought about fifty persons into the church. About four years afterwards, a revival took place of such power and extent as to shake the town to its centre, and give a new aspect to the face of society. Of this work of grace he gave an interesting account in two letters published in the Connecticut Evangelical Magazine for December, 1800, and January, 1801.

Soon after the gathering of this harvest, He who holdeth the stars in his right hand, saw fit to order the removal of his servant to another field of labor. After a trial of about four years, it was found that Mrs. Griffin had not firmness of constitution sufficient to enable her to reside on the bleak hills of Litchfield County. This induced her husband to request a dismissal from his charge, or a temporary suspension of his labors among them, that an attempt might be made for the restoration of her health. They chose the latter, and Mr. Griffin with his wife spent the autumn of 1800 and the following winter, in the milder climate of New Jersey. Here he pursued the work of the ministry, preaching in various congregations as Providence opened the way, and enjoying success similar to what had crowned his labors in preceding years. In connection with the temporary ministry which he exercised in one place during this season, fifty were added to the visible church. The result of this experiment concerning the health of Mrs. Griffin, was a full conviction on her mind and the minds of her friends, that it was necessary for her abode to be changed for a residence south of Connecticut. Hence when the First Presbyterian church at Newark gave Mr. Griffin a call to settle among them as their colleague pastor with the venerable Dr. McWhorter, he soon came to the conclusion, that duty required him to accept it. To resign his charge among a people where he had been the instrument of so much good, cost a severe struggle on his part, and deep regret on theirs. But in a case where the pointings of Providence were so plain, who is the Christian pastor that would dare to withstand God? Would that in every instance of a minister's removal from his charge, the path of duty might be equally plain, and the results equally happy.

Installed over his new charge, Oct. 20, 1801, Mr. Griffin found himself in a field of labor affording ample scope for all the intellectual and moral qualifications for the sacred office which he possessed. The congregation committed to him was one of the first in the country for numbers, weight of character and respectability. He soon discovered that to sustain himself on this ground demanded not only great efforts of mind, but also most assiduous anxious care in the cultivation and keeping of his heart. In addition to his efforts among his own people, he employed a part of his time in occasional tours for preaching in the neighboring region. At this period of his life, the most instructive and interesting parts of the private journal mentioned above, judging from the portion of it furnished us by his principal biographer, were committed to writing. From what he wrote in

it, in those days, we should be happy to make copious extracts. But our limits forbid. The following paragraph is so much to the purpose, and on a subject so interesting, especially to ministers, that we are disposed to transcribe it. "Spent the last week on a preaching tour, in the neighboring congregations, where a glorious work of grace appears to be beginning. Have been deeply impressed of late, with a conviction of a great mistake which I made in some former revivals. My mother's children made me keeper of their vineyard, but my own I did not keep. Being often engaged in public prayers, I thought it was neither necessary nor practicable to attend so much at large to the duties of the closet. And when I preached, or heard preaching, I was so concerned for others, that I did not sufficiently apply the truth to myself, and my prayers were so much upon others, that I did not enough pray for the promotion of religion in my own heart. The consequence was twofold: I got away from God, and the duties of the closet have never been so faithfully attended since; and further, I was lifted up by divine favors, and had need to be left to fall into sin to humble me. But lately I have resolved more to seek the advancement of religion in myself, while I endeavor to promote it in others, and have desired to be converted, and to catch the shower which is falling around me. Lord, while thou art converting sinners and infidels, and giving the people a fresh unction, I pray that I may be the subject of these renewing influences, whether I have ever felt them before or not. I desire to consider myself only as a *needy sinner*, and to put myself in the way of those influences which are shed down upon others. O why may I not be converted by them, as well as those around me?"

During his first residence at Newark, Mr. Griffin was pastor of the First church there about seven years and a half—to the 28th of May, 1809, when he preached his farewell sermon. These years were the period of his most signal triumphs in the work of the ministry. Besides many instances of success attending his labors in other places, he enjoyed almost a constant revival in his own society. Among them two seasons were signally marked by the descent of divine influence. In an account of what God wrought in the latter of these seasons, he says, "This work, in point of power and stillness, exceeds all that I have ever seen. While it bears down every thing with irresistible force, and seems almost to dispense with human instrumentality, it moves with so much silence, that unless we attentively observe its effects, we are tempted at times to doubt whether any thing uncommon is taking place. The converts are strongly marked with humility and self-distrust; instead of being elated with confident hopes, they are inclined to tremble. Many of them possess deep and discriminating views; and all, or almost all, are born into the distinguishing doctrines of grace. I suppose there are from two hundred and thirty to two hundred and fifty, who hope that they have become the subjects of divine grace; and many remain still under solemn impressions, whose number, I hope, is almost daily increasing." While he was pastor of the First church in Newark, Mr. Griffin received from the world into its communion three hundred and seventy-two—in one year, a hundred and thirteen; at another time, in six months, a hundred and seventy-four.

In February, 1805, he received a call to the pastoral charge of the First Reformed Dutch Church in Albany. This call, after much prayer, and much anxious inquiry, he declined. The same year, during the session of the General Assembly in Philadelphia, he preached his missionary sermon, "The Kingdom of Christ." This discourse was published in several successive editions, and was regarded as one of the best efforts of

the kind that have been made in our times. It is no disparagement to the numerous occasional sermons which he published, to ascribe the first merit among them to "The Kingdom of Christ" and the "Plea for Africa,"—the former distinguished for bold and stirring eloquence; the latter for extent and variety of information.

In one of those preaching tours to which allusion has been made, and which Mr. Griffin often took in the comparatively destitute parts of New Jersey, he was brought into great peril. On a certain occasion a maniac, with a loaded fowling-piece, lay in ambush by a foot-path, where he was to pass, with a determination to take his life. But God had still work for him to do on earth. The principal service to which he was destined for Christ and his cause, was not yet performed. Hence he could not die. That maniac could no more shed his blood, than the Indian with seventeen shots of his rifle, could bring Washington to the ground, before the independence of his country was achieved. Just at the critical moment, Providence brought to the spot the proper instrument to disarm the maniac, and to effect the escape of the man of God. A neighbor passing by, said to him, *What are you going to do with your gun?* "Look up yonder," was the reply, "do'n't you see that man? He is a British spy, sent over by the king of England to spy out our land, and as he comes down, I intend to shoot him." "No," said the neighbor, "he is the minister who preached for us the last evening." Thus does Jehovah make horses of fire and chariots of fire the lifeguard of them for whom he has any service in the world. Often has the saying of a devout man to his companions, in England, at a time of great danger, been verified: *Courage, brethren; don't you know we are all immortal, so long as God has anything for us to do on earth?*

In August, 1808, the trustees of Union College conferred on Mr. Griffin the degree of Doctor in Divinity.

A short time previous, God had put it in the hearts of a few opulent individuals in the eastern part of Massachusetts, to exercise unparalleled liberality for the endowment of a Theological Seminary, that adequate means might be furnished for the education of young men for the ministry. No sooner was it decided that the first institution of this kind in our country should be established at Andover, than Dr. Griffin was fixed upon to fill the department of Pulpit Eloquence. The impression of his fitness for the station may be learned from a remark of the late Dr. Samuel Spring, who, as he was starting for Newark to confer with him on the subject, said to an aged minister educated at Princeton under Samuel Davies, *I am going to New Jersey to get president Davies for a professor in our seminary.*—As much as to say, we consider the man whom we have selected for this place, as holding the same rank among the pulpit orators of our day, that was held by that prince of preachers among his cotemporaries.

Not far from the time when the Theological Seminary at Andover commenced operation, the church in Park Street, Boston, was established. The causes which led to this establishment would form a most interesting section in the ecclesiastical history of New-England. Our limits allow us only to glance at them with a passing remark. For more than half a century there had been in Boston a gradual decline from the faith, by which the Puritan settlers of the country were distinguished. At length the evangelical system of doctrines was practically, though not avowedly and in form, banished from all the pulpits, except one, belonging to the Congregational churches in the city. Against this system the wealth, the fashion, and the influence of the place were, with few exceptions, arrayed. Instead of being cherished with respect and confidence, it was, for the most part,

treated with contempt and derision. Most persons of respectable rank and standing would have been extremely reluctant to be suspected of embracing a religion, the fundamental principles of which are, that man is by nature a sinner; that he can be saved only through the blood of Christ, made effectual to him by the special influences of the Holy Spirit. At the time to which we allude, the causes of this departure from the faith of earlier days had been insidiously working, till the corrupt leaven had nearly pervaded the whole mass of the community. Not that any open direct attack had been made upon the faith once delivered to the saints. Error had gained this ascendancy, so general and so alarming, chiefly because those tenets which constitute the glory and the essence of the gospel, had been excluded from places of public religious instruction. Virtue had been substituted for true religion. Its demands on the attention of men had been exclusively urged, till they had lost sight of their own character and that of Him who died for their salvation, and overlooked his claims. Such was the general aspect of things in the principal town of New England, when a few devoted followers of the Lamb, distressed at the scene of desolation around them, and resolved on an attempt to raise up the walls of Zion which were broken down, organized themselves into a church, and chose Dr. Griffin for a stated preacher. They did not embark in this enterprise without first counting the cost. They were not ignorant of its bearing on their social relations. They knew that the persons who stood in the high places of the city were fully arrayed against them; that they had no small amount of opposition and odium to encounter. Their choice of preacher received the approbation of the Christian public. The man on whom it had fallen was pronounced well suited to occupy a post where so much responsibility, and consequences of so much importance were involved.

But for this man to rend asunder ties formed by the circumstances above related, and separate himself from a people, hundreds of whom regarded him as their spiritual father, was both to himself and them, a matter of no small moment. After much reflection, and, unquestionably, much looking to God for direction, he resolved to resign his charge, endearing and attractive as it was, that he might occupy two most arduous situations, to the like of which he was unaccustomed. When the matter was submitted to his people, they, with a magnanimity and self-denial extensively spoken of to their credit, consented to relinquish the claims which they had on their pastor—not because they loved him less, but because they loved Christ and his cause more.

On the morning after delivering his farewell sermon, Dr. Griffin left Newark with his family for his native New England; and, on the 21st of June following, he was inaugurated into the professorship to which he had been called. Almost his first appearance in this office was such as to justify and even surpass the opinion which had been entertained of his fitness for it. It was soon discovered, as well from his remarks on specimens of elocution as on the written compositions of his pupils, that he was indeed as he styled himself *a bloody man*. Still the blood was taken so kindly, and with all so judiciously, that all became more attached to him who performed the operation. While to submit to his criticisms was more like being flayed alive than any thing short of it, still every one was willing under them, as he was exhorted to do, *to bow down his neck to bear*, convinced that the profit would more than compensate for the pain. All perceived that the object of their new teacher was to break up the faulty habits of delivery which they had formed in college or elsewhere—in a word, so far as this matter was concerned, to take them quite in pieces; and this they

were willing should be done, from the hope of being made up again in an improved form. The powers of discrimination which the professor exhibited on points both of taste and theology, at once gave him full ascendancy over those under his instruction. With them his decisions were received with almost implicit reliance.

But though by many it was felt that he was the very man to occupy the station assigned him at Andover, still He who fixes for men the bounds of their habitation, ordered that his servant should not long remain in it. In September succeeding his inauguration, the church in Park Street, disappointed in their hopes of obtaining the Rev. Dr. Kollock of Savannah, whom they had chosen as their pastor, immediately made unanimous choice of Dr. Griffin. This choice he at once declined, for reasons which he said put his acceptance entirely out of question. The chief of these reasons was supposed to be his connection with the Andover Seminary. This, however, did not, as was hoped, set the subject at rest. Dr. Griffin in a little time found that he could not, according to his own characteristic phrase, continue "connected with two worlds." The church in Park Street, after attempting successively to secure the pastoral care and labors of several distinguished individuals, and being disappointed in them all, renewed their call to Dr. Griffin, Feb. 1, 1811. No sooner was this known in the Theological Seminary, than the following letter was addressed to him, signed by one from each of the three classes in the institution, and expressing the unanimous views and feelings of their brethren,

Divinity College, March 28, 1811.

REV. AND DEAR SIR,—We have been informed that you find it impracticable to discharge the duties of your professorship in this institution and those which result from your connection with the church and congregation in Boston. We have also been informed, that they have recently given you a unanimous and pressing call to become their pastor. And apprehending that, from these conflicting claims, there is a possibility of your dissolving the connection which you sustain with this institution;—we take the liberty, Dear Sir, to express to you our feelings and wishes on this subject. Although we feel deeply for the interests of that congregation, and view its prosperity of great importance, still, in our estimation, the religious interests connected with this seminary, are of such an extent, as to furnish a superior claim to your attention and services. We are impressed, Sir, with the belief that should you leave us, our loss would be great, if not irreparable. Under the influence of these considerations, we earnestly request you, for our personal benefit, for the general good of this sacred institution, and for the momentous interests of the church, to continue the relation which you sustain to us. Be assured, Sir, we shall feel it a great privation to lose the privilege of looking to you, in connection with your colleagues, as our father and our friend.

Presuming that you will take into due consideration these our unanimous suggestions, and wishing you the best consolations which religion affords, we subscribe ourselves in behalf of our brethren, your obedient servants.

To this the following answer was returned.

Divinity College, March 29, 1811.

GENTLEMEN,—Your affectionate letter gave me all the pleasure you intended. I am gratified to find that my official services are regarded with so much kindness by the members of the college; and am affected with the obliging expression of their wishes for my happiness. I thank you, gentlemen, for the delicate manner in which these sentiments have been conveyed to me; and, through you, I present my acknowledgments to all the young gentlemen of the institution. The confidence and the wishes which they have expressed are certainly entitled

to much attention, and will be duly considered in the estimate of reasons which are to influence my decision. Under the pressing and contending claims of the two objects, I feel it my duty to ask them to carry the subject to the throne of grace, and to be earnest in their supplications that I may know the will of God. If the result should not be such as they desire, it will be owing to the necessities of an important church, and not to any indifference to their improvement and happiness.

I am, gentlemen, very affectionately, yours,

E. D. GRIFFIN.

After some conflict in his mind, arising from the attachment to him and strong desire for him to remain, of the students and of Mr. Bartlett, the founder of the professorship, Dr. Griffin came to the conclusion, that Providence pointed him to Boston. Accordingly he accepted the call on the first of May, and was installed pastor of the church, July 31, 1811. Few steps of any public man have probably ever been more sincerely regretted, or have had the propriety of them more seriously called in question. The writer of this article was then a member of the seminary, and knows full well the views of his brethren, the other members, and of many persons besides. Able and interesting as Dr. Griffin then was, it was felt that he had but just entered on his labors in this department, and that his powers in it were not fully developed. It was believed that he had the requisites of mind and heart, which could not fail to raise him to a measure of excellence which had not yet been reached by himself, and hardly by any other man. Hence the propriety of his leaving a station of so much importance as the professorship of Pulpit Eloquence in the Andover Seminary for the charge of any single congregation, was by not a few more than doubted. Sufficient reasons for the course of Providence in this instance were not at first perceived. Subsequent events, however, have evinced that Dr. Griffin judged correctly, and Providence ordered in wisdom. His labors as a preacher in Boston—when we take into view the qualities of head and heart which they exhibited and the results which ensued—must, beyond a doubt, be regarded as a grand effort of his life. At this distance of time we can see that God called him there, and endued him with eloquence, and power of argument, and moral courage, which fitted him for a service in the cause of Christ, of which few men have ever been capable. This was to raise a barrier against the tide of false doctrine which had been long rising, till it had well nigh swept away the foundations of many generations.

Boston, it is well known, is second to no other city in our country for the intelligence and the wealth of its inhabitants. At the time contemplated, to raise one's voice there in favor of the Evangelical system, was to hazard one's reputation for respectability and influence. In these circumstances Dr. Griffin in an important sense stood alone, preaching the gospel of the grace of God. And the finger of scorn was pointed at him. And he had to breast a tide of misrepresentation and calumny, of opposition and hatred, which would have overwhelmed one who had not the spirituality of an apostle and the strength of a giant. In these circumstances he had, from nature and from grace, power to stand—not indeed, as in other places, till he had gathered his spiritual children about him in hundreds—but till he had made an impression deep and abiding, in favor of a form of sound words, and the religion which came from heaven. To this impression it is owing, under God, that in the metropolis of New England, Zion so long covered with sackcloth, has risen and shaken herself from the dust, and put on her beautiful garments. No interesting revival of religion attended the labors of Dr. Griffin while in Boston. But we are to regard the blow which he

struck there as the great instrumentality at the commencement of the moral change which has since been witnessed in that city. Under the weight of the strokes dealt out by his arm, the enemies of God and his truth were abashed and put to silence. Many of them were constrained to feel, that what he affirmed was even so. Here was the first cause of the increase of orthodox churches, and the series of revivals of religion, which have since appeared in continued and blessed succession. For all these things the labors of this servant of the Lord evidently prepared the way. He was the honored instrument of commencing a reformation in that city, which we trust will go on, till *Holiness to the Lord* shall be written on all her hoarded millions and on all her influence. To do what he did in Boston would be no mean achievement for a whole life. When the religion of that important place shall be fully restored to the standard of our Puritan ancestors, the name of Griffin will be held in blessed and enduring remembrance.

Here on Sabbath evenings, in the winter of 1812 and 1813, he delivered his Park Street Lectures. They were preached to crowded audiences from all classes of the community; and doubtless contributed much to that impression of truth in Boston, from which has been witnessed such an amount of good. These Lectures have been given to the world in numerous editions from the press. They constitute one of the best compends of Christian doctrine that have appeared in any country or age. They are a work of standard merit. It is no disparagement to the other productions of the author, to say, that the Park Street Lectures take the lead of them all. In future times they will probably be the principal basis of the author's reputation as a theological writer. For a clear and convincing exhibition of the doctrines of grace, and for powerful argumentation, they have few equals in our language. Let every student in theology, and every young minister, who would be a good divine or preacher, make himself familiar with these Lectures.

From various causes Dr. Griffin was led to resign his charge in Boston, in the spring of 1815. He had been sent there to break up the fallow ground. He was commissioned to prepare the way for the King of kings to make his entrance into the city. When by his means the way was prepared for a company of successors to preach the doctrines of the cross in different places there, with less power but more immediate success, Providence opened the door for him to retire. Such, so far as we can gather, appear to have been the designs of Him who always prepares instruments to suit his purposes, with regard to his servants.

He was dismissed from his charge, April 27, but continued his labors till the last of May. Having previously received a call to return to Newark, as pastor of the Second Presbyterian church there, he left Boston with his family, on the first week in June, and was installed on the 20th of that month. In the following year he was privileged to take part in a general revival of religion, which was experienced in the two Presbyterian congregations at Newark, and in some of the neighboring towns. During the six years of his second residence at Newark, he devoted considerable time and effort to the establishment and support of some of the leading benevolent institutions of the country. In this period, in the year 1817, he published his book on the extent of the atonement. As a work of abstract metaphysical reasoning, nothing has appeared in our country of superior if of equal merit since the days of the Edwardses. But it is too abstract and metaphysical to be of great value among common readers. It may be questioned whether the author himself had clear conceptions of all which he has spread over the pages of this book. At least if he has always kept

himself in clear light, he has, in some instances, come near involving his readers in darkness. The work as a whole is of no inconsiderable value. By men of thought and investigation—whether ministers or others—most of it may be read with profit.

In the year 1821, Dr. Griffin was elected President of the college at Danville, Kentucky, and also to the same office in the college at Cincinnati, Ohio. Both these appointments he declined. In the same year he was chosen President of Williams College, Williamstown, Mass. This last appointment he chose to accept—partly from some inauspicious circumstances which rendered his continuance with his congregation at Newark not altogether eligible. He left Newark, with his family, in the latter part of October, 1821. After passing through some domestic scenes of great trial and interest, in which his conduct, as described in his narrative, quoted by Dr. Sprague, shows him to much advantage as a man of sympathy, of prayer, and of faith, he was inducted into his new office, on the 14th of November, 1821.

Williams College had at this time, been in existence twenty-eight years. For an infant institution in a retired situation, it had been, most of the time, uncommonly prosperous. God had repeatedly visited it by the special influences of his Spirit, had made it the instrument of preparing many young men for the ministry; and, more than this, had honored it as the birth-place of American missions to the heathen. These circumstances were eminently suited to recommend the institution to the attention and the efforts of Dr. Griffin. And these efforts—such as probably no other man could have made with equal efficiency and success—were peculiarly needed, when he was placed at the head of it. It was by many supposed that but one college could be maintained in the western part of Massachusetts, and that the location of this, instead of being in a corner of the county of Berkshire, should be in the centre of the adjoining county of Hampshire. Hence an earnest effort was made to effect the removal of Williams College to Northampton. In the mean time a collegiate institution had been put in operation at Amherst, in the near vicinity of Northampton. These circumstances sufficiently account for the fact, that the college was now brought to the brink of ruin, and that even its warmest friends were in serious doubt, whether it would much longer have a name and a place among kindred institutions in the land. The number of students had been reduced from one hundred and thirty to forty-eight, and many confidently anticipated the time as near, when *fuit* must be written on its empty walls. This apprehension was strengthened, when in February, 1825, an act of incorporation was granted to Amherst College. President Hopkins in his sermon in the college chapel, on the death of Dr. Griffin, after stating, that it was felt that something must be done to revive the college after a depression of eleven years, gives the following account of the effort made at this time by his predecessor; “The trustees accordingly resolved to attempt to raise a fund of \$25,000 to establish a new professorship, and to build a chapel. In the raising of this sum, Dr. Griffin was the principal agent; and strengthened by an extraordinary revival of religion, with which God in his mercy then favored the college, he accomplished probably what no other man could have done. In a time of general embarrassment, he raised \$12,000 in four weeks. The fund was completed; a professorship of rhetoric and moral philosophy was endowed; this building was erected, and, September 2d, 1828, standing where I now stand, he dedicated it, to the honor and glory of the ever blessed Trinity—Father, Son, and Holy Ghost. From that time it has been felt that the college is permanent; and it has been going

on side by side with sister institutions, doing its part in carrying on the great business of education in this country."

Thus it appears that Providence brought Dr Griffin to Williams College just in time to save it from extinction. The Most High designed it should live. Hence he brought to its aid the man whose shoulders were broad enough, and whose faith was strong enough to sustain it through the crisis in which its future destiny hung in so much doubt. The pertinacity of purpose so strongly characteristic of this man, together with the respect for revivals of religion, and attachment to the missionary cause, for which he was distinguished, by the blessing of heaven, sustained him under the effort which he was now called to make. The account which he has given of his feelings and motives in view of this effort, must be acceptable to our readers.

"The revival saved the college. There were but two professors. One of them appeared to be sinking into the grave with the consumption, the other had made up his mind to leave, if the \$25,000 could not be raised. I myself was invited to a professorship in a Theological Seminary, and had engaged to go if the fund was not raised. The trustees were discouraged by a conflict of eleven years, and would probably have given up the college if the officers had left them. All depended, under God, on raising the \$25,000. That would never have been raised but for the revival. For besides that this event predisposed the Christian public to contribute, it operated on me in two ways. In the first place, by that timely interposition, (in addition to many tokens of favor manifested to the college before, which are mentioned in my sermon at the dedication of the new chapel,) I was convinced that the institution was dear to God, and that it was his purpose to preserve it. Had it not been for that confidence, I should have turned back a hundred times amidst the discouragements which surrounded me. In the next place, that revival gave me a sense of obligation which excited me to the mighty effort. The influence which came down to save the college, had, as I hoped, brought in my children; and I felt that if ever a man was bound to go till he fell down, for an institution dear to Christ, I was that man."

The result of this effort was eminently happy. The college, besides being placed on permanent footing, has ever since been rising in respectability, in influence, in numbers; till it now contains about one hundred and sixty students, with means of education much extended and improved. For a long time the obligation which Dr. Griffin laid on this institution will be mentioned to his credit—not indeed because he had uncommon tact and skill in the management of youth, but because his reputation and his personal efforts were the means of raising it from the dust, and giving it character and standing before the public.

But the services of Dr. Griffin in this seat of learning, second in value only to those which he rendered to the church of Christ in Boston, were destined to have an earlier termination than was desired. In the spring of 1833, he experienced a slight paralysis, effecting his left side. This was supposed to be the commencement of the disease, which, after about four years and a half, laid him in the grave. By a post mortem examination it was ascertained that this resulted in an enlargement and softening of the heart. In August of the following year, he was affected with symptoms of dropsy in the chest. These soon yielded to medicine, and did not return upon him till after the death of Mrs. Griffin, in 1837. "The immediate cause of his death was a general dropsical effusion."

From the time of his attack in 1833, his powers, as might be expected,

became enfeebled. During his remaining years, it was affecting to behold that giant frame, six feet three inches in height, and large in proportion, tottering towards its fall, and that mind, by which so many had been counselled, enlightened and edified, sharing in the decline. A solemn memento of the earthly termination of all that is good and great in man! It was, at this period, no small relief to his friends to observe, that while all about him which could perish, was tending to its own element, he was fast becoming more spiritual in his affections, and more fit for heaven. As his hold on earth became more and more loosened, the realities of eternity came over his mind with continually deeper and deeper impression to the very last. In these days his services in the college experienced occasional and sometimes prolonged interruptions. At the meeting of the trustees in August, 1837, sensible that he could no longer discharge the duties of his office, he gave in his resignation. It was accepted with the deepest regret, that circumstances made such a step necessary, and with strong emotions of gratitude for the services which he had rendered.

Previously to his resignation, Dr. Griffin had received an affectionate invitation from his children at Newark, Dr. and Mrs. Smith, to make their house his abode the remainder of his days, whenever he should leave his station in the college. This was to him a source of much satisfaction. Where on earth could he wish, when borne down with years and infirmities, to spend the remainder of his days, to utter his last prayers, to send forth his last breath, if not in the bosom of his own offspring, surrounded by them for whose spiritual good he had labored with so much success in his earlier and better days? How precious the gratification to them also, that they could afford a quiet resting place to this venerable saint and the companion of his youth, lingering for a little space on the shores of time, after the storms of life were over, and just about to let go their hold on earth!

As soon as the necessary arrangements could be made, Dr. Griffin left Williamstown with his family on the 29th of September, setting his face once more for Newark, and going there, not as in former instances to honor God by living and laboring for his glory, but by dying the death of the righteous. For two or three years before his departure, he had spent considerable time with his pen, revising some of his former productions for the press, and composing other articles anew. At this period he published his book on Divine Efficiency, and some sermons in the National Preacher. As he was about to take leave of Williamstown, the students of the college presented him a respectful and affectionate address. He says in his journal, "As I was getting into the carriage on Thursday morning, the students came up in procession to take their last leave. I made an address to them from the carriage, and some of them wept." Truly we envy not the feelings of him who can contemplate this scene without emotion;—a venerable man leaving his pupils in tears, to go to the place of his former residence to die.

When Dr. Griffin reached Newark for the last time, after an absence of fifteen years, he met with those expressions of kindness and respect which his former character and services there would lead us to anticipate. Various more substantial expressions of these feelings than mere words, were enjoyed by him and his family. He employed the small remains of strength yet continued to him, in the manner to which he had been from his youth accustomed—visiting from house to house, and continuing his beloved work of preaching the gospel and making addresses on public occasions, so long as he had ability. His last service of this kind, was an address and a prayer during the meetings of the Board of Foreign Missions, which com-

menced its sessions at Newark, September 13, 1837. On the following Sabbath he attended public worship for the last time with the people of God on earth.

His earthly career was now fast coming to a close. On the 25th of July preceding, Mrs. Griffin was taken from him by a peaceful, triumphant death; leaving, as he considered, very satisfactory evidence, that to her to die was gain. This event, in all probability, hastened his departure from the world, and evidently had considerable influence in helping to prepare him for heaven. He had before attained the full assurance of hope. He afterwards said in his diary, "Mrs. Griffin's death has certainly been sanctified to me, and has rendered heaven more familiar, and real and dear. And as God has evidently prepared me for that event, I know not but his present dealings are intended to prepare me to follow her soon." Mrs. Smith says, that after her mother's death, which severed her father's strongest tie to earth, and bound his thoughts and affections more firmly to heaven, he said this event made heaven "seem like another apartment in his own house." The dying exercises of Dr. Griffin, as related by his daughter, have brought to mind the experience of the beloved Payson in the same circumstances. If there was not so much of rapturous exultation in the case of the former as of the latter, there was surely enough to afford a complete and glorious triumph over the last enemy.

When, after the death of his wife, his dropsical symptoms returned, depriving him of rest, and producing an impression of the agonies of the closing scene, it is stated, "From these nature shrunk." It is however added, "Even this was but a passing cloud. The thought that Infinite wisdom and love would order every circumstance, soon dispelled it forever." After this he was often heard to say, "God has made it about as pleasant to sit up as it formerly was to lie down." As one of his brethren approached him near the last, saying, "It has often been your privilege to administer consolation to the dying; I trust you experience all those consolations you have offered to others,"—raising his voice in the most emphatic manner, he repeated, "More,—more,—much more." When one inquired of him whether he continued to dread the dying struggle, he replied, "No, I leave it all with God; I refer it all to his will." When another said to him, "You remember the dear Saviour who is by you?" he replied with emphasis, "O yes; he never so manifested his preciousness to me before." It would be delightful to transcribe many more of his expressions—shall we say as he stood on Pisgah's top, or as he went down into the dark valley? But our limits forbid. Nov. 8, 1837, he "ceased to breathe, without a struggle or a groan," having lived sixty-seven years, ten months, and two days, and preached the gospel forty-five years. The sermon at his funeral was preached by the Rev. Dr. Spring of New York, and it has since been published. The following inscriptions mark the spot where his remains are deposited, and those of Mrs. Griffin, side by side, awaiting a joyful resurrection:—

Sacred

TO THE MEMORY OF THE
REV. DR. EDWARD DORR GRIFFIN,
 WHO
 DEPARTED THIS LIFE
 IN THE
 HOPE OF A GLORIOUS IMMORTALITY,
 NOV. 8, 1837,
 IN THE
 68TH YEAR OF HIS AGE.

They that turn many to righteousness shall
 shine as the stars forever and ever.

Sacred

TO THE MEMORY OF
MRS. FRANCES GRIFFIN,
 WIFE OF THE
REV. DR. EDWARD D. GRIFFIN,
 WHO
 DEPARTED THIS LIFE
 IN THE
 HOPE OF A BLESSED IMMORTALITY,
 JULY 25, 1837,
 IN THE
 68TH YEAR OF HER AGE.

In her tongue was the law of kindness;
 On such the second death hath no power.

Oh death, where is thy sting!
 Oh grave, where is thy victory!

Besides the above, Mrs. Smith has given us the following in the Reminiscences before mentioned.

In Memory

OF

THE REVEREND EDWARD DORR GRIFFIN, D. D.

HE WAS BORN AT EAST HADDAM, CT., JANUARY 6, 1770;
 EDUCATED AT YALE COLLEGE, AND ORDAINED AT NEW HARTFORD;
 INSTALLED SUCCESSIVELY OVER
 THE CHURCH IN NEW HARTFORD, THE FIRST AND SECOND CHURCHES IN NEWARK,
 AND PARK STREET CHURCH IN BOSTON.
 THE ACCOMPLISHED PROFESSOR OF PULPIT ELOQUENCE IN THE THEOLOGICAL SEMINARY
 AT ANDOVER, AND THE DISTINGUISHED PRESIDENT OF WILLIAMS COLLEGE.
 HIS PERSON AND MANNERS WERE NOBLE AND DIGNIFIED;
 HIS INTELLECT PROFOUND AND DISCRIMINATING;
 HIS IMAGINATION DISCURSIVE AND BRILLIANT;
 CONSPICUOUS AS THE BOLD ADVOCATE OF THE DOCTRINES OF THE CROSS;
 ASSISTANT FOUNDER AND FRIEND OF RELIGIOUS INSTITUTIONS;
 THE PRINCE OF PREACHERS,
 AND ONE OF THE BEST AND MOST LABORIOUS OF MEN.
 HE DIED IN THE CITY OF NEWARK,
 NOVEMBER 8, 1837,
 IN THE
 68TH YEAR OF HIS AGE, AND THE 46TH OF HIS MINISTRY.

"They that turn many to righteousness shall shine as the stars forever and ever."

The Presbytery of Newark, at their meeting, April 19, 1838, in relation to the subject of this Memoir, expressed themselves as follows:—

"The Presbytery record with strong emotion the departure by death, Nov. 8, of the Rev. Edward D. Griffin, D. D., a name dear to genius and religion. He was an unwavering friend of the truth; able in its defence, and powerful in its enforcement. His rising sun shone with uncommon

splendor; its meridian power shed a cheering and hallowed influence extensively over this, and far into pagan lands; and his sunset scene was gilded with the richest radiance of a cloudless and triumphant faith."

Such is a hasty sketch of the principal circumstances in the eventful and useful life of this man. The numerous events which marked his earthly course, the several changes through which he passed, arose in great measure from his uncommon character. It was hardly to be expected or desired, that a man such as he was, should pursue that even tenor of his way through life, which is for the most part assigned to ordinary individuals. God evidently formed him for something else than one steady uniform course of action, from the beginning to the end of his days. By changing from place to place—for a time acting a bold efficient part in one direction, and then doing the same in another, he unquestionably accomplished a greater amount of good in the whole, than if, for the most part of his life, he had been confined to one scene of effort. Not that by any means Christ's ministers in general should think to imitate him in this respect. This would be hardly less unwarrantable than for them to arrogate to themselves the strength and versatility of talents which he possessed.

As to the usefulness of Dr. Griffin's life, it would certainly be difficult to name the individual of his profession, in his generation, who deserves to be ranked above him. To say nothing of the good which he has effected and which he may still be expected to effect as an author, and in various other ways, we know not what preacher of the gospel, since the days of Whitefield, has gone to his account with the honor of having turned a greater number to righteousness than he.

We are unwilling to bring this article to a close, prolonged as it is, without a few general statements respecting the subject of it.

1. As a man. No competent judge at all acquainted with him, would hesitate to pronounce him one of nature's noblemen. His person was uncommonly suited to excite attention, to awaken interest and respect. His towering height, his expressive countenance, his gentlemanly dignified manners, all together gave him such an appearance, that no one could see him once, without a distinct recollection of him ever afterwards. In almost any collection of men, whether large or small, he was the individual on whom the attention of a stranger would first be fastened. The likeness of him which is prefixed to this article has been pronounced by all who knew him, an accurate and striking representation of his appearance at middle age.

His outward figure bore no slight resemblance to the features of his mind. This was of a high order, and exhibited a combination of qualities not often united in the same individual. The talents which the Creator bestowed on him were both brilliant and profound. If some men have excelled him in quickness of apprehension and rapidity of execution, few have been capable of attending to the subjects before them with closer application, or of forming more correct, discriminating and comprehensive views. He first became distinguished in public estimation for a vivid and discursive imagination. This gave him the power of saying that which was uncommonly bold and striking. In his figures and illustrations he often rose to that which was high, and became sublime;—sometimes resembling more the craggy eminence which loses its head among the clouds, than the mellow and diversified landscape. On keeping the heart, he says; "Our hearts are a tinder box, ready to take fire from every spark, and the whole atmosphere around us is filled with scintillations as from a furnace. Without the most constant watchfulness, some flame will secretly

kindle that will burn up the whole frame of a heavenly mind. Keep thy heart. Turn not thine eye away; let it be constantly fixed on that moving thing within thee. Have the arm of thy resolution near thee, to seize it the moment it attempts to fly. If you were set to keep a bird unfastened upon the palm of your hand, you would know what is meant by keeping the heart with all diligence." During the revival of religion in Williams College, to which allusion has been made, it was reported, that all the members of college, except eighteen, had professed submission to God. In the evening of the day when this report reached the President, he attended a prayer-meeting of the students, and on entering the room, commenced by quoting the words of Christ; "Or those eighteen upon whom the tower in Siloam fell." At the funeral of a minister, near the close of his life, after ascending the pulpit with feeble and trembling steps to offer the closing prayer, he began with, "O Lord God, we thank thee that good men may die." In both instances the effect was overwhelming. The author of this memoir once heard him close a sermon in the following strain, and never can the impression be effaced from his recollection. "I see a storm collecting in the heavens; I discover the commotion of the troubled elements; I hear the roar of distant winds. Heaven and earth seem mingled in conflict; and I cry to those for whom I watch, A storm! a storm! get into the ark or you are swept away.—Ah what is that I see? I see a world convulsed and falling to ruins; the sea burning like oil; nations rising from under ground; the sun falling; the damned in chains before the bar, and some of my poor hearers among them. I see them cast from the battlement of the judgment seat. My God, the eternal pit has closed upon them forever!"

No sooner did Dr. Griffin become fully known to the intelligent community, than they ceased to regard him as chiefly a man of fancy. Soon after he entered on the duties of his professorship at Andover, the students of the seminary discovered in him that power of investigation, of acute and conclusive reasoning, which led them to change the opinion that they and others had imbibed of the character of his mind. The late Samuel Dexter of Boston, a master spirit in his day, a man whose reasoning powers were of the first order, after hearing the Park Street Lectures, is reported to have said in substance, *It is idle to style this man a mere declaimer: here is power of argument.* A distinguished clergyman, now at the head of one of our colleges, after reading these lectures from the press, said, *Discussion is Dr. Griffin's fort, after all.* He might have been a scholar of the first order—might have laid any department of knowledge under contribution, had he chosen to do it. But so devoted was he to the great work of saving souls that he never attempted any thing of this nature, except with regard to divinity. To this subject he devoted his chief attention and inquiry, and respecting it he was much at home. With every topic of interest in the circle of theology he was familiarly acquainted.

It was characteristic of his mind to make thorough investigation of all matters which he deemed worthy of his attention. Mrs. Smith relates that during some of the last days of his life, when reduced to a state of great debility, as he was reading an account of the proceedings of some of our missionaries in foreign lands, he called for his atlas, and ceased not to examine it till he had made himself acquainted with their whole course. Unceasing industry was another trait in his character. A domestic in his family stated, that she never entered his apartment when he was there, without finding him reading, writing, or in prayer.

2. As a Christian. In this as in every thing else, he aimed at completeness; striving to be in a high degree spiritually minded; to live near to

God; to have much communion with him; to avoid every thing which might offend and grieve the Spirit of all grace. He aimed at these things with earnest endeavor—painfully sensible that there was much in his way; that he had great opposition to encounter. Hence he was eminently a man of prayer, spending decidedly more time in his closet than is customary with other devout men. In all times of difficulty and trial his habitual earnest resort was to the throne of grace. There he was accustomed to look for support, for guidance, for every spiritual good, and to find it. Through most of his Christian life he appears to have adopted that most commendable practice, to set apart occasionally days for the special purpose of devotion and self-examination. He had a form of self-examination prepared especially for his pupils and his children after the revival at Williamstown. The daily use of this by himself, during the last year of his life, is supposed to have been of substantial use in enabling him to reach that full assurance of hope, in which he met the king of terrors with so much composure and joy.

In the religion of Dr. Griffin was much of the strength of conception, the ardor and effectiveness, by which as a man he was so distinctly characterized. He had uncommonly vivid impressions of the worth of the soul, and the fearful import of losing it. In one of his printed sermons he has the following sentiment, and in nearly the following language: "Were there but one pagan in the world, and he in the farthest corner of Asia, I solemnly affirm, that it would be the duty of all the Christians in America to go in a body to carry him the gospel, did no greater duty detain them at home, and could he not otherwise be made acquainted with it." To this and similar views which often fell from his lips he was constrained by the love of Christ. With him this was a leading and vital principle. There was no man to whom the Saviour seemed to be in greater degree the centre of attraction—all and in all to his soul. Speaking of some whose religious opinions were essentially diverse from his own, he once said in substance with great emotion, *I would not quarrel with them, if they would but show proper respect to my Redeemer.* At one period of his Christian life he took unusual interest in contemplating *the priesthood of Christ.* The views which he obtained of this subject were remarkably clear and vivid, and to him a source of great satisfaction and joy. In the latter part of his earthly course he rose above some of the strongest propensities of our nature, and exhibited a most desirable measure of heavenliness and humility. When it was intimated to him by one of the trustees of the college, that his infirmities had become such, that the students deemed him incapable of discharging the duties of his station, he replied, *I am not conscious of the incapacity which they allege; but the students must be right, and I submit.* At a later period of his life, when a friend had commended him for his Christian faithfulness, the tranquillity of his features was disturbed, and he said with much feeling, "Don't say that again; it is not because I am good, but because Christ has died."

3. As a divine. In this capacity he was distinguished as well for his full, uncompromising adherence to the evangelical system, as for the extent and depth of his knowledge in the things of God. The doctrines of the cross, as taught in the Scriptures of truth, he regarded as lying at the foundation of all true religion. He felt that the belief of them, and a practice consistent with it, was in man the very essence of that godliness which is profitable unto all things. It was evidently his attachment to the Lord Jesus Christ, more than any thing besides, which caused him to adhere so closely to the doctrines in question. Hence too the alarm and jealousy

which he was so quick to show at any supposed tendency to depart from them, or any attempt to explain or illustrate them in a manner to which he had not been accustomed. He ever manifested that he felt most keenly for the honor of the Redeemer. It was one of the strongest impressions on his mind—an impression long and anxiously cherished—that men must embrace the doctrines of grace in their full form and extent, in order to their rendering to the Lord Jesus Christ the measure of respect which is his due. The individual besides him is not known to us who has appeared to have this impression in equal strength. Speaking once to the compiler of this article, of certain speculations in divinity which Dr. Griffin regarded with serious apprehension and dislike, he exclaimed with a bursting heart, *I cannot bear to see the laurels stripped from my Saviour's brow.* Thus in a degree which is not common, did his pious feelings conspire with his reasoning powers to produce conviction in favor of the evangelical system.

4. As a teacher of youth. Here will be added only a single remark to what has been already stated. Dr. Griffin was unrivalled in his power of teaching young men to write and speak *with effect*. A gentleman associated with him in the faculty of Williams College, once said to a friend, speaking of the president in this respect, *I should not suppose it possible for any one to take young men of the calibre of those composing our senior class, and prepare them to write and speak with so much power*;—a specimen of the opinion entertained of him by intelligent men of his acquaintance. On this account, in great measure, it was, that so much regret was felt when he retired from the professorship at Andover.

5. As a supporter of benevolent institutions. In this particular he was what his character in other respects would lead us to anticipate. It would be impossible for a man of his comprehensive views, his fervent piety, his enlarged benevolence, to take the attitude of opposition or indifference with regard to such institutions. He esteemed them among the most essential and efficient means of accomplishing God's designs of mercy towards our fallen world. He declared them to be one among the three series of events which he said commenced in the year 1792, and "which need not a fourth to fill the earth with the knowledge of the glory of the Lord." Hence he was always ready to stand forth in support of these institutions with his personal influence, his eloquence, and his property. No man made more tender and commanding appeals to the Christian community in their behalf than he. Few individuals, if any, had an influence equal to his in bringing into existence those charitable societies which aim at the conversion of the world, and which were not known, even in thought, when he came on the stage. When the poor heathen shall cast away their idols and turn to the Lord, many of them, to the latest posterity, will doubtless cherish the name of GRIFFIN with sweet and grateful recollection.

6. As a preacher of the gospel. Here lay his great excellence. In this respect he rose more above other men than in any other. His labors in this line of usefulness were also more productive of good. To style him a *great* preacher, is to name that part of his merits which is least important. As we have seen, he was a most *successful* and *useful* preacher—enabled by the blessing of God to accomplish to an uncommon extent the end of preaching. In the capital point where other *great* preachers have generally failed, he was favored with remarkable success. Here rises an inquiry of vital interest:—To what was this owing? To ascribe it to the power and grace of God, solves the inquiry but in part—or rather not at all, so far as our present object is concerned. What was

there in Dr. Griffin as a preacher—in his mode of exhibiting God's truth—adapted to give it an influence so distinguished? While we regard the Divine Spirit as the sole author of regeneration, we believe, as Dr. Griffin expressed himself most happily, that that Spirit operates in the line of nature; that hence the means best suited to produce effect, are most likely to prove successful; in other words, that the preaching of one man may be expected to be followed by more instances of conversion than that of another, in a degree, because his preaching is better adapted to that result than the preaching of the other.

It is conceived that two things may be mentioned as furnishing reasons for the uncommon success of this man's labors in the gospel. 1. The manner of his preaching was such as to engage attention. His thoughts, his style, the intonations of his voice, his person and action—in a word, the whole substance and form of his sermon—were such as to render it next to impossible for him to be heard with drowsiness or indifference. For the most part, his hearers, from the beginning to the end of his discourse, had no disposition to withhold from him their attention; and if they ever had the disposition, they seldom had the ability. 2. He preached directly to the hearts and the consciences of men. This was his great aim. His uniform endeavor was to impress on the moral sensibilities of his audience the love of Christ, the obligations of the moral law, their lost and helpless state by nature, and the dreadful results which would ensue from their rejection of the message which he delivered. With tremendous power did he arraign the sinner before the bar of his Maker and of his own conscience, showing him what he had done, and what he must do, if he would escape the damnation of hell—at the same time that all his help was in God. The following is the account which he gives of himself as a preacher, in a letter to one of his junior brethren, requesting to be informed as to the course which he had pursued. "I believe that an early commencement and pursuit of a systematic study of the Bible, in connection with a long course of revivals of religion in which I was permitted to be engaged, and an habitual aim, in my ordinary sermons, to reach the conscience and the heart at every stroke, and the habit of striking out, as I corrected my sermons for a new exhibition of them, every clause and word which is not subservient to this end; may be numbered among the most efficacious means of forming my present manner of preaching, such as it is." A certain minister undertook to chide one of his hearers for going to Griffin, as he styled him, declaring that his preaching was mere declamation and rant. *It may be so*, replied the man, *for aught that I know; but after all, he will make me feel.*

In the two things just named lay the secret, so far as means were concerned, of his causing hearers in such numbers to give themselves to God. To these should be added the uncommon spirit of prayer, which gave him power to procure from heaven those divine influences, without which Paul may plant and Apollos water in vain. Would all ministers preach as Dr. Griffin preached—rather we should say, *could* all preach as he preached—with the same interest, and the same pointed cogent appeals to the heart and the conscience, at the same time praying as he prayed, all would have far higher reason to hope for his success.

NOTICES OF THE WINTHROP FAMILY.

JOHN WINTHROP, the illustrious ancestor of the Winthrops of this country, and the father of the Massachusetts colony, was the son of Adam Winthrop, and was born in Groton, Suffolk, England, January 12, 1588. In the year 1630, a fleet of fourteen ships with about 840 passengers, some of them from the west of England, but most of them from the vicinity of London, arrived in New England. In this fleet came governor Winthrop, deputy governor Dudley, Mr. Isaac Johnson and his distinguished wife, the lady Arbella, Sir Richard Saltonstall and other persons of wealth and quality. Governor Winthrop landed at Salem, June 12. On the 30th of July, a day of solemn prayer and fasting was kept, when Messrs. Winthrop, Dudley and Wilson entered into church covenant, and the foundation of the first church in Charlestown was laid, which became the first in Boston. The first Court of Assistants was held in Charlestown, on the 23d of August. Mr. Winthrop was governor of the colony twelve years; he was assistant four years, and deputy governor in 1636, 1644 and 1645. He died March 26, 1649. He lived on the lot at the corner of Milk Street, Boston, part of which was afterwards taken for the Old South church, and in the house which the Rev. Thomas Prince afterwards occupied. He kept a journal from the foundation of the colony to near the close of his life, a period of about nineteen years. It begins March 29, 1630, and closes January 11, 1648—9. This journal was published in 1825—6, under the editorial care of the Hon. James Savage, who added many valuable notes. "The talents and virtues," remarks the Rev. Dr. Holmes, "the wealth and influence of this eminent man, signally qualified him for the chief magistracy in an infant plantation of which he was the father as well as governor; and the same rare assemblage of qualifications would have enabled him to shine in a larger sphere, and a more elevated situation."* The children of governor Winthrop were, 1. John, 2. Henry, 3. Forth, 4. 5. and 6. daughters, whose names, except that of Mary, do not appear, 7. Adam, 8. Stephen, 9. Deane, 10. Samuel, 11. Anne, 12. William, and 13. Joshua. The first six were by the governor's first wife, Mary, daughter of John Forth, Esq. whom he married April 16, 1605. By his second wife, who was the daughter of William Clopton, he had no children. His third wife, Margaret, was the mother of his remaining children, except Joshua. She was the daughter of Sir John Tindal, knight, was married April 29, 1618, and died, greatly lamented, June 14, 1647. His fourth wife, and the mother of Joshua Winthrop, was Martha, the widow of Thomas Coytmore. The son was born Dec. 12, 1648, and died Jan. 11, 1651.

* The XLth volume of Philosophical Transactions of the Royal Society is dedicated to John Winthrop, grandson of the first governor Winthrop. From the dedication we extract the following sentence. "No sooner were the sciences revived at the beginning of the last century, and that natural knowledge began to be thought a study worthy a real Philosopher, but the ingenious JOHN WINTHROP, Esq., your grandfather,† distinguished himself in the highest rank of learned men, by the early acquaintance he contracted with the most eminent, not only at home, but in his travels all over Europe, by the strict correspondence he afterwards cultivated with them, and by several learned pieces he composed in natural philosophy; which indeed his innate modesty would not suffer him to publish immediately, and when prevailed on by friends to impart some of them to the public, he concealed his name, not being solicitous of the reputation they might reflect on their author: the same principle in you still induces you not to withdraw the veil; it having always been a maxim with both him and you, *Prodesse quam conspici.*"

† The Grandfather was one of the founders of the Royal Society.

JOHN WINTHROP, the eldest son* of the venerable governor, was born at Groton, England, Feb. 12, 1606. After completing his education in the University of Cambridge and in Trinity College, Dublin, he travelled into France, Holland, Flanders, Italy, Germany and Turkey, and united the accomplishments of a gentleman with the erudition of a scholar. In 1631, he came with his father's family to New England, and was chosen a magistrate of the colony of which his father was governor. In 1633, he began the plantation of Ipswich. In 1634, he went to England, and in 1635 returned with powers from lords Say and Seal, and Brook, to settle a plantation at the mouth of Connecticut river. He was afterwards chosen governor of the colony of Connecticut. At the restoration of Charles II. he went to England, and obtained a charter incorporating New Haven and Connecticut into one colony, "with a grant of privileges and powers of government, superior to any plantation which had then been settled in America." From this time he was elected governor of Connecticut fourteen years successively till his death. He was one of the most distinguished philosophers of his age. His name appears among the founders of the Royal Society of London. Several of his essays are inserted in the Transactions.† In the height of the Indian war, while he was attending to his official duty in Boston, as one of the Commissioners of the United Colonies, he fell sick of a fever, and died April 7, 1676, and was buried in the same tomb with his father. His first wife was Martha, daughter of Henry Painter, one of the celebrated Assembly of Divines at Westminster. She died at Ipswich, apparently without leaving any children. His second wife was Elizabeth, a daughter of the celebrated Hugh Peters. His children were, 1. Elizabeth, born July 24, 1636; 2. Fitz-John, born at Boston,‡ March 14, 1639; 3. Wait-Still, born at Boston, Feb. 27, 1641-2; and 4. 5. 6. and 7. daughters, whose names are not mentioned in the accounts to which we have had access. These seven children survived their father, and are remembered in his will.

Fitz-John, who was a captain in Col. Read's regiment at the Restoration in 1660, continued to reside in Connecticut, of which he was governor by nine annual elections, from 1698 till his death, which occurred at Boston, Nov. 27, 1707, in his 69th year. In 1690, he was major-general of the land army designed to attack Canada. He was agent for the colony

* We will give some account of the governor's remaining children in this note. 2. Henry. He was drowned at Salem, July 2, 1630. Soon after landing, governor Winthrop, in a letter to his wife, July 16, says, "The Lord's hand hath been heavy upon myself in some very near to me. My son Henry! my son Henry! Ah, poor child! Yet it grieves me much more for my dear daughter." Henry had married a lady by the name of Fones, probably his cousin, and left a daughter. He was about twenty-one or twenty-two years old at his death. 3. Forth. It should seem that he died in England some months after his father sailed. Mr. Savage conjectures, i. 66, 384, that he was to have been married to Ursula Sherman, a letter from whom is published. Of the 4. 5. 6. daughters, we know nothing, except of Mary. She is mentioned in the will of her father, dated May 10, 1620. The other two daughters probably died young. 7. Adam. He was born in England, April 7, 1620, came with his father to this country, was admitted freeman, 1641, member of the artillery company, 1642, died August 24, 1652, aged 32. His wife was Elizabeth Glover. He had a son named Adam. 8. Stephen. He was admitted freeman, 1636, member of the artillery company, 1644, representative for Portsmouth same year, went to England, commanded a regiment, and was member of the parliament in Cromwell's time. His wife was Judith. His children were Stephen, John, Margaret, and Judith. 9. Deane. He was born March 16, 1623, was member of the artillery company, 1644, freeman, 1665, was concerned in the settlement of Groton, which was probably so named, in honor of his father's native place. He died at Pulling Point, March 16, 1704, aged 81. He had a son Deane, born Sept. 6, 1653, who married and lived in Boston. 10. Samuel. In 1647, he was in the West Indies. In 1648, his father writes to John Winthrop, jr., that Samuel was married in Holland to a Dutch woman, and was intending to visit Boston on his way to Barbadoes. After the death of governor Winthrop, the General Court gave £200 to his infant Joshua; and in case he died before attaining the age of twenty-one years, one third of the sum was to go to the widow, one third to Deane Winthrop, and the remaining third to Samuel Winthrop. 11. Anne. This daughter was born in the Spring of 1630, after her father left England. She died on the passage to this country, aged one and a half years. 12. William. He was born Aug. 14, 1632. He probably died soon, as the town registry does not even record his birth. 13. Joshua. His birth and death have been before mentioned.

† Among his correspondents were Charles II., Sir Isaac Newton, Robert Boyle, Sir Christopher Wren, Tycho Brahe, Dr. Wilkins, Kepler, Galileo, Hooke, John Milton, etc.

‡ Dr. Trumbull says at Ipswich. Hist. Ct. i. 431.

in London, in 1694. "He appears," remarks the historian of Connecticut, "to have been a popular gentleman, and to have sustained a character without blemish." He was a member of the Royal Society of London.

WAIT-STILL WINTHROP,* brother of the preceding, after living in Connecticut during the life of his father, with whom he was colleague commissioner of the United Colonies in 1675, removed to Boston during the usurpation of the charter rights by Andros, to whom he and his brother Fitz-John were made counsellors.† In the spirit of that oppressor he did not sympathize, for on the breaking out of the revolution in Boston, he was made by the patriots commander of the militia. He was named a member of the council by the new charter of William and Mary. He was afterwards Chief Justice of the Superior Court of Massachusetts, and died Nov. 7, 1717. His wife was Mary, daughter of the Hon. William Browne of Salem, who died June 14, 1690. The inventory of his estate that was divided between his son John of New London, born in Boston, Aug. 26, 1681, and his daughter Ann, wife of Thomas Lechmere, surveyor of the customs in Boston, brother of Lord Lechmere, appraises the property at more than £3,000.

JOHN WINTHROP, the son of Wait-Still, graduated at Harvard College, 1700, married a daughter of governor Joseph Dudley, and died in London Aug. 1, 1747. He was chosen into the Royal Society. The family have preserved many communications of distinguished scientific men to him. His name was mentioned to the Royal Society, by Sir Hans Sloane, and three other members, Jan. 10, 1733. Of seven children, two were sons, John-Still, and Basil, who died unmarried. One daughter married governor Wanton of Rhode Island.‡

* The middle name was derived from intermarriage of Adam, his great-grandfather, with the family of Still.

† Hutchinson, i. 357.

‡ We have accidentally obtained a somewhat full genealogical account of this branch of the Winthrop family down to the present time, which we here insert, not only on account of its interest, but that it may be preserved for future times.

John Winthrop, son of Wait-Still, married Ann, daughter of Gov. Joseph Dudley. His children were John-Still, Basil, and five daughters.

One married Governor Wanton of Rhode Island.

" " Mr. Brown and Mr. Sargent of Salem, Ms.

" " Mr. Jeremiah Miller of New London.

Rebecca " Gurdon Saltonstall son of Gov. Saltonstall of New London.

Ann, died unmarried.

Mrs. Wanton had two sons, Joseph and William, and four daughters.

One married Thomas Wickham of Newport.

" " Mr. Coddington "

" " Gov. Brown of Bermuda, a cousin.

" " Dr. Destalleur, surgeon in the English army.

" " Winthrop Saltonstall of New London.

Mrs. Brown had one son, Gov. Brown of Bermuda—another, Dudley Sargent and others, names unknown.

Mrs. Miller had three sons, Jeremiah, Gurdon, and John, and four daughters.

John married Henrietta Saltonstall.

Two daughters married Mr. Tilley of New London.

Children of Gurdon and Rebecca Saltonstall.

Gurdon, died unmarried.

Rebecca, married David Mumford, merchant of New London.

Catharine, " John Richards " "

Winthrop, " Ann Wanton, daughter of Gov. Wanton.

Dudley, " Frances Babcock.

Ann, " Thomas Mumford of Norwich.

Rosewell, " Elizabeth Stewart.

Elizabeth, " Mr. Ellets of N. York and Silas Deane

of Wethersfield, Minister to France.

Mary, " Jeremiah Atwater of New Haven, for many

years Steward of Yale College.

Richard, died unmarried.

Martha, married David Manwaring of New London.

Henrietta, " John Miller.

Gilbert, " Harriet Babcock.

Sarah, " Daniel Buck of Wethersfield.

Children of David and Rebecca Mumford.

David, married Ann Pearsall of New York.

Rebecca, " Robert Allen of New London.

Gurdon, " Ann Van Zandt and Letitia Van Tolen.

William, died unmarried.

Abigail, married Thompson Phillips of Middletown, brother

of Mrs. Judge Cushing of Scituate, Ms.

Thomas, married Mary Smith.

Ann, " John Duryee of New York.

John, died unmarried.

Silas Deane, married Ruth ———.

Children of Winthrop and Ann Saltonstall.

Rebecca, married Peter Christophers of New London.

Gurdon, " Hannah Sage.

Mary, " Dr. Thomas Colt of New London.

Winthrop, unmarried.

Ann, " "

Children of Dudley and Frances Saltonstall.

Hannah, married Mr. Walley.

Fanny, unmarried.

Dudley, married Miss Chapin.

Thomas, unmarried.

Catharine, married Dr. Dungan of Canandaigua, N. Y.

Joshua, " Miss Lewis.

Martha, " Mr. Stoddard.

Children of Rosewell and Elizabeth Saltonstall.

Abigail, married Dr. Handy of New York.

Mary, " Mr. Fell.

Elizabeth, unmarried.

Richard, " "

Hannah, " "

Frances, " "

Rosewell, married.

Francis, " "

JOHN-STILL WINTHROP, son of the preceding, was born at New London, Ct., Jan. 15, 1720, and died at New London, June 6, 1776. He married, Sept. 4, 1750, Jane, only daughter of Francis Borland of Boston, by whom he had John, graduated at Harvard College, 1770; Jane; Francis B., who died at New York, leaving four sons and three daughters; Ann, who married the late David Sears, Esq. of Boston; William, of New York; Joseph, of Charleston, S. C.; Mary and Thomas L. By a second wife, daughter of William Sherriff, a British officer, John-Still had six children, of whom three were living in 1826; Benjamin, of New York, who married a daughter of Peter Stuyvesant, Esq., a descendant of his ancestor's great antagonist; Robert, an admiral in the British navy; and Elizabeth Sebor, of Middletown, Ct.

THOMAS-LINDALL WINTHROP, LL. D., son of John-Still Winthrop, and great-great-great-grandson of the first governor of Massachusetts, was born at New London, Ct. in March, 1760. He was prepared for college by Mr. Tisdale of Lebanon, one of the most eminent classical scholars of his day. He entered Yale College in September, 1776, a few months before the election of Rev. Dr. Stiles to the presidency, on the resignation of Dr. Daggett. Under the instruction of Dr. Stiles, Mr. Winthrop studied the Hebrew language. At the close of Sophomore year, he took an honorable dismissal from Yale and joined Harvard College, where he received the degree of B. A. in 1780. He then passed some time in Philadelphia, the seat of the United States' government. He then embarked at Nantucket for Amsterdam, in Holland. The vessel was captured and taken to England. By the permission of Admiral Duckworth, Mr. Winthrop visited London, and some of the interior counties of England. He then travelled in Holland, Belgium, French Flanders, and France, and returned to America in the ship St. James, Capt. (afterwards Commodore) Truxton, having as fellow passengers the Polish General Count De Benyowsky, Commodore Manly, and several officers of American privateers, who had been captured by the British ships of war. In July, 1786, Mr. Winthrop married Elizabeth Bowdoin, grand-daughter of Gov. Bowdoin, and eldest

Children of Mr. David and Mrs. Martha Manwaring.

William.
Rebecca, married Elisha Coit, merchant of New York.
Hannah.
David, married Lucy Starr.
Martha.
Gurdon, married Ann Adams.
Lucy, " David G. Hubbard, merchant of New York.
Susanna, " Gurdon Buck, " "

Children of John and Henrietta Miller.

Nancy, Jeremiah, Henrietta, Fanny, Eliza.
John, married Miss Coit.
Gurdon, " Ann Tabor.
Lucy, " John Mooers, Lieutenant in the Navy.

Children of Gilbert and Harriet Saltonstall.

Gilbert, married Miss Starr.
Gurdon.

Children of Daniel and Sarah Buck.

Gurdon, married Susanna Manwaring.
Daniel, " Julia Mitchell, daughter of Judge Mitchell of Wethersfield, and Elizabeth Belden.
Charles, " Catharine Bradford of New York.
Winthrop, " Miss Parsons and Eunice Moseley.
Dudley, " Hetty Hempstead and Martha Adams.

Children of Elisha and Rebecca Coit.

Martha M.
Mary Ann, married Rev. Henry Blatchford of Salem, Ma. and Samuel Hubbard, LL. D., of Boston.
William D.
Susanna M., married Thomas Adams, merchant of Boston.
Sarah L., " Charles Scudder " "
Gurdon S., " Mary Ann Berwick.

Child of David and Lucy Manwaring.

William G.

Children of Gurdon and Ann Manwaring.

Martha Ann, married John Moore of New York.
Mary, " Van Zandt Mumford "
Elizabeth, " J. Mason McJmsey, son of the Rev. Mr. McJmsey.
Susan, " Benjamin Babcock.

Children of David G. and Lucy Hubbard.

Hon. William J. married Eliza, daughter of Dr. James P. Chaplin of Cambridgeport, and Deborah, daughter of Hon. Moses P. Faxon of Bath, N. H.
David M., Elizabeth, Martha, Charles D., Samuel, Harriet, Lucy married Thomas C. Fanning, of Albion, New York, Daniel and Lydia C.

Children of Gurdon and Susanna Buck.

David, married Matilda Hall
Gurdon, " Henrietta Wolf of Geneva, Switzerland.
Charles D., Daniel, Sarah, Edward, George, Henry.
Elizabeth, married John Auchincloss of New York.
Rebecca C.

Children of Rev. Henry Blatchford and Mary Ann Coit.

Rebecca C., married Marshall S. Scudder, Allala H.

Children of Samuel Hubbard and Mary Ann Blatchford (maiden name, Coit.)

Sarah Wisner, Samuel, Henry B., William Coit, and James Mascarene.

Children of Charles Scudder and Sarah L. Coit.

David C., Samuel H., and Horace E.

daughter of Sir John Temple, Baronet, by whom he has had seven sons and seven daughters.* Four sons and three daughters survive.

Having previously been a member of the House of Representatives and of the Senate of Massachusetts, Mr. Winthrop was elected Lieutenant-governor of the Commonwealth, in which office he remained seven years, from 1826 to 1832 inclusive. The following made a part of one of the addresses to the citizens of Massachusetts, previous to the election of State officers in the year 1830. "The gentleman, who has honorably sustained the office of Lieutenant-governor, is again offered as a candidate for your suffrages. The interests of but few men, whether we regard family or fortune, are more nearly identified with the reputation of the State than that of Lieutenant-governor Winthrop. He bears a name that Massachusetts has delighted to honor for devotedness to her cause in every period of her annals. To the stern virtues and extensive learning of our colonial governor, he unites the polished manners, republican simplicity, ardent patriotism and liberal sentiments of modern times. The urbane and hospitable manners of his domestic life have acquired for him the respect and affection of an extensive circle of acquaintances, and his munificence to many of our public institutions will cause him to be held in lasting remembrance as a benefactor to his country."

For thirty-six years, Lieutenant-governor Winthrop has been annually chosen one of the trustees of the Massachusetts Society for Promoting Agriculture. For the last ten years, he has been President of that Society. He has also been President of the American Antiquarian Society the past nine years, and President of the Massachusetts Historical Society, having been elected to that office on the resignation, in 1835, of the Hon. John Davis, LL. D. Judge of the United States District Court. Lieutenant-governor Winthrop is a member of the American Academy of Arts and Sciences, of the American Philosophical Society, of the American Statistical Association, of the Historical Societies of Pennsylvania, New York, Maine, Indiana, and Georgia, of the Universal Statistical Society of France; of the last named, he is an honorary President. He is also a member of the Academy of Industry, Manufactures, and Agriculture of Paris, of the Royal Society of Agriculture of Florence, of the Archaeological Society of Athens, and of the Royal Society of Northern Antiquarians at Copenhagen. He is senior member of the Board of Visitors of Harvard University. He was interested in establishing the Primary Schools in Boston, and served three years as chairman of the first Committee, consisting of thirty-six gentlemen, elected by the city. As Trustee and Vice-President of the Institution for Savings, for the establishment of which he was a zealous advocate, he served twenty successive years.

Lieutenant-governor Winthrop has a valuable collection of family pictures and other costly paintings, besides the picture of the first governor of Massachusetts, of the first governor of Connecticut, and of his son, governor Fitz-John Winthrop; and a picture of the grand-father of the first governor of Massachusetts, painted by Holbein, a celebrated portrait-painter of London in the reign of Henry VIII.†

* The names of the children are, Elizabeth Bowdoin Temple, Sarah Bowdoin, Thomas Lindall, Augusta Temple, Augusta Temple, 2d., James Bowdoin, John Temple, Francis William, Francis William, 2d., Jane, Anne, George Edward, Grenville Temple, and Robert Charles. The last named is Representative to Congress from Suffolk district.

† Our limits will not allow us to give any account of the other branches of the Winthrop family. John Winthrop, LL. D., F. R. S., Hollis Professor of Mathematics in Harvard College, was descended in the fourth generation from the first governor of Massachusetts; his father, grand-father, and great-grand-father bore the name of Adam. Such was his reputation for mathematical learning, that at the age of twenty-four years, he was appointed Hollis Professor. See his life prefixed to the second edition of his

After the preceding was in type, Lieutenant-Governor Winthrop deceased.* We have room only to insert the following notice of his death.

At a meeting of the Massachusetts Historical Society on the 27th day of February, 1841, by adjournment, for the purpose of receiving the report of a Committee appointed on the 25th inst. on occasion of the death of their late President, the Honorable Thomas Lindall Winthrop, LL. D. to prepare resolutions expressive of their sense of bereavement by this event, and of their estimation of his many services; the report being now made and considered, it was thereupon unanimously

Voted, That this Society deeply laments the death of the late Hon. Thomas Lindall Winthrop, who has for many years presided over its deliberations with an urbanity and earnest devotion to its interests not less exemplary and honorable than useful; who, descending in a direct line from the first Governor of Massachusetts, has manifested through a long life the virtues which distinguished his illustrious ancestor; filled to general approbation for several years the office of Lieutenant Governor of the Commonwealth; and exemplified the true uses and fulfilled the obligations of wealth by the liberality of his private charities, and by his patronage of the several important Institutions over which he presided, and others with which he was connected, evinced, as respects the Historical Society, by frequent and valuable benefactions.

Voted, That the Corresponding Secretary of this Society be requested to transmit a copy of the above vote to the family of the deceased.

HISTORY OF THE UNIVERSITY OF VERMONT.

[By Prof. GEORGE WYLLYS BENEDICT.]

THE University of Vermont, though not incorporated till the year 1791, may be said to have had its origin in the revolution which gave existence to the State whose name it bears. The men who assembled to frame the constitution of 1777, whereby law and order were to take the place of their opposites in the New Hampshire grants, knew that a system of education belonged to every civilized government, and was deemed essential to its preservation. They were contending for freedom. They would have their descendants free also, and well judged that to secure that end they must be educated to be so. They themselves had grown up under the influence of the system existing in the other New England States. They very naturally looked there for the idea on which their own was to be framed. In the institutions of Connecticut and Massachusetts, their fathers had been imbued with the principles which the sons were then striving to maintain, and they would have it the duty of those who might be called upon to legislate for their posterity, to found and cherish such institutions as existed there.

The fortieth section of the second chapter of the constitution is this: "A school or schools shall be established in each town, by the Legislature, for the convenient instruction of youth, with such salaries to the masters paid by each town, making proper use of school lands in each town, thereby to enable them to instruct youth at low prices. One grammar school in each county, and one University in this State, ought to be established by the direction of the General Assembly." But the bare *construction* of a system of education was not all that was in their minds. What they would have the character of its parts, what the kind of influences they would have it exert, and what the duty of the Government of the State towards it, may be inferred from the next section fol-

Lectures on Comets, Boston, 1811. Four of his sons graduated at Harvard, John, Adam, James, LL. D., a Judge of the Court of Common Pleas, and William. See a life of James in Mass. Hist. Coll. 2 series, x. p. 77. There have graduated at the New England colleges, twenty-four individuals of the name of Winthrop, and two at Columbia College, N. Y.

* He died February 22.

lowing the one above quoted. "Laws for the encouragement of virtue, and prevention of vice and immorality, shall be made and constantly kept in force; and provision shall be made for their due execution; and all religious societies or bodies of men that have or may be hereafter united and incorporated for the advancement of religion and learning, or for other pious and charitable purposes, shall be encouraged and protected in the enjoyment of the privileges, immunities and estates which they in justice ought to enjoy, under such regulations as the General Assembly of this State shall direct."*

When the constitution was formed, Vermont was mostly a wilderness. A large part of its territory had never been vested in individuals by any legislative act whatever, the disposal of which devolved, of course, upon the Legislature. Notwithstanding the warfare which was going on with such bitterness of feeling and with so strong an array of power against her, such was the acknowledged character of her inhabitants, both in the council chamber and in the battle field, so strong a presentiment was abroad in the land that in her case at least, the few would be found too strong for the many, and that her right would prevail over the might of her enemies, as to lead to applications for grants of land from the Legislature almost as soon as that body entered upon its duties. The condition of the State at that period was such as to furnish strong inducements for the Legislature to lend a willing ear to such applications. The population of the State was then very small, probably not more than 25,000 in all, if so many.† Independent of the general want of means which is common in all new settlements, the inhabitants were harrassed by a powerful foreign enemy on their borders, laying waste their improvements, and obliging them in many places to seek a refuge for their families by flight till the storm of war should have passed by. But besides this, the existence of the State itself was assailed by diplomacy and force on every side. To raise means for establishing and maintaining the Government and to carry on the war, a natural resort was had to the unappropriated lands at the disposal of the State. If sold, the purchasers would in most cases be persons residing without the State, and thus money from abroad would be brought into the public treasury and the actual inhabitants be left in the same degree unburthened with taxes. Moreover, by selling them at an exceedingly low rate, a rapid increase of population was to be looked for, and thus not only the physical but the political power of the State would be enlarged. From such causes, the granting of lands by the Legislature, began very soon. The first town charters were authorized in 1779, and within two years nearly all the land belonging to the State was thus disposed of. After the year 1787, none remained save a few fractions or gores left out in the survey of the towns.‡

The chief circumstance in these transactions which deserves a notice here, is the provision made, in nearly all of these town charters, for education, in conformity to the system indicated in the constitution. In most cases the towns were to be six miles square, containing 23,040 acres. They were divided into from 65 to 75 rights. Of these rights, five were reserved for the following purposes. One was to be kept for the support of the Gospel; one was to be given to the first settled minister in the town, as his property; one was to be kept for the support of common schools in the town; one for the support of a grammar school in the county, and one was "for the use of a seminary or college." The quantity of land reserved under the last clause, was about 29,000 acres, scattered through about 120 towns and gores, but lying chiefly in the northern part of the State.

* Vermont State Papers, by William Slade Jr., Middlebury, 1823. p. 254.

† In 1781, the population of the State was estimated at but 30,000.—*Williams's History of Vermont*. Burlington, 1809. Vol. ii. p. 457.

‡ The precipitation and want of care with which these grants were made, as well as the trifling amount for which they were sold, have been a subject of much regret to succeeding statesmen. "The ungranted and confiscated lands seem to have been a boon conferred by Providence for the support of our republic in its infancy, while its subjects were unable to pay taxes; yet the first septenary has seen the whole or nearly the whole of them squandered; and the inhabitants will have reason to think themselves peculiarly fortunate, if they yet escape paying considerable sums on account of them."—*Address of first Council of Censors*. Vide *Slade's Vt. State Papers*, p. 541.

The average price at which the public lands were sold, cannot be placed higher, probably, than five cents an acre.

The hint for these reservations was undoubtedly taken from those in the New Hampshire grants issued by Gov. Benning Wentworth; though with an exception or two, they were made for different purposes.* The imperfection of early records makes it impossible to commemorate the names of the men who, looking far beyond the circumstances with which they were surrounded, originated a policy which, though it could not begin to operate but very imperfectly in a long time, was intended to act with a constant and beneficial effect on the community for ages to come. It can hardly be doubted however, that the men who thus took care that lands should be set aside for the purposes of education in the very first charters issued and so on, were the same who originated that article in the constitution which indicated, though obscurely, such a proceeding. But however that may have been, the policy must have been regarded by its authors not only as prospective, but very remotely so. The subject of education appears to have received very little attention in any form, for several years after. Even with regard to elementary schools, no law bearing directly on their organization and support was passed, till the year 1787.† This remissness is not at all a subject of wonder. A people who were just breaking their way into the wilderness, who could not build their log cabins in safety, and who with difficulty could furnish their families with the bare necessities of life, could not be expected to think much of a system of school organization, or of founding academies, much less a university. To the hindrances just mentioned, there should be added another of no small consequence, which was, the small number of liberally educated men in the State in the earliest period of its existence.‡ Incidental circumstances did indeed lead to some legislative action in regard to institutions of a higher grade than common schools, but so far from this action being the result of a general sentiment among the people or their representatives in favor of their early establishment in the State, it was such as to show the want of such a sentiment most conclusively. In June, 1785, the Legislature held an adjourned session at Norwich. Dr. John Wheelock, the President of Dartmouth College and Moor's Charity School in Hanover, New Hampshire, presented a memorial praying in behalf of that institution for a grant of land. The petition was offered on Friday afternoon, and referred to a committee, who, on the next Monday reported in favor of granting a township of land containing 23,040 acres, if so much good land could be found unappropriated and lying in one tract, if not, the same amount in portions, "under the direction and approbation of the president of the institution." The report was accepted and leave given to the petitioner to bring in a bill. A bill to that effect was brought in, read, and accepted, and became a law on Tuesday. The preamble set forth as a reason for the grant is: "The Legislature having a high sense of the importance of the said institution of Dartmouth College and Moor's Charity School to mankind at large, and to this Commonwealth in particular; its situation and connections being most favorable to diffuse useful knowledge through the same." No allusion is made in the report of the committee, while speaking of the importance of the institution to this State, and commending the exertions of the president to extend its influence therein, to the probable or desirable existence of such an institution in Vermont. The granting to a College out of the State a quantity of land nearly equal in amount to all that had been reserved for one in it, seems to have been

* Between the years 1749 and 1764 inclusive, but chiefly in the last four years of that period, Benning Wentworth, Esq., Governor of New Hampshire, made grants of about 130 townships of land in what is now Vermont. The towns were of the same size as those were, which were issued by Vermont, and divided into shares or rights in like manner. He made the following reservations; for himself, 500 acres; one share for the Society for Propagating the Gospel in foreign parts; one share for a glebe for the Church of England; one share for the first settled minister, and one for the benefit of a school in the town.

† In 1784, some petitions were laid before the Legislature in favor of a tax for the support of district schools, but no definitive action was had on the matter. The proposition excited much feeling throughout the State, and strong opposition to it was expressed by a large portion of the inhabitants.—*Letter of Mr. Jehiel Johns to the author.*

‡ "Until 1781, there was scarcely a man in the State except clergymen, who could claim anything more than an ordinary common school education. Indeed, in 1784, there were not more than nine persons in the State, excepting clergymen, who had received a college education."—*Letter of Hon. E. Paine to the author.*

a matter of so little interest to the members, as to have passed as it were *sub silentio*, without debate, not even the ayes and noes being called.*

The act of the Legislature just spoken of, led to some other propositions to that body which deserve a notice, as among the circumstances that caused a college to be chartered in the State at a much earlier date than was then thought of. The readiness with which so important a grant had been made to Dartmouth College, stimulated Dr. Wheelock to attend the next session of the Legislature, in October of the same year, to ask for a further and still larger one. The Legislature was then sitting at Windsor. An anonymous article appeared in the Vermont Journal, a newspaper published at that place, intended to drive the Doctor from the ground, and to excite in the minds of the members a suspicion, at least, that the future wants of their own State might better receive their attention. The effect was favorable, says the author, but "still it was believed by most members, that it would be many, many years before there could be a college in the State." In order to draw the attention of the Legislature more seriously to the subject, the author presented a memorial to that body at the same session, offering to give £2,000 to be expended in the erection of a suitable building for a college, if the Legislature would incorporate one with suitable powers, fix it in Williamstown, Vt., and endow it with the lands reserved in the State for the purpose of supporting such an institution. "The Legislature paid so much attention to the subject as to appoint a committee to view the place the following June. That committee was appointed from the southern part of the State, where at the time, it was fully believed that the northern part of the State was nearly out of the world, and never could sustain any considerable population, and the committee did not visit the place."†

The scheme of making Vermont in a further degree subsidiary to Dartmouth College, was not relinquished, and came up at the October session of the next year, 1786, in a new and very imposing form. The secretary of the trustees, in a letter to Governor Chittenden, introduces the subject as one of the greatest consequence "to the benefit and glory of the State," and refers to President Wheelock as fully empowered to act on the matter in behalf of the trustees. The President, in his communications, after lauding "the rapid progress of the State towards the summit of civilization and the arts, under the wise guidance of the Legislature," and showing what an amount of clear gain would accrue to its citizens in *solid coin* from not having to spend any money in sustaining academies and colleges, having strengthened these points by the introduction of other related topics, proceeds to make in substance the following propositions—that the Legislature sequester for the use of Dartmouth College the rights of land reserved in the New Hampshire grants for the Propagation Society, and the purposes of a glebe, and those in the Vermont grants for the use of academies and a college, and that on their so doing, the trustees were, in a reasonable time, to set up and maintain an academy in each county with suitable instructors, tuition at these institutions and at Dartmouth College, or at a branch college to be set up within the State, if the Legislature shall ever think it necessary, (though the necessity for that is doubted,) to be free of charge for tuition to all students from the State. Moreover, if after accomplishing so much, any surplus revenue should accrue from the lands, it was to be applied

* Journal of June Session, 1785. pp. 26, 29, 34. For the act, See Slade's Vt. State papers, p. 497. It may be well to notice a few circumstances which led to a result so different from all subsequent legislation in this State on such matters. Besides the unprepared condition of the State to sustain a college, and the improbability of its being otherwise for a long time to come, it is to be remarked, that though Dartmouth College was then out of the State, and likely to be so forever, it had been considered as within it but a few years before, for a short time, and nominally taken under the patronage of the Legislature in 1778.† In the next place, there were but 60 towns represented in the Legislature of 1784-5, and not more than 50 in the June session. A line drawn through Pittsford and Newbury, would leave the whole sixty, save one or two, on its south-east side. Thus former political, and present geographical connections favored the request of Dr. Wheelock. Last, and by no means the least, he asked only for *lands*. All the rest of the State's land had been sold for a trifle, or given away; and to give a township to be somewhere in the northern wilderness, to Dartmouth College, seemed to touch no one's pocket. Had he petitioned for £100 from the State treasury, the matter would have ended very differently, and in less time also.

† Letter of Hon. Elijah Paine to the writer. See Journal of October, 1785, for Memorial of Hon. E. Paine, &c.

‡ Slade's Vermont State papers, pp. 90, 273.

for the support of free schools, and the Legislature, if judged best, might appoint commissioners to see all the proceeds properly applied. Should the Legislature not wish to go upon the entire plan, they might adopt a part of it, with a corresponding diminution of grants on their part, and benefits rendered by the other party.*

The plan was reported upon by the committee as deserving consideration, and as one which might beneficially affect the State in important particulars. The business was referred to the next session, and the letters and report ordered to be published in "both of the newspapers in this State, three weeks successively, at the cost of the State." Their publication excited considerable attention, and sundry communications in prose and doggerel rhyme, some being rather in favor of the scheme, but most of them decidedly against it, followed.† At an adjourned session in the ensuing February, it came up and was referred to a committee who were to "nominate commissioners &c., if they thought proper," which seems to have ended it.

There can be no doubt that the discussions respecting the above named proposal, were serviceable to the cause of education in the State. There were few topics of excitement acting on the minds of the people to distract them. The strengthening of the State, and the elevation of its character in the eyes of the citizens of other States, as well as its increase in wealth, were the great subjects of thought and conversation among its citizens. A matter which was shown to bear so directly on these ends, and which was placed in a variety of lights, as this was by the different writers, could not fail to draw attention and lead people to think, and thus help to prepare the way for a proper action when the suitable time should arrive. It is to be noticed however, that none of the writers seemed to think of it as being the time then, to establish an institution of the highest grade in the State, though they assert or assume its importance as an object to be kept in view till accomplished.

The unpreparedness of the people or their representatives for taking such a step, is farther seen by the action of the Legislature at the October session in 1787. The memorial of Mr. Paine, referred from the session of 1785, came up again, and with one from Mr. Cornelius Lynde, and accompanying offers for the same object, viz., the establishing of a college in Williamstown, was referred to a committee, who reported that it was inexpedient yet "to fix upon any particular town or county in which a college or university should be erected," on account of the inability to fix with discretion upon a place till the State should be more settled, and because "the donations offered, though very generous, would fall vastly short of the expense necessary to establish one, and maintain the necessary officers," "no immediate support" being to be looked for "from the lands appropriated by this State for the benefit of such an institution." The report was signed by Isaac Tichenor, afterwards Governor of the State, as chairman, he being in the Council of that year. The report was accepted, and the subject postponed.‡

In the mean time, the population of the State was rapidly increasing, and in such directions as to make a very different and much wider distribution of political power than there was previous to the year 1784. What few settlements had been commenced on the borders of Lake Champlain before the American Revolution broke out, were chiefly abandoned during its progress. After peace was declared, the settlers began to return to their former positions, and new settlements were speedily begun along the lake and its tributary streams. In 1789, representatives from twenty-six towns in Addison and Chittenden coun-

* In those days and for many years, it was a common doctrine, that the Propagation Society rights, as well as the Glebe lands, reserved in the New Hampshire grants before the American Revolution, were by that event made to revert to the State; and the Legislature passed laws appropriating them to other purposes. In process of time all these laws, especially so far as they regarded the Society rights, were set aside by the courts of law, as unconstitutional.

† The letters and reports of committee are to be seen at length in the Vermont Journal for January 1, 1787, et seq., and in the Vermont Gazette, printed at Bennington, for November 27, 1786, et seq. Articles by "A Vermont Farmer," "A Faithful Examiner," and "Peter Wimble" are in the former for January 22d, February 12th and 19th; and by "A Watchman," "An Inhabitant of Vermont," and by "John Wheelock," in the latter for February 19th and 26th, of 1787.

‡ Journal of 1787, October 20.

ties, (the latter extending then quite to the line of the State on the north,) took their seats in the House of Representatives. In 1784, there were none from that entire region. There was by no means a corresponding amount of increase in the number of towns represented in the parts which had been longer settled, and this difference in the increase was still more enlarged in subsequent years. Thus, while in 1784 the political power of the State was confined to about one third of it, lying wholly in the southern and south-eastern part, by the year 1790, from the extension of two lines of organized towns throughout almost the whole extent of its eastern and western borders, and the connections which had been formed between these lines at different points, not only was the political power of the State made to overspread the whole, but in a more obvious degree than before, the whole State had assumed in the eyes of its citizens an individual character which, at least in some respects, must be thought of and cared for as a whole. The bearing of these changes on the character of subsequent legislation, must be obvious to every one.

The attention of the Legislature was brought again and more forcibly to the subject of establishing a college, at their October session of 1789. Just before the opening of the session, there appeared in the Vermont Journal, a long article entitled, "Observations on the establishment of a University in the State of Vermont," by a writer who signed himself "Respublica." The scholarlike tone of this article, and the enlargement and soundness of thought displayed in it, must have produced a strong effect on the minds of all readers accustomed to any reflection. The justness of the views therein presented, and their importance at that time, render it proper to mention a few of them. Says the writer, "The public rights of a free people, the authority of their laws, the constitution of their civil government, and the public freedom and independence, have their foundation in the sentiments, principles, and dispositions of the people. The public interest, therefore, cannot be more essentially promoted than by a general diffusion of the principles of knowledge, morality and religion. The most effectual method mankind have yet found to promote these valuable ends has been, that of an early attention to the instruction and education of youth. With this view, schools and seminaries of learning have been established in every civilized country, and so useful and beneficial have been their effects, that the governments which have established them have ever found it for their interest to encourage and protect them. And they in their turn, by the education of youth, by inculcating the sublime truths of religion, by a general diffusion of knowledge among the people, and by improvements in the arts and sciences, have contributed not a little to advance the honor and to give stability to the governments which have protected them. * * * * *

"Vermont ought not to remain dependent upon the instruction and improvements of other States, but to establish an University of learning within herself, to collect, improve, and expand her own genius." He proceeds to specify the other States which had already done so, and to speak of the benefits already accruing to them from so doing; and continuing to urge Vermont to follow their example, says that the success in educating her own sons and encouraging others to visit her intended seminary for such objects, will depend "not on the antiquity of the seminary, but upon the abilities and fidelity of the instructors, the moderate expense of an education, and the general advantages of the institution." He urges the importance of the measure for the sake of posterity, and says "it is by doing good to posterity, that we procure reputation to ourselves." Circumstances, he continues, favor it, the State and public affairs are quiet, people are ready to make donations for such a laudable end. "The great difficulty will be to fix the place for such an institution. The object is so important and the end so valuable, that gentlemen of discernment and discretion will wish to have such an institution near them." * * * * *

"That place must therefore be finally assigned for this purpose, which the Assembly, upon a full consideration of all circumstances, shall judge will be most for the benefit and advantage of the State." *

* Vermont Journal, September 23, 1789. Many circumstances, but which it is not thought important to mention here, leave no doubt in my mind, that the communication here quoted was written by Samuel Williams, LL. D., the historian of Vermont. G. W. B.

Whether the writer was aware of the intention on the part of Col. (afterwards Gen.) Ira Allen and others to address a memorial on the subject of a college to the Legislature at that session, does not appear. It can hardly be doubted, however, that he was aware of it, though there is no evidence that he wrote for the specific purpose of giving weight to it; but rather to impress upon the minds of the members the great consequence of the subject itself, and their duty to give earnest attention to the business of founding such a seminary without any more delay. In the memorial of Mr. Allen, which was dated, September 16, 1789, after enumerating various reasons of weight why there ought to be no longer delay in establishing a college within this State, he mentions Burlington as a place well fitted for its establishment there not only in regard to its distance from Dartmouth, the natural beauty of the situation, the quality of the soil and other minor considerations, but its favorable position in relation to great lines of travel by land and water for making an institution established there an object of interest in process of time to the inhabitants of Northern New York and Canada, as well as to those of Vermont. He then proceeds: "That so great an object may soon be effected, I offer to the public £4,000 on the following condition, viz. that the Legislature at their next session establish the place for erecting a college in this State at or within two miles of Burlington Bay, in the County of Chittenden, and appoint Trustees for the same." He then specifies, that of the £4,000 thus offered, £1,000 "is to be paid in a proper square of land sufficient to erect all the public buildings on, to form a handsome green and convenient gardens for the officers of college, the price of this tract of land to be estimated by the major part of said Trustees, and the remaining part of said £1,000 is to be paid in provisions, materials, and labor in erecting the public buildings; the remaining £3,000 to be paid to said Trustees in new lands that will rent in produce, that is, wheat, beef, pork, butter, or cheese, payable to the Trustees of said college for the annual interest at six per cent. of said £3,000." This memorial was accompanied with various subscriptions made in Burlington and other towns in the vicinity for the same object, to the amount of about £1,650 more. At the head of the subscription stands the name of him who had so long been at the head of the State in its public relations, Gov. Thomas Chittenden. His subscription of £300 was followed by others of all amounts, to as small a sum as £1 each. Though the perusal of these old subscription lists at first excites a smile at the terms of payment put down with them, so different from what would be seen in an older and more wealthy country, one is soon led to respect the feelings of enthusiasm and enterprise which prompted such efforts in so new a region for an object which could not have been looked upon by most of the people as likely to benefit them save incidentally and quite remotely. New lands, provisions of all sorts, labor, cattle, materials and various manufactured articles, made up the list. Money seemed to be unknown among them. No condition was made in the memorial that the lands reserved "for a seminary or college," in the town charters should be given to the proposed institution, though the allusions to them in the memorial imply that a different course was not even thought of as possible. In the preamble to the subscriptions (doubtless drawn by Col. I. Allen himself) which set forth the usual topics of papers for such objects, such as the importance of such institutions to the well-being of society and the willingness of the subscribers "to assist in so laudable a design" as that of founding one, no other condition was made save that regarding the locality, viz. that it should be in Burlington. All else was left to the discretion of the Legislature.

The Legislature met at Westminster on the 8th of Oct. 1789. Col. Ira Allen was the member from Colchester and Samuel Hitchcock, Esq. the member from Burlington. The committee appointed "to arrange the business necessary to be attended to this session"—Mr. Hitchcock being one of that committee, reported as one item, "that some mode be adopted for the fixing a place for the erection of a college in this State."* At a subsequent day a time was appointed to take up that article of business, and "the Governor and Council requested

* Journal for 1789, pp. 12, 22, 23.

to join in Grand Committee for that purpose."* October 15th, in Grand Committee, "Col. Ira Allen presented a memorial, with a number of subscriptions annexed, amounting to £5,643 12s. praying that a college may be erected in Burlington in the County of Chittenden; said subscriptions to be laid out for the benefit of said College, which were read.

"*Resolved*, That it be recommended to the Legislature to appoint a committee to draft a plan for a constitution and government of a College to be established in this State and make report as soon as may be.

"*Resolved*, That it be recommended to the Legislature to take measures for fixing on the place for erecting a College during the present session."†

When the House took up the report of the Grand Committee, in acting upon the first of the above resolutions, they appointed a committee of two members from each county, which committee were "to nominate a committee for drafting a constitution for a college." The committee thus appointed, "Report, That Nathaniel Chipman, Israel Smith, Elijah Paine, Samuel Hitchcock, and Stephen Jacob, Esquires, be a committee to join a committee from the Council for the above purpose, which report was read and accepted."‡ The second resolution led to a long debate. Notwithstanding the liberal offers accompanying the memorial of Mr. Allen, it was decided to be expedient not to be too precipitate in closing with them; but to see if still more liberal ones might not be made in favor of some other place if time were allowed for proper effort; and at any rate to give different parts of the State an opportunity to make offers if they should think proper; for that purpose it was "*Resolved*, That a committee be appointed to receive absolute donations and particular subscriptions for a college." The committee before mentioned were directed to nominate that committee. The committee consisted of Gideon Olin, Esq. of Shaftsbury in Bennington County, Samuel Williams, Esq. of Rutland in Rutland County, Gamaliel Painter, Esq. of Middlebury in Addison County, Col. Ira Allen of Colchester in Chittenden County, Luke Knowlton, Esq. of New Fane in Windham County, Col. Calvin Parkhurst of Royalton in Windsor County, and Elijah Paine, Esq. of Williamstown in Orange County.‡ At that time the whole State was made up of those seven Counties.

No action appears to have been had on the subject of a college at the session of 1790. The session was a very short one (but fourteen days long) and other matters of great weight, viz. the final adjustment of the difficulties with New York, making arrangements for a census of the State, and for admission into the Union, appear to have occupied the attention of the Legislature. The business was brought up at the short adjourned session held in February, 1791, but referred to the next session. In the mean time Gen. Allen made efforts to enlarge the amount of subscriptions in favor of the proposition set forth in his memorial, and with considerable success. Notwithstanding the reasons for appointing the committee, and the fair opportunity for the older and more wealthy parts of the State to make efforts to secure the placing of the proposed institution within their own vicinity, nothing was accomplished by the other members of the committee and they appear not to have made any report to the Legislature.§ Early in the session of October, 1791, the subject was brought up again and laid on the table. A week after, at the instance of Mr. Allen, it went again before the Grand Committee, who recommended the Legislature "to pass a law establishing a College or University in this State at such place as they shall think most convenient and advantageous to the State and beneficial to such an establishment." Messrs. Greene, Arnold, Hitchcock, Williams, Lynde, Marvin and

* In early times the Governor and Council often met with the House of Representatives to discuss important subjects and to appoint officers for the State. When so constituted, the body was called the *Grand Committee*, afterward the *Joint Committee*.

† Journal for 1789, pp. 12, 22, 23.

‡ Journal of 1789, p. 24.

§ "The Committee of 1789 were offered no donations and received no subscriptions for a college. Every person at the time supposed Mr. Allen's offer was the best which could be obtained; and no other place than Burlington was talked of for a college, so far as I then understood."—*Letter of Hon. E. Paine to the author.*

Brigham were appointed a sub-committee to draft a bill for that purpose, and to report it to the Grand Committee the *next day*.* The bill was reported accordingly with the name of the place where the institution was to be, and the names of the Trustees left blank. Though there was some discussion on the general question of the expediency of establishing a college, (for some thought that the State was yet too new and poor to justify such a procedure, and some doubted the availability of the large subscription of I. Allen,) the sentiment of a large majority was in favor of proceeding to do so, without longer delay. The question as to the place, led to the nomination of ten or twelve different towns, with an exhibition of the reasons in their favor respectively. Besides the large subscription offered in favor of Burlington, and the expectation that additional donations to an important amount would be made, if the College should be placed there, the prospective advantages of its position were much dwelt upon. The debate was stopped by a motion to ballot for the place. The result of the ballot was 89 in favor of Burlington, 24 for Rutland, 5 for Montpelier, 1 for Danville, 1 for Castleton, 1 for Berlin, and 5 for Williamstown.† To secure a judicious selection of Trustees, a committee of seven was ordered to nominate twenty-one persons, from whom the Grand Committee were to choose by ballot ten Trustees. On the next day their nomination was presented. There was much kind tempered discussion of the principles which should be regarded in the formation of the Board of Trust. Two others were added to the 21 first nominated, the Rev. Asa Burton of Thetford at the nomination of Mr. Robinson of Bennington, and George Bowne of New York, a member of the society of Friends, nominated by Mr. Thompson of Ferrisburgh. Of these two the former was elected by an unanimous ballot and the latter by one nearly so. The whole ten were elected by large majorities, without any contention of feeling, and four or five of them by ballots nearly or quite unanimous.‡ The bill was then recommended to the Legislature on the 26th of October, and passed without opposition. It became a law by the approval of the Governor and Council, on the 3d of November.§

By the Act, the Governor of the State, and Speaker of the House of Representatives for the time being, and the President of the institution, when elected, were to be *ex officio* Trustees, who, together with Caleb Blood, Bethuel Chittenden, Asa Burton, George Bowne, Ira Allen, Charles Platt, Jonathan Arnold, Enoch Woodbridge, Samuel Hitchcock and Jonathan Hunt, and their legally appointed associates and successors, were to be the board of Trustees forever, and to be styled the "Corporation of the University of Vermont." || The board might consist in all of seventeen members at any one time, ten of whom must be residents in the State, and a majority of those residing in the State could constitute a quorum. The vacancies in the Board, save in regard to the *ex officio* members, were to be filled by the Board itself. Besides the powers usually given to bodies incorporated for like purposes, the Board was "to take charge of, lease, rent, and improve, to the best advantage, all such grants as have been already made by the authority of this State for the use and benefit of a College." The Board might possess not more than 70,000 acres of land in the State, and their entire property free of taxation, was not to exceed £100,000, except with farther leave of the Legislature. In their By-Laws the Corporation were to

* It was doubtless known that the bill was already drawn up. Mr. Hitchcock, one of the committee, was also one of the committee appointed for that purpose at the session of 1789, and drew up the bill then, the main features of it being furnished to him by Rev. Samuel Williams, LL. D., the historian of Vermont.—*Letter of Hon. C. K. Williams to the author.*

† The Journal for this session states, that five ballots were for *Manchester*. But Mr. Jehiel Johns, a member of the Legislature that session, asserts positively that it is an error—that there were no ballots for *Manchester*, but five for *Montpelier*, his own ballot and that of four others, whom he names, constituting the five.

‡ Letter from Jehiel Johns to the author.

§ Journal of October, 1791, pp. 5, 17–21, 34, 40.

|| Rev. Caleb Blood, a Baptist clergyman then living in Shaftsbury, Vt.; Rev. Bethuel Chittenden, an Episcopalian clergyman then living in Shelburn, Vt.; Rev. Asa Burton, a Congregational clergyman of Thetford, Vt.; Mr. George Bowne of New York; Gen. Ira Allen of Colchester, Vt.; Charles Platt, Esq., afterwards Judge Platt of Plattsburgh, N. Y.; Enoch Woodbridge, Esq., afterwards Chief Judge of the Supreme Court, of Vergennes, Vt.; Samuel Hitchcock, Esq., afterwards District Judge U. S., of Burlington, Vt.; Hon. Jonathan Hunt, afterwards Lieut. Governor of Vermont, of Vernon, Vt.; Hon. Jonathan Arnold of St. Johnsbury, Vt.

give no preference to any religious sect or denomination ; and when called upon for that purpose, were to lay before the Legislature a statement of the funds, expenditures, rules and regulations of the institution.

The first meeting of the corporation of the University of Vermont was held on the 3d of November, 1791, the day on which the law for its existence was passed. The Board was organized, the Secretary was ordered to notify absent members of their election, and some rules of proceeding were adopted. A committee was appointed to secure the donations already made, or which should afterwards be made, for the benefit of the institution, and the Board adjourned to meet in Burlington in the coming June. At this second meeting, the members present were Gov. Thomas Chittenden, Gideon Olin, Speaker of the House, Gen. Ira Allen, Samuel Hitchcock, Esq., Rev. Asa Burton, Rev. Caleb Blood, and Rev. Bethuel Chittenden. The record shows that they did not esteem the trust with which they were charged one of trifling consequence. Several days were spent in viewing the various situations proposed before they determined upon "the square on which the College and public buildings of the University shall be erected." Fifty acres were set off for this purpose by metes and bounds on lands owned by Gen. Allen. A committee was appointed to see that a portion of the square was cleared, for stately pines were then growing over the whole tract. The committee were ordered, "in securing donations to endeavor to collect such preparations as they shall judge most necessary to expedite the erection of the public building." Measures preparatory to leasing the public lands to applicants were taken, and Mr. Allen was requested to make application to the State of New York and elsewhere, for grants of land for the University. It may be remarked here, that in succeeding years other committees were appointed to address the New York Legislature for the same purpose ; but nothing ever came from such efforts. The days, when the Legislature of one State thought it within their province to furnish aid to a college in another State had passed by.

In October of the same year, 1792, another adjourned meeting was held at Rutland, the Legislature being then in session at that place. At this meeting a difference of opinion arose between Gen. Allen and the rest of the corporation, as to "the true construction of his memorial as it regards his donation of £3,000." The matter was so serious, that the Governor on the part of the Board of Trust, brought it before the Legislature and "requested the advice and direction of the House thereon." It excited much attention and discussion, but as the parties had proposed to submit the matter to the Circuit Court of the United States, it was thought best to leave the business to the discretion of the corporation.* The matter was finally adjusted at the meeting of that body in October, 1793, when Mr. Allen gave a bond to the corporation for his executing to them warrantee deeds of certain lands, not less than ten thousand acres in amount, within six months, the penalty of failure being £6,000. Another covenant was made between the parties, that Mr. Allen was to be agent for leasing said lands at his own cost, and he engaged to pay to the corporation by the first of November, 1796, £180 in certain articles of produce, and the same amount annually till the annual rents on the said lands should amount to that sum ; and if at any time the annual rents should overgo £180, it was agreed that the surplus should be paid to him or his legal representatives. This arrangement was fraught with important consequences to the institution. As to the subscription of £1,000, which was to be paid in the college square and the erection of buildings, there was no disagreement respecting its purport.

A proposition made by Gen. Allen to the Legislature at the October session of 1793, though it resulted in nothing which had any effect on the University, ought not to go unnoticed. In addition to his former subscription of £4,000, he offered to give certain 1,500 acres of land, if the Legislature would allow him to change the name of the institution. A bill for that purpose was introduced, but on its second reading, it was referred to the next session. In 1795, the subject was brought again before the Legislature by Mr. Allen, with an enlargement and modification of his former proposition. He offered to this effect,

* Journal of 1792, pp. 19, 20, 58.

that he would bind himself to give £1,000 in certain lands, and "£1,000 lawful money's worth of books and apparatus suitable for the use of said university," provided the Legislature would alter the name of the institution to "Allen's University," this proposed donation and any future ones made by him to revert to him, his heirs and assigns, if without his consent any future change in the name should take place. The Legislature were not satisfied with the method indicated for securing the first named £1,000, and for that or other reasons conjoined, dismissed the whole matter.*

At the meeting of the corporation in October, 1793, it was "Voted, That early in the next summer a house shall be built on the College square for the use of the University." The house was to be forty-eight feet in length, and thirty-seven feet in breadth, two stories in height, and was intended for the residence of the President of the University when elected. The intention was to have a preparatory school opened in it when finished, that the students might be made ready to enter the regular classes of the institution as soon as a larger college edifice could be erected. The house was begun and carried on under the special agency of Joshua Staunton, Esq., who was empowered to collect subscriptions, and apply the avails for such purpose. The building thus begun in 1794, was nearly completed in 1795, in the autumn of which year, General Ira Allen sailed for Europe. He there made a large purchase in France of arms and their accoutrements, for the purpose of supplying the militia of Vermont. The vessel containing them was captured by a British cruiser, and on the charge of a hostile intent against some of the British dependencies, he was involved in the delays and costs of Admiralty Courts. The speculation proved a most unfortunate one for him, and the consequences were very serious to the University of Vermont. As a man of enterprise and activity, and because of the great liberality and ardor manifested by him in procuring the act of incorporation, it was a very natural result, that the corporation deferred the business of getting forward the buildings, for the erection of which he was himself to furnish a large part of the means, very much to him. The agent for building looked mainly to him for direction and aid, and by his departure, the business was left without a suitable head to direct and urge it forward. The agent was also embarrassed and disheartened by the burning of his house containing at the time a considerable quantity of provisions and manufactured articles collected on subscriptions, and to be made use of for the work. Mr. Allen's return was hoped for from month to month, and under these circumstances waited for by all concerned. He himself was not unaware, as it seems, of the injurious effect of his prolonged absence on the progress of a work in which his feelings were warmly enlisted, for in a letter dated April, 1797, and addressed to the American minister, Mr. King, at London, on the subject of his detention, he speaks of the ruinous suspense in which his business is kept by it, and particularly the erection of public buildings for the University for which he was collecting materials.† From these causes, there was little more done to the building till the year 1798, when the work was resumed under the charge of David Russel, Esq., he being appointed by Mr. Staunton as a sub-agent for that purpose. In October, 1799, the citizens of Burlington offered to the corporation a further subscription of \$2,300 to aid in erecting a brick edifice and procuring books and apparatus. They also petitioned the corporation to proceed without delay to appoint a President. The Board did not feel themselves justified, however, in taking so important a step, till the financial concerns of the institution should assume a more promising aspect than they had at that time. They formally appointed Mr. Russel their agent for collecting and applying subscriptions, in place of Mr. Staunton, who resigned his office at that meeting; authorized the Rev. Daniel C. Sanders to occupy the building already erected, for the time being, (he, at that time the clergyman of the place, having with the approbation of individual members of the Board, opened a school in it for the preparation of lads for college,) and adjourned, to meet in January, 1800.

* Journal for 1793, pp. 113, 165. Journal for 1795, pp. 119, 141, et seq.

† See for his account of the whole transaction, the Capture of the Ship Olive Branch, &c., by Ira Allen. Burlington, 1802, p. 112.

The meeting of January, and another in June, 1800, were occupied wholly with attention to the finances of the Board, and in authorizing proper measures for erecting the new building. Contracts for making the brick were entered into by the agent, early in the Spring of 1800, and an agreement made with Mr. Abram Bethrong of Middlebury, to proceed in the erection of the edifice as soon as the season would allow, in 1801, and all other measures were put in as great a state of forwardness as circumstances would allow of. Nothing was done, however, towards the appointment of a Faculty, till the annual meeting in October. At the commencement of that session, another petition was presented by the citizens of Burlington, urging the appointment of a President or other college officers, and containing an obligatory clause, binding the subscribers to the support of such officers as the corporation should appoint, free of charge to the corporation, for three years, or longer, if the state of the University funds should render it necessary. The Rev. Daniel C. Sanders was chosen President on the 17th of October, and was empowered by the Board of Trust to procure a suitable person to act as a Tutor in the institution. Four young gentlemen were admitted, and instruction under the authority of the University was begun.

Though the circumstances of the case seemed then to justify the appointment of officers and the commencement of instruction at the time mentioned, subsequent events showed that the pecuniary resources of the corporation were in reality far less, considering the heavy responsibilities which they were incurring, especially for building, than they naturally supposed them to be. They supposed that the major part of the great subscription of Gen. Ira Allen, on which they and their agent mainly relied for means to build, was well secured; in regard to which, their expectations proved to be in a great measure deceptive. Could they have foreseen that nothing would be realized from that quarter in several years, and but a small portion of it ever, it is doubtful whether the other circumstances which urged them forward to erect a large and costly edifice, and to organize the Faculty, would have been effective for that end at that time. It is not unlikely that they proceeded with more haste than they otherwise would have done, because of an application for a charter of a college at Middlebury, a petition for which had been before the Legislature in 1788 and 1789, and in conformity with which, Middlebury College was chartered only a fortnight after the corporation of the University elected a President. This event so entirely altered the relations of the inhabitants of the State to the University of Vermont, and exerted so direct and powerful an influence on its welfare for nearly forty years, that it cannot, with propriety, be passed by without some notice.

[To be continued.]

Five things to be avoided, when called upon to preach in strange Churches.

1. Do not choose *texts which appear odd*, the choice of which vanity may be supposed to dictate.
2. *Nor a text of censure*: this is assuming.
3. *Nor a text leading to curious and knotty questions*: then it would be said you preached yourself.
4. Do not aim to eclipse the minister of the place, by an *extraordinary display of talent*: this is unkind. But,
5. Choose a text of an *ordinary, edifying nature*, connecting doctrine and practice together, still not a doctrine in respect to which there may be at that time much division among the people; this, I think, does not belong to a stranger. Deliver the discourse with urbanity and Christian feeling; you will then be welcome a second time.—*Dr. Doddridge.*

A LIST OF GRADUATES AT HARVARD UNIVERSITY,

OF ANTI-REVOLUTIONARY OR LOYALIST PRINCIPLES, IN THE CLASSES PRIOR
TO THE REVOLUTION.

[The following "List" aims at little more than that title conveys. *Memoirs* are not designed to be given, but the briefest *memoranda* only, of those to whom it pertains. Even with such cursory mention, not a few are the names on which uncertainty and doubt rest as to the leading particulars. Probably no equal number of graduates coming under any other title could have given occasion to so much fruitless research. Those who became Refugees, the signal of Revolution scattered to the four winds, leaving among us in some instances hardly a descendant in the third generation, and perhaps in a collateral branch, to verify or elucidate some slight circumstance concerning their ancestor: those who remained, to run the risks that grew out of the spirit of the people and the time, are oftentimes here registered upon trust in some tradition concerning them, or upon inference from the family alliances that might be supposed to have swayed or warped their opinions; in some cases, this last consideration being taken in connection with the persons having, *as it would seem, or was to be suspected*, died in the Provinces or on the other side of the Atlantic. If any names have been unadvisedly inserted, upon such premises, the writer on the other hand, nothing doubts, that more have been overlooked whom his title as truly denominates as any contained in the article. To have made it any thing like complete and faithful, its being conceived and prepared twenty-five years back, would have conduced more than all pains-taking at the present time. The sources of information used by the writer, beside the newspapers of that day, the numerous local histories of our own, and the reports of ancient worthies yet on the stage, appear on the face of the article itself: viz. The Proscribing Act* of the Massachusetts Provincial Assembly of Oct. 1778; the Loyal Addresses to Gov'rs. Gage and Hutchinson on their respective departures for England [1774 and 1775]; and the "List of Exiles from Massachusetts who died in England during the war."]

Contractions.

President.....Pres.	Judge of Probate.....J. of Pr.	Revolution.....Rev'n.
Governor.....Gov.	Justice of Peace.....J. of P.	Common Pleas.....C. Pl.
Representative.....Repr.	Attorney.....Att'y.	Supreme Judicial Court...S. J. C.
Mandamus }	Merchant.....Merch.	Clerk.....Cl.
Counsellor }	Executive.....Exec.	Catalogue.....Cat.

1714.

REV. DR. EBENEZER GAY, Hingham. This patriarch of the clergy, who survived the Peace several years, and died March 18, 1787, (æt. 91) was, (by the report of some who knew him well and were nearly connected with him,) very averse to the popular cause; how he kept his desk or even himself, does not appear. Among other

offensive texts preserved by tradition as subjects of his preaching, was that on the first news of the surrender of Burgoyne at Saratoga, 1777:—*Let not the rebellious exalt themselves.*

1715.

HON. SAMUEL DANFORTH, son of Rev. Jn. D. [H. U. 1677] of Dorchester—J. of Pr. for Middlesex and for several years,

* "An Act to prevent the return to the United States of the persons therein named, who have left it and united with the enemies thereof," &c. See the Boston Gazette of Oct. 26, 1778. This Act contains, among perhaps two hundred names, that of sixty alumni of Harvard College, who are designated in the present article by an obelisk. The omission in the Act of some of the names in the succeeding article, the writer knows not how to understand, as on the other hand, one insertion there is, for which we cannot think of any solution. He alludes to "Benjamin Church, physician." Dr. Church who was of [H. U. 1754] can hardly be classed among those who *voluntarily* left the United States and joined the enemies thereof, &c. He was not only a physician and poet, but a forward and busy whig; but his traitorous correspondence, detected and decyphered, Oct. 1775, having unmasked his pseudo-patriotism, he was, after repeated hearings before the Committee of Safety, allowed, on his own request, after a long imprisonment, to expatriate himself. He took passage in Jan., 1778, for Martinico, but the vessel in which he sailed was never heard of again; and the Act when passed, was probably impotent as to him. Dr. Church was the author of the lines beneath the well-known print representing "The Massacre in King St., Boston," March, 1770, which to a late day was to be seen, and is even now, over so many country, and town fire-places; and one of the chief contributors also to the "Pietas et Gratulatio," &c. of Harvard College on the accession of Geo. III., 1761.

Pres. of his Majesty's Council. The honor of M. C., tendered to him in 1774, together with his townsmen Judge Lee and Tho's Oliver, the popular clamor allowed neither to keep; and bowing to its voice, they jointly resigned before a large assembly, from the steps of the court-house in Cambridge, his residence. He died Oct. 2, 1777, (81).

1718.

HON. THEODORE ATKINSON, Portsmouth, N. H., enjoyed successively or together, the offices of Cl. of the C. Pl. C., Col. of the First regiment of militia in the province, [N. H.], and who was often called into service against the French and Indians, Collector of the port, Naval officer and sheriff. He was one of the Exec. Council and for many years, Secretary of N. H. Finally he rose to the bench of the S. J. C., of which he was the head, when the Rev'n. came to strip him of most of his honors. He died Sept. 22, 1779, (82). [His son, of the same name [H. U. 1757] shared some of his father's offices (as those of State Secretary and Counsellor) and died before him in the bloom of life, Oct. 1769. Gov. John Wentworth of N. H. [H. U. 1755] married his widow when she had been such scarcely a fortnight. The father of the elder T. A. was of Boston, and Atkinson st. so called, takes its name from a lot on its border owned by him.]

HON. BENJAMIN LYNDE, Salem, son of Hon. B. L. [H. U. 1686], was J. of Pr. for Essex and for a long term, 1745-1771, Associate J. of the S. J. C. He presided in Nov. 1770, at the trial of Capt. Preston and his soldiers, resigned his place in 1771 or 2, and died Oct. 9, 1781, (81.)

1722.

WILLIAM BRATTLE, Esq., Cambridge, son of Rev. Wm. B. of Cambridge [H. U. 1680]. He tried the three professions in turn and according to Dr. Allen (Biogr. Dict.) succeeded in them all. From 1736 to 1754, he was to be seen at the Worcester courts. (Willard's Address, &c.) He coveted military honors withal, and his most enduring title has been that of "Gen. B." John Foxcroft, his townsman, drew his portrait as a man of *universal superficial knowledge*. He was at any rate eccentric and an epicure. Having made himself specially odious to the patriots by giving to Gov. Gage the first hint for securing the arsenal (Sept. 1774. See Gordon's Hist. A. R. i. 254) public indignation drove him not only into the city, but under the protection of the camp, as Mrs. Adams relates (Letters, p. 16.) His apology for himself appeared in the Boston Gazette, Sept. 12, 1774. He accompanied the British troops to Halifax, not surviving his arrival, it would seem, more than six months, as his tomb-stone, yet to be seen, is of the date of Oct. 1776.

1723.

BYFIELD LYDE, son of Mr. Edw. L. of Boston and son-in-law of Gov. Belcher, a Lieut. in Gen. Shirley's regiment, J. of P. for Suffolk, &c. He died at Halifax in the autumn of 1776. Lyde is among the "Addressers" of Gov. Gage, on his leaving the country. (See Appendix.)

STEPHEN GREENLEAF, Esq., son of Rev. Daniel G. of Yarmouth [H. U. 1699], became Sheriff of Suffolk, and died Jan. 26, 1795, (92). He was also another of the signers to the above-mentioned paper.

1724.

HON. ANDREW OLIVER, Boston, 2d son of Hon. Daniel O. Having held the places of Repr. from Boston, a member of the Council, and Secretary of the province, his final and most troublesome dignity was that of Lieut. Gov. of Massachusetts (1770-1774.) His removal was clamorously called for by the Provincial Assembly, when their wishes were realized through another event, his death, March 3, 1774, (67.) The last months of his career were shaded by the chagrin consequent on the exposure of his letters to the British ministry, sent home by Dr. Franklin. His acceptance of the office of Stamp-distributor, on the passage of that obnoxious act, made him a conspicuous mark in the Boston riots of Aug., 1765, when his house suffered severely. (See Gordon's Hist. &c. i. 122.)

1725.

REV. DANIEL ROGERS, son of Dr. D. R., physician in Ipswich [H. U. 1686], was ordained at Littleton, March, 1732, and died Nov. 15, 1782, after a ministry of an half century, the last years of which his obnoxious politics left for him but little repose or comfort. His sons, all of them graduates of Harvard, imbibed his principles. Dr. Eliot, in a note to his Dictionary, makes grateful and laudatory mention of him (p. 412.)

REV. MATHER BYLES, the well-known minister of Hollis St. Church, the desk of which was, through his unyielding loyalty, shut against him in 1777. For a time he was held in durance in his own house, over which a sentinel was placed; an incident which gave rise to one of his much-quoted witticisms. He was intimate with the British officers during their stay in Boston, and the king was duly honored at his family altar. His fame has been preserved still more by his puns than his politics, though the latter have had most faithful representatives in his two daughters* down to a recent day. A paralysis resulted in his death July 5, 1788, (82).

1726.

†JOSEPH GREEN, Boston, a wit and poet,

* Catharine, the last survivor, died July 20, 1837, (85.)

who, with a club of congenial spirits amused the town with a brisk succession of fugitive pieces, chiefly satirical, directed, as it might chance, against the Gov. or the Assembly, with little reference to party. The honor of M. C., offered him in 1774, it is said that he promptly declined, but it cannot, on this account, be made a doubt on what side his sympathies were. He quitted Boston during the year just named, and died in London, Dec. 11, 1780, (74.)

1727.

HON. THOMAS HUTCHINSON, son of Hon. Col. H., a Boston merchant; followed, (but as is said, with little skill or success) the same pursuits, until he was induced to turn his attention to civil life. He succeeded his uncle, Edw. H., as J. of Pr. in 1752, became Lt. Gov. in 1758, and occupied the chair of State from 1771 to June 1, 1774. On that day he sailed for England, and died at Brompton, Kent, near London, June, 1780, (69.) His life makes a part of Massachusetts history, and need not be repeated here.

HON. ISRAEL WILLIAMS, Hatfield, fourth son of Rev. Wm. W. of H. [H. U. 1683.] was of the Exec. Council, a Repr. from H. (being one of the noted seventeen "Rescindors"*) and died Jan. 10. 1788, (79.)

BENJAMIN KENT, of Charlestown, and for a brief period, minister of Marlborough, [Oct. 1733—Feb. 1735,] exchanged his profession to become an attorney, and was "celebrated for his eccentricity and wit." He became a refugee at the Rev'n., and died in Halifax, N. S., 1788, (81.)

1728.

HENRY SHERBURNE, merch. Portsmouth, N. H., a Repr. in the Assembly for 21 years, through a part of which he held the Speaker's chair, made a J. of C. Pl. Ct., a M. C. in 1766, and died March 30, 1767, (58.)

HON. EDMUND TROWBRIDGE, Cambridge, a Judge of the C. J. Ct. of Mass. 1767—1772; in which last year both he and Mr. Lynde (see above,) resigned the office; uneasy, perhaps, at the signs of impending revolution. Judge T.'s timid nature led him to shrink from public odium by all innocent means,† so that, though there is little

doubt he was well affected to the kingly authority, he lived unmolested to his death in C., April 2, 1793, (84.)

JOHN LOVELL, Boston, succeeded [1738] Jer. Gridley in the Latin Grammar school, of which he continued to be "Master" with a celebrity that has reached our times, until 1776, when he attended the British troops to Halifax. He died there in 1778, [70]. His son, James L., [H. U. 1756.] who died at Windham, Me., as late as July, 1814, was, on the other hand, not a champion only, but a confessor in the cause of liberty.

1729.

†RICHARD CLARKE, Esq., Boston, an eminent merch. and Tea Consignee (See Gordon's Hist. &c., I. 221); became a Refugee, and died in London at his son-in-law's (John Singleton Copley) Feb. 27, 1795, (85.)

HON. WILLIAM WILLIAMS, Pittsfield, son of Rev. W. W. of Weston, [H. U. 1705.] He is the person, probably, referred to by Hutchinson (Hist. of Mass., iii. 338,) as among the members of the Assembly friendly to the royal prerogative,—awhile [at a later period?] "a Capt. in his Brittanic Majesty's service." He died June 1785, (83.)

HON. JOSEPH LEE, Camb., brother of Thos. L., merch. of Salem, [H. U. 1722], was J. of C. Pl. for Middlesex. The partiality of the Crown (see notice of Danforth,) in one case, subjected him to some disrespect; but his toriyism was probably lukewarm, and he died at his seat in C. at the advanced age of 93, Dec. 5, 1802.

1730.

ELIAKIM HUTCHINSON, Esq., Boston; brother? of Gov. H. He was of the Exec. Council and Chief J. of C. Pl. for Suffolk; and died June 22, 1775, (65.)

†HON. PETER OLIVER, Middleborough, younger brother of Dan. and Andrew, (Lt. Gov.) O. [H. U. 1722 and 1724,] became J. of the S. J. Ct. in 1756; from which date a turbulent career was before him to the time of his leaving office and country together. In 1774 he refused, (when called upon with other public officers,) to become the stipendiary of the Assembly instead of the Crown; and being soon after "impeached of high crimes and misdemeanors," sailed for England. He died in Birmingham, Oct. 1791, (79.)

HON. THOMAS STEEL, a native and merch. of Boston; removed in a few years to Leicester, where, with the pursuits of a merch. and trader, he became also Repr. of

* Applied to a minority in the Provincial Assembly whose votes sustained Gov. Bernard in his demand that an obnoxious vote of the House [Feb. 1768,] be rescinded. His Majesty, through his Secretary of State, (Earl of Hillsboro') required, in the event of refusal, that the Gov. should dissolve the Assembly. The vote, repelling the demand, was 92 to 17. Of this minority, seven names occur in the present article, and which, to avoid repetition of this incident in each several case, may here be given together:—Williams of Hatfield, Edson of Bridgewater, Ruggles of Hardwick, Frye and Brown of Salem, Saltonstall of Haverhill, and Bliss of Springfield.

† Of such, as it was told the writer, was his taking from its frame and consuming (in some season

of excitement,) his fine full-length portrait of Gov. Hutchinson. Of all the Supreme Bench at the opening of the difficulties, the only one said to have been of patriot principles, was the Hon. Wm. Cushing, of Scituate, [H. U. 1751,] who, at a later period presided over the Bench of the U. S. Ct.

L., and from 1756—1774, was associate Judge of the Ct. of C. Pl. for Worcester. He seems to have died before 1782. [See Washburn's Hist. of L. in Worcester Co., Mag. ii. 96.]

SAMSON STODDARD, Esq., Chelmsford, son of Rev. S. S., [H. U. 1701,] began as a student of divinity and preacher. These pursuits he exchanged for trade and agriculture; and became a large land-speculator in New Hampshire, one of his tracts of land receiving the name of *Stoddard*, as a town. He was Repr. from C., and Col. of the 2d regiment in Middlesex. As the public horizon grew darker, he fell under the suspicion of toryism, and was persecuted. His death was in 1777, (68.) (See Allen's Hist. of Chelmsford, p. 129, and Boston Post-Boy, Jan. 11, 1768.)

ROBERT ELIOT GERRISH, Kittery, Me., son of Col. Tim. G., atty.-at-law and Register of Pr. for York Co.; at a later period, Cl. of the Cts. in Nova Scotia, where he died in 1784. [The Gerrishes were partly of Kittery and partly of Newbury, and seem to have been of the patrician *caste* of the land. R. E. G. was elder brother to Jos. G. [H. U. 1752.] The insertion of either name in the present list, is but conjectural.]

†COL. JOSIAH EDSON, Bridgewater, held in high consideration in the town and county. He was a Repr. from B. for a series of years, (See notice of Isr. Williams, *ante*.) and was made a M. C. in 1774. He sought the protection of the British camp, and died on Long Island, N. Y., previous to 1782.

1731.

HON. CHAMBERS RUSSELL, son of Hon. Daniel R. of Charlestown, was a Repr. from Lincoln, (his residence), and became J. of the S. J. Ct. of Mass. (1752—1761,) and at some period, a J. of the Admiralty Court. Judge R. died Nov. 24, 1767, (54.)

1732.

†HON. TIMOTHY RUGGLES, son of Rev. T. R. of Rochester, [H. U. 1707,] successively att'y. at R., Sandwich, and [from 1753] at Hardwick; in 1762, made Ch. J. of the Ct. of C. Pl., engaged from 1755 to 1760 in various and important military services, so that his other titles in after time have become merged in that of "Gen. R." He was made M. C. in 1774, remained in Boston during the siege, left for Long Island, and taking passage with the British forces for Halifax, died at Wilmot, N. S. Sept. 1795, (86.) [See notice of Isr. Williams, *ante*, and Willard's "Addr. to the Worcester Bar," pp. 50—54. The notorious Mrs. Spooner of Brookfield, executed with her three accomplices, at Worcester, for the murder of her husband, July 2, 1778, was a daughter of Brigadier Gen. R.]

1733.

WILLIAM VASSALL, Esq.,† Boston and Cambridge, son of Major Leonard V.* from Jamaica, where the family were long the proprietors of large estates. The stately mansion on Pemberton Hill (since Gardiner Greene's, Esq.,) now demolished, was his; and the King's Chapel church was probably his place of worship. Among the Protesters in 1785 against the ordination of Dr. Freeman, and the change in the liturgy of K.'s Ch'ch., Wm. Vassall's name is found, "thro' James Lloyd" (himself then, of course, an absentee.) There were some other protesters by proxy. (See Greenwood's Hist. &c., Appendix.) W. V. died at Battersea Rise in Surrey, Eng., May 8, 1800, (85.) Dr. Waterhouse's residence, in Cambridge, is also named, from several sources, as belonging to "Bill Vassall," at some time prior to the Rev'n.; the same individual, it would seem, but whether a citizen of the two places at different times, or whether these domicils were in the relation of city and country seats, is not very clear.

1736.

EDWARD WINSLOW, Plymouth, brother of Gen. John W. of Marshfield, was Cl. of the Ct., Register of Pr., and Collector of the port in P. With the opening of hostilities, he removed to Halifax with his family, where he died, June 8, 1784, (72.) Dr. Thatcher, who calls him "an accomplished gentleman," says "his funeral was one of ceremonial and display." (Hist. of P., p. 143.)

GEORGE JAFFREY, Esq., merch., Portsmouth, N. H., son of Hon. Geo. J. [H. U. 1702,] married the daughter of Adam Winthrop, Esq., of Boston, [H. U. 1694.] He was Cl. of the S. J. Ct. more than 20 years, of the Exec. Council in 1766. Treasurer of N. H., 1767 to the Rev'n. He died in P. Dec. 1802, (86.) (See Adams's Hist. of P., p. 325.)

FRANCIS HUTCHINSON? son of Hon. Wm. H. [H. U. 1702,] "merch., Norwich, Ct., and a lieut. in Brigadier Gen. Waldo's regiment," (Winthrop's MS. Hist. of Graduates,) died at New Salem, Feb. 1801, (85.)?

1737.

REV. TIMOTHY HARRINGTON, of Walham, minister of Lancaster from 1748, (having been settled 1741—1748, in Swansey, N. H.) to his death, Dec. 18, 1795, (80.) The Committee of Safety of L. had present-

* Lewis, John, and William V., [H. U. 1728, 1732, 1733,] were all sons of Major V., (J. Farmer in his Gen. Register,) and were doubtless of kindred principles. But the two first died about the prime of life; Lewis at Quincy, Sept. 15, 1743, (34,) (see notice of L. V. jr., below,) and John, then Col. of the Middlesex militia, in Cambridge, Nov. 27, 1747, (35.) Col. Henry V. of Cambr., a younger and uneducated brother, who occupied the "Foster House," as it is now known, was also spared from witnessing "rebellion;" he died March 17, 1769, (46.)

ed his name with others, in a list of unpatriotic citizens; but he averted odium by a dextrous appeal to popular sympathy; [See Willard's Hist. of L. in the Worcester Co. Magazine ii. 306,] although certainly thus accounted by common reputation. An equivocal prayer, which he had been constrained without his option, to offer, when a regiment or corps raised in his neighborhood was sent out to join the American forces, may serve as one of those numberless little traits by which such a reputation is affixed.

REV. AARON WHITNEY, first minister of Petersham, which charge he resigned in May, 1775;—that is, his entrance to his church, one Sunday morning, he suddenly found obstructed by men in the disguise of Indians. From this time he preached in private houses to those who adhered to him; and died Sept. 8, 1779, (66.)

1740.

REV. DR. BENJAMIN STEVENS, minister of Kittery, Me.; a conspicuous candidate, as we have been lately told, for the Presidency of Harvard College (See Quincy's Hist. of H. U.) on the death of Holyoke, [1769] had not his anti-liberty opinions interposed a barrier; at that moment, no literary pretensions would have availed against popular suspicion on that head. Dr. S. died May 6, 1791, in his 71st year, and 41st of his ministry.

1741.

†CAPT. DAVID PHIPS, Cambridge, son of Lt. Gov. Spencer P., [H. U. 1703,] a Lieut. in the British navy in the French war, [1756—1763,] afterwards sheriff of Middlesex, (Query, if held to the Rev'n.) He died in England, July 7, 1811, (87); styled (Gent.'s Mag.) "Capt. David Phips, R. N." His house, one of several confiscated estates in C., was that of the late Wm. Winthrop, the extremity of old Cambridge, towards Boston. The present Earl of Mulgrave is said to be in the line of descent from him.

REV. EDWARD WINSLOW, son of Joshua W. of Boston, entered the Episcopal ch. after some opposition from his friends, (having by them been destined for the Congregational ministry, and to escape from whose control, he betook himself for a while to commerce,) and succeeded Dr. Wm. Sam. Johnson at Stratford, Ct. From 1764—1777, he was Rector of Quincy; but as, on the Rev'n. opening, he could neither consent to omit, nor yet safely read, the prayers for the king, he resigned and removed to New York city. Here he died suddenly, while ascending the steps of his house, on his return from a funeral, Oct. 31, 1780, (59,) and was buried under the altar of St. George's church.

JOSEPH WALDO, merch. in Boston, until the Rev'n.; from that time he resided in Bristol, Eng., where he died in 1816, (94.)

1742.

REV. DR. SAMUEL AUCHMUTY, son of Robt. A., Esq., of Boston, J. of the Admiralty Ct., died as Rector of Trinity ch., New York city, March 4, 1777, (55.) His brother Robert succeeded in 1768 to his father's place, but appeared once afterwards, says Eliot, at the bar, as colleague with John Adams, in defence of Capt. Preston, [1770,] "and perhaps no plea was ever more admired, though the tide of prejudice rose high against his cause. He was a zealous royalist, and died in England." Auchmuty's lane, (now Essex st.,) takes its name from this family.

†NATHANIEL HATCH, Dorchester, Cl. of the S. J. Ct., and J. of C. Pl. for Suffolk, became a refugee, and died in or before 1785.

1743.

†HON. FOSTER HUTCHINSON, brother of Gov. H., was a J. of the S. J. Ct. from 1771. He died in Halifax, N. S., May, 1799, (75.)

WILLIAM PYNCHON, Esq. from Springfield, probably; became an eminent barrister in Salem, and died March 14, 1789, (64.) He was esteemed cold to the Rev'n., and when the windows of his house in Summer st. on some occasion were demolished, either during or prior to the Rev'n., he left them long in their ruins; perhaps as an expression of dogged defiance, and replaced them with rude boards.

SAMUEL WALDO, eldest son of Brig. Gen. W.* of Portland, was a Repr. of the town. He received from Gov. Shirley, a Col.'s commission in the opening of the war of 1744; in 1753, went to Europe, as his father's agent, to procure emigrants to settle the Waldo patent, and persuaded numbers of Germans to return with him. He was also first Judge of Pr. for Cumberland, and died, Apr. 16, 1770, (49.)

1744.

†THOMAS BRINLEY, merch., Boston. One of the "Addressers" of Gov. Gage on his departure. (See Appendix.) He died, probably abroad, in or before 1788.

†NATHANIEL COFFIN, Boston. The father of Admiral Sir Isaac C., in the notice of whom, (Gent.'s Mag. for 1840, p. .) he is styled "4th and youngest son of Nath. C., Cashier of the Customs, in the port of Boston, America." N. C.'s name is found also, beneath the address just referred to, and occurs in the "List of Exiles," &c. (See Appendix,) from which it may be inferred that his death, [between 1782 and 1785,] happened in England.

* Brig. Gen. W. was second in command jointly with Brig. Gen. Dwight of Brookfield, to Sir Wm. Pepperell on the Louisburg expedition, [1745.] In this enterprise, which has always been the boast of New England historians, as being planned and executed by the colony alone, the influence and landed property of his family had their rise.

COL. PETER FRYE, a Repr. of Salem, (but born in Andover,) for successive years, together with Wm. Brown. (See *post*, and also the notice of Isr. Williams, *ante*.) He was also Register of Pr., and J. of C. Pl. for Essex, while the command of the Salem regiment gave him his best known title in after times. All these he lost with departure at the Rev'n., and died in Camberwell, near London, at the great age of 97, Feb. 1, 1820.

1745.

HON. NATHANIEL ROPES, Salem, Repr. of S., J. of C. Pl. Ct., and one of the Exec. Council. He was also J. of the S. J. Ct. from Jan. 1772 to 1773, when he resigned, under the influence of like motives, probably, with those attributed to Trowbridge. He died March 18, 1774, (48.)

1746.

†HON. JAMES PUTNAM, a native of Danvers, and eminent att'y. in Worcester. He was the Gamaliel of the law to the young aspirants of the profession of that day, John Adams being one of his pupils. He succeeded Jon. Sewall as Att'y.-Gen.; the last under the ancient regime. When rebellion lowered, he took refuge in Boston, and thence sailed to England in 1776. The government of New Brunswick being organized in 1784, he became one of his Majesty's council, and a J. of the S. J. Ct.; and died at St John's, Oct. 23, 1789, (64.)

1747.

FRANCIS WALDO, 2d son of Brigadier Gen. W. of Portland, Me. was a Repr. of P. (1761, 62,) and the first Collector of the port, [1758,] became a refugee, and died at Tunbridge in Kent, Eng., May 9, 1784. (See Willis's Hist. of P. ii. 112.)

†COL. JOHN ERVING, son of the Hon. Jn. E., Boston; Col. of the Boston regiment of militia, a warden of Trinity ch., made a M. C. in 1774, and died at Bath, Eng., June 17, 1816, (89.)

JOHN COTTON, Esq., Deputy Secretary of Mass., (probably under Flucker,) and, as may be inferred, the last incumbent of the office under the Crown. He is *asterized* in 1776, and probably is the person whose death is casually alluded to by Mrs. John Adams in her letters, recently published, [date, July 25, 1775.] The writer, after much pains-taking, can gather nothing as to his family line, or place of nativity.

1748.

HON. TIMOTHY PAINE, son of Hon. Nath. P. of Bristol, R. I., but removed in his boyhood to Worcester, where he seemed to enjoy a monopoly of public trusts;—Cl. of the Cts. 1750—1774, Register of Pr., 1756—1767, Register of Deeds, 1761—1778. Of the Exec. Council, 1766—1773, made a M. C. in 1774. To these distinctions might be added town-offices of various nature. He died July 17, 1793, (63.)

†JONATHAN SEWALL, Esq., a nephew of Ch. Justice S., [H. U. 1721,] was a teacher in Salem until 1756, entered the law, and succeeded Gridley as Att'y-Gen. in 1767; in Nov. 1774, he became the antagonist of his friend John Adams in relation to the rights and prospects of the colonies; the respective writers taking the signatures of *Noranglus* and *Massachusettensis*. (See Allen's Amer. Biogr., article *Adams*.) He resided in Bristol, Eng., from 1775 to 1786, when he left for Halifax, N. S., where he died, then J. of the Vice-Admiralty Ct. of Appeals, Aug. 1796. [His son, bearing his name, who received the degree of Doctor of Laws from Harvard in 1832, at his recent death, [Nov. 1839,] in Quebec, was Ch. J. of Lower Canada.]

1749.

HON. ANDREW OLIVER, Salem, eldest son of Lt. Gov. O., [H. U. 1724,] married the daughter of Hon. Benj. Lynde, was Ch. J. of C. Pl. for Essex, and often Repr. from S.; one of the earliest members of the American Academy, and author of the "Essay on Comets," [1772.] His descendants regard him as partaking of the family loyalty, although the only member of it who did not, in consequence, renounce his country. His death took place in S., early in Dec., 1799.

†REV. JOHN WISWALL, teacher in Portland, 1753, ordained at Falmouth, near P., in 1756; for six months deranged, in 1762; in Aug. 1764, he made a violent *somerset*, and accepted the call of the Episcopal society, then forming in Portland, as their first minister. When Capt. Mowatt's little squadron lay in the harbor, [Apr. 1775,] to which the town shortly after owed its destruction, Wiswall's intimacy, as well as that of some other citizens, with its officers, procured his arrest and close examination by the Committee of Safety. In May, he left his people and the place, [probably with Capt. M.,] and never returned. He remained *unasterized* in the Cat. until 1821. [See Willis's Hist. of Portland, Pt. ii. pp. 48, 67—70, 147—149, 224, 303.]

1751.

†COL. RICHARD SALTONSTALL, Haverhill, son of Hon. Judge S., [H. U. 1722,] commanded a regiment in the French War, [1756—1763,] soon after became Sheriff of Essex; a Repr. from H. (See notice of I. Williams, *ante*.) On some exciting occasion, his house was surrounded by a mob from the west parish and New Salem, which his resolution and address together, dispersed; till he deemed it best for his security and comfort to sail for England. From lingering regard to his native land, he declined a military commission in his Majesty's service, but lived upon a pension allowed him, to his death at Kensington, Oct. 6, 1785, (53.)

†NATHANIEL RAY THOMAS, Esq.,

Marshfield, son of John T., [H. U. 1715,] J. of P. for Plymouth co., made a M. C. in 1774, died as a refugee in Nova Scotia, in 1791. (See Col. Cent., Oct. 22, 1791.)

JOSEPH WANTON, Esq., son of Gov. Jos. W., of Newport, R. I., was made Intendant of N. by Gen. Prescott, during the British occupancy of that place, and died in 1781 or 2. [Deane's account of this family, (Hist. of Scituate, p. 375,) which had its origin in S., or rather of the two Josephs, is strangely confused and perplexed, the father and son being probably in some particulars put for each other. The elder Jos. was Gov. of Rh. I., 1769—1775, when he was deposed from office; the younger, as individuals of Newport origin concur in assuring me, was neither Gov. (as Deane styles him,) nor Lieut. Gov., as erroneously given in our Triennial Catalogues. Whether it is the father or the son, who "is buried in the Clifton burying ground," is not easy to decide. A son of J. W. of 1751, was not long since an Episcopal minister in or near Liverpool, Eng., according to Deane; who also tells a pleasant story of the father's marriage; [Qu. if not the *grandfather*, as he calls him William?] when the parties, he a Quaker and the lady a Congregationalist, being each opposed and retarded in their wishes at home, at the lover's suggestion, renounced their several faiths, and found refuge under the wing of "the Church."]

†REV. MATHER BYLES, son of Rev. M. B., of Boston, was minister of New London, Ct., 1757—1768, when he became a convert to Episcopacy, was settled at Christ Ch., Boston, until 1775. The Rev'n. carried him to New Brunswick, where he died, as Rector of a church at St. John's, in March, 1814, (80.)

†BENJAMIN GRIDLEY, Esq., "att'y-at-law, Boston,—he died in England" in or before 1800. [Qu. if not the son of the eminent Jer. G.? [H. U., 1725.]

1752.

†ABEL WILLARD, Esq., att'y-at-law, Lancaster, son of Col. Sam. W. of L., engaged with John Sprague, Esq., [H. U. 1765,] of L. in a law-firm, "the earliest in that county," and had extensive business. He became a refugee, and died in England, in Nov. 1781. [His widow, a daughter of Rev. Dan. Rogers of Littleton, (before-mentioned,) survived him, and died in Boston a few years since.]

1753.

†PELHAM WINSLOW, Esq., att'y-at-law, Plymouth, eldest son of Gen. Jn. W. of Marshfield, was one of the leading citizens of P., but being of kindred loyalty with the rest of his name, accompanied the British troops to Long Island, and died in or before 1785.

WILLIAM ERVING, Esq., Roxbury, laid

the foundation of the Chemistry professorship. He held a military commission in the royal army, on the Cuba expedition, and was present at the capture of Havana, [March, 1762.] During the war of the Rev'n., he seems to have been on foreign service, and returning to America in 1783, died at Jamaica Plain, May 27, 1791, (56.) [John, Wm., and George E., [H. U., 1747, 1753, 1757,] were all sons of Hon. Jn. Erving, who died in Boston, Aug. 20, 1786, (93,) and whose mural tablet is at the west extremity of the Granary burying ground.]

†HON. THOMAS OLIVER, a native of Dorchester, was in 1774 made Lt. Gov., as well as a M. C.; but whose life had been previously so retired, and his habits and tastes in unison, as to give some color to the rumor of the day, that *Thomas* had been mistaken for *Peter*, (the Chief Justice,) in making out the commission. He is spoken of by the few who remember him, as a model of affability and courtesy. He died in Bristol, Eng., Nov. 29, 1815, (82.) [Lt. Gov. O. built and occupied the elegant mansion in Cambr., long, in our time, the residence of Gov. Gerry, and married the sister of John Vassall, of C., who, by a reciprocal connection, cemented their alliance.]

1754.

†SAMUEL QUINCY, Esq., Boston, brother of Edmund and Josiah Q., [H. U. 1752, 1763,] whose politics were wide from his own. S. Q. being Solicitor for the Crown, was engaged in the memorable trial of Capt. Preston and the British soldiers, [1770,] arrayed against his younger brother as an antagonist; each, in his professional position that day reversing his party sympathies. Samuel, on becoming a refugee, obtained the same appointment he had lost, in Antigua, W. I., and died on his passage from Tortola to England for his health, Aug. 9, 1789, (55.)

1755.

†HON. WILLIAM BROWNE, Salem—Repr. of that place several years; Col. of the Essex regiment; and succeeded for a brief period, Judge Ropes on the Bench of the S. J. Ct. The Provincial Assembly urging their title to nominate to judicial and civil trusts, he was requested to resign that office, held under the royal seal, as also the honor of M. C. to which he had been called, by a county committee, which he contrived to evade. He was deputed Gov. of Bermuda, [1781—1790,] and returning to England, died in Percy st., Westminster, Feb. 13, 1802, (65.)

SIR JOHN WENTWORTH, Portsmouth, N. H., son of Hon. Mark Hunking W., and nephew of Gov. Benning W., [H. U., 1715,]—was Gov. of N. H. 1767—1775; Lt. Gov. of Nova Scotia, 1792—1808; was created a Baronet Apr. 11, 1795, and died at Halifax, Apr. 8, 1820, (83.)

REV. SAMUEL DANA, minister of Groton, 1761—1775; but early in the Rev'n., to which he was very unfriendly, was displaced from his desk. On the return of peace, he seems to have recovered public favor, filled various county offices of trust in Amherst, N. H., (his then residence,) and died, as the "Hon. Sam. D." Apr. 2, 1798, (60.)

1756.

†REV. DR. WILLIAM WALTER, grandson of Rev. N. W. of Roxbury, [H. U., 1684,] married a daughter of Hon. Benj. Lynde, [H. U. 1718], became Rector of Trinity ch., Boston, 1767, having held the place of assistant preacher from 1763. He left this station in 1775, for Nova Scotia, where a general charge of the churches in the province was given him, under the title of Dean of Shelburne. Returning to B. in 1792, on the invitation of Christ Ch., he remained in that connection to his death, Dec. 5, 1800, (64.)

1757.

†JOHN VASSALL, Esq., Cambridge, son of Col. Jn. V., [H. U., 1732] He was J. of P. for Middlesex, and built the noble mansion which, in a few years forsaken by its first master, was to become Washington's head quarters, and is now the seat of Madam Cragie. J. V. died at Clifton, near Bath, Eng., Oct. 2, 1797, (60,) "almost immediately," says the Gent.'s Mag., (which styles him "of the Crescent, Bath,") "after rising from a hearty dinner. He lived in a princely style in America, but having taken a very active part and spared no expense to uphold the royal cause, in vain, he resigned all to the *ravagers*; and large estates being still left to him in Jamaica, came, with his family, to England. His loyalty went so far, that he would not use on his arms the family motto, *Sepe pro rege, semper pro republica.*" Of his four sons, Spencer, the eldest, rose to be Lt. Col. in his Majesty's service, and his gallantry at the assault on Monte Video in Brazil, where he fell, Feb. 1807, won for him abundant praise. (See Gent.'s Mag.) [Samuel V., Esq., of London, of the time of Charles I., and the subject of the imposing monument in King's Chapel, raised to him by "his great-grandson, Florentius V. of the island of Jamaica, but then, [1766,] in London," there cannot be a doubt, was of the same stock with the several Vassalls noticed in this article, (as the common reference to their West India origin and possessions confirms;) but the contrast thus shown between the principles and temper of those above-named with their New England kinsmen may well excite our special wonder. Samuel seems to have been among the foremost confessors to liberty, in the days when such spirits were not rare, and when they wanted not occasions to try their fidelity; and the descendant who se-

lected these qualities as the burthen of his eulogy, must needs have been worthy of his line.]

†DR. CHARLES RUSSELL, son of Hon. James R. of Charlestown, succeeded to the estate of his uncle (Judge) Chambers Russell of Lincoln; married Elizabeth, only child of Col. Henry Vassall of Cambridge; sailed as a physician to Martinico in April, 1775, and died at Antigua, May 27, 1780.

†GEORGE ERYING, merch. in Boston to the Rev'n.; a refugee; he died in London, [George St. Hanover Square,] Jan. 16, 1806, (70). [See notice of Wm. E. [H. U. 1753,]]

1758.

JOHN FOXCROFT, son of Hon. Fr. F. of Cambridge [H. U. 1712], held for a period the office of Register of Deeds in C.; the latter years of his life being passed as a mere gentleman of leisure. Though obnoxious in a measure from opinions which he took no pains to conceal, he escaped on the whole with little molestation, and died Dec. 24, 1802, (63). [The house of the late Hon. Fr. F. at Cambridge was burnt at night, Jan. 24, 1777; as some surmised, not without design, and possibly the act of some party zealots. The mansion of Judge Oliver in Middleborough underwent the same fate, early in the war, not without exciting like suspicions.]

DR. SAMUEL DANFORTH, son of Hon. S. D. [H. U. 1715], commenced practice at Newport, R. I., and removed to Boston, where he remained through the siege, much to his unpopularity. His future eminence placed him at the head of the Mass. Medical Society, and he died, the last survivor of his class, Nov. 17, 1827, (87.)

†THOMAS HUTCHINSON, eldest son of Gov. H., merch. in Boston, and J. of C. Pl. from 1772 to the Rev'n. He was denounced in 1769 as a foreign importer contrary to the agreement of the Boston merchants. Though his death [in England] took place in 1811, by some singular oversight he was denoted as living until Cat. of 1827.

DAVID WYER, Esq., att'y-at-law, Portland, Me., had much reputation, of which a part he owed to his wit. He was commonly secured by the royal and episcopal party, from a mutual sympathy; Bradbury [H. U. 1757] being generally arrayed against him. W. was made king's att'y. for the county, and on the destruction of the town, removed to Stroudwater, where he died Feb. 29, 1776, (35.)

1759.

†COL. BENJAMIN PICKMAN, son of Col. B. P. of Salem, and who died Aug. 20, 1773, (67)? merch. in S. in early life; became a refugee, but returned in March, 1785. (See Mrs. Adams's Letters.) His estate, not without difficulty, was dropped from the confiscation act in which it had been included. He died April, 1819, (79.)

REV. LEMUEL HEDGE, minister of War-
wick, father of Prof. H. of Cambridge. He
was much persecuted as unpatriotic, but
his annoyances could not have been of long
duration, as his life was cut off in its prime,
Oct. 15, 1777, (44.)

1760.

†THOMAS BRATTLE, Esq., Cambridge, son
of Gen. Wm. B. [H. U. 1722], and himself
known commonly in his time as "Major
B." He led the easy self-indulgent life of
a gentleman of fortune, and was not from
temper disposed to be a confessor in the
cause of loyalty; but having been an
"Absentee" during the Rev'n., he narrowly
saved his house and grounds from the gen-
eral decree, and long after his return, re-
mained at Newport, R. I., their fate being
long kept in suspense. The vote of the
Assembly, in his favor, was carried by a
bare majority; and such was its unpopu-
larity, that many who aided the measure,
were thrown out of their places. During a
part of the war, the mansion was the resi-
dence of Quarter-master General Mifflin.
The Mass. Hist. Coll. contains a notice
(Old Series, viii. 82,) at variance in some
respects with the above and which would
even insinuate that Major B. was a friend
to the popular cause. [He died Feb. 7,
1801, (59.)]

†FRANCIS GREEN, son of Benj. G. of
Halifax, seems to have passed almost at
once from college walls to the camp, as he
was an officer in the British forces at the
capture of Havana [1762.] The Rev'n.
found him a merch. in Boston: a refugee,
he married in England a widow lady, by
whom he became step-father to two deaf
and dumb children, and his interest in them
made him an author. ["Essay on impart-
ing speech to the deaf and dumb." Lond.
1783.] He published some pieces on the
same subject after his return, which hap-
pened in 1799, taking the same year, his
second degree at Harvard, thirty-six years
out of course. Some changes in the funds
reduced his property; and in his last years
he was mainly dependent on his half-pay
as a British officer. He died at Medford,
his residence, April 21, 1809, (67.)

†HON. DANIEL LEONARD, of Norton,
cousin to the Hon. Geo. L. [H. U. 1748],
att'y in Taunton and Rep. for some years
before the Rev'n. In a recent work, he is
spoken of as conspicuous by a passion for
display in his dress and equipage; such as
being among the earliest to wear gold lace
on his hat and to set up a chariot. He left
the country, and after filling the office of
Ch. Justice of Bermuda an unknown pe-
riod, died in Lond., June 27, 1829, (89);
being the last survivor of his class. Even
at that age, a casualty was the cause of his
death; the accidental bursting of a pistol
in his hand.

LEWIS VASSALL, gent. in Quincy, son of
L. V. of Q. [H. U. 1728] and cousin of J.

V. [H. U. 1757] is supposed early to have
left the country, and *appears* to have died
sometime before Aug. 1785: but over both
the place and the time utter darkness rests,
and all the pains-taking of the writer has
been spent for nought. It is noticeable
that his name is not found in the long list
given in the Proscribing Act of 1778, which
contains others of the family.

†DANIEL BLISS, Esq., son of Rev. D. B.
of Concord; att'y-at-law at Rutland in
1765, removed to Concord in 1772, with
his family went to Boston in the spring of
1775 and thence with the British troops to
Quebec. Having been made Commissary
to the army, he settled at the close of the
war at Frederickton, N. B., and received
the office of Chief Justice of the Ct. of C.
Pl. He died at Bellemont, N. B., April,
1806, (66.) He often, from the Provinces,
revisited his native State, where he would
gladly have finished his career.

WILLIAMS BRADFORD, one of the King's
counsellors, at New Providence, Bahamas,
died in 1801, (61.)

REV. TIMOTHY FULLER, of Middleton,
minister of Princeton from 1767—1776;
when he was dismissed after a year of
disaffection and strife, one source of which
was Mr. F's supposed unfriendliness to the
cause of liberty. He removed to Merri-
mack, N. H. in 1796, and died there July
5, 1805, (66.)

1761.

†PETER OLIVER, Esq., 2d son of Judge
P. O. (H. U. 1730), physician at Scituate in
early life; died at Shrewsbury, Eng.,
Sept., 1822, (81.) He it was who made
the surly reply to the request of the Mass.
Hist. Society for the loan of Hubbard's
MSS. History of New England, a rare
and solitary copy which the Judge, his
father, had transcribed with his own hand.
(See Hist. Coll. 2d Series, iii.) [All the
sons, had they lived to full maturity, of so
sturdy a loyalist as Judge O., might by a
very allowable inference be included in
this list; but the eldest and youngest early
closed their career—Daniel [H. U. 1758]
at sea in sight of the Canary isles (where
he was buried,) being then travelling for the
restoration of his health, April 22, 1768,
(30), and Andrew [H. U. 1765] at his
father's in Middleborough, Jan. 1772, (26.)]

THOMAS PALMER, a native of Boston,
early from college entered on his travels,
and by the Rev'n. was induced to remain in
England. He even then remitted home
some costly donations to the library of his
Alma Mater, and at his death [in Berkeley
square, Lond. July 11, 1820, (77)] be-
queathed his whole collection in the same
way. A considerable land-lot on the range
of what now is Pearl st., but then unoccu-
pied, and styled, "Palmer's Pasture," be-
longed to him, as did a portion of Mount
Hope in Rhode Island. [Palmer married
Miss Royal of Medford, the daughter of

Col. Isaac R., with whose sisters George Erving and the younger Pepperell made similar alliances.]

†SAMUEL SEWALL, Esq., of Brookline, att'y-at-law in Boston, until the Rev'n., died in Bristol, Eng., May 6, 1811, (66.)

DR. ISAAC RAND, son of Dr. I. R. of Charlestown, became a distinguished physician in Boston—a loyalist, but not imprudently active, though he remained during the siege in the city. He died Sept. 11, 1822, (79.) [R. and Sam'l Williams (his classmate) attended, soon after leaving college, Prof. Winthrop to Newfoundland to observe the transit of Venus.]

†REV. MOSES BADGER, of Haverhill, was the son of Jos. B., a merch. of H., and brother of the Hon. Jos. B. senior, of Gilmanton, N. H., who was of strong whig principles. He married Mary, daughter of Judge Saltonstall, and sister of Col. Richard Saltonstall of H. Prior to the Rev'n., he went to England, there received ordination and was appointed an Episcopal missionary in New Hampshire. When the war commenced, he was friendly to Great Britain, and was for a time a chaplain in her service. He went to New York and there resided some time, and then cautiously returned to his family and friends at H. During the last six years of his life, he was Rector of King's Chapel, Providence, R. I. He was born July 11, 1743, and died, much beloved and lamented, Sept. 19, 1792, (49.) His wife died, Dec. 24, 1791, (42.)

1762.

†ELISHA HUTCHINSON, 2d son of Gov. H., died at Stoke near Birmingham, Eng., July, 1824. [He was a correspondent of the Mass. Hist. Soc. in relation to the publishing of his father's third vol. of the Hist. of Mass.]

†THOMAS DANFORTH, 2d son of Judge D. of Cambridge [H. U. 1715], pursued his profession (the law) while at Charlestown, but ended his course in Lond. April 1820, (76.)

WILLIAM HUTCHINSON, not a son, but a nephew? of Gov. H., was a King's counselor at the Bahamas. Died in Lond., [Altona, near Hamburg?] Feb. 6, 1791, (57.) Winthrop's MSS.

†DANIEL OLIVER, 2d son of Lt. Gov. And. O.; from 1771 to 1774, att'y-at-law in Hardwick, where his intimacy with Brig. Gen. Ruggles, confirmed his innate loyalty. The Rev'n. made him an exile, and he died at Ashted in Warwickshire, Eng., May 6, 1826, (82.)

DR. ISAAC WINSLOW, 2d son of Gen. John W., succeeded to the paternal estate at Marshfield, (of which Gov. Winslow was the early proprietor, and which is now a part of the estate of the Hon. Daniel Webster,) and though of congenial sentiments with the rest of the family, seems to have been the only member who here re-

mained. He died in the service of his profession, Oct. 24, 1819, (81.)

†JEREMIAH DUMMER ROGERS, Esq., son of Rev. Dan. R. [H. U. 1725] of Littleton, was an att'y-at-law in his native place. With the rise and progress of popular disaffection and tumult, he seems to have become conspicuously obnoxious, and probably enough sailed with the troops from Boston in the spring of 1776, for Halifax, as he died there, as is supposed, in the course of 1784. His son of the same name, and who received, when in this country in 1824, the degree of Master of Arts from Harvard Coll., died at Nottingham, Eng., where he had long been a respectable and successful teacher, Oct. 21, 1832, (63.)

REV. JOSEPH DOMETT, probably of Boston, became an Episcopal minister in England. He seems to have died before 1809.

DR. MARSHALL SPRING, an eminent physician in Watertown, long and widely resorted to from the country around in the most desperate cases. He died Jan. 11, 1818, (76.) Those who knew him only in latter years, are surprised to learn that during the contest for independence, he was accounted a zealous tory, who would not have been tolerated, says Dr. Thatcher, (Medical Biography,) but that his medical skill could not be dispensed with. From that stand he made the wide transition (with which he was afterwards not seldom taunted in sport or earnest) to a strenuous democrat, on the accession of the Jefferson administration.

MR. JOHN WADSWORTH, tutor at Cambridge, from 1770 to his death. Of imposing talents as a debater, the frequent display to which he was tempted, of his politics, would have lost him his office, but for his great popularity with the students and the efforts of some friends in the Corporation, which, as it was, he managed to keep by the majority of a single vote. (See Eliot's Biogr. Dict., p. 324.) He died at Newton of the small pox, July 12, 1777, (39); and the subscription monument* to have been raised for him by the students, failed from the rapid depreciation of the paper-currency in the interval. Dr. Freeman portrays him with tenderness in his Sermon on the Hon. G. R. Minot.

1763.

JOSEPH HOOPER, son of Robert H., Esq. (known by tradition as "King H.") of Marblehead. Stephen H. [H. U. 1761] was an elder son. Of Joseph no trace has been kept and no tidings can be given by those of the name now in M.; which induces the suspicion that he had been from 60 to 70 years a stranger to the place, and had died in England, (*asterized* in Cat.

* It has been since (in 1802) raised; giving evidence by the lapse of twenty-five years, of the enduring place he held in the remembrance of his pupils.

of 1809.) His name, however, does not appear in the Proscribing Act of 1778. "King" Hooper, there is little doubt, was a staunch adherent of royalty, as became his cognomen, and at the Collins house in Danvers (then owned by him) it was, that Gov. Gage was received when visiting Salem and the vicinity soon after his arrival, June, 1774. [See Felt's Annals of Salem, p. 480.] He died in M., May, 1790, (80.)

SAMSON STODDARD, son of S. S., Esq.,? [H. U. 1730] of whom, see notice. A schoolmaster and J. of P. and Major in the militia. Died, 1779, (36.)

†DR. JOHN JEFFRIES, a distinguished physician in Boston, his native place. From 1771 to 1774, he was a surgeon of a ship of his Majesty's squadron in Boston harbor, and in attendance on the wounded British soldiers at Bunker's Hill. He went with the royal forces to Halifax in 1776, and thence to England, in 1779; obtaining in both places professional employments under the Crown. He commenced his regular medical life in London, 1780; Jan. 7, 1785, he acquired a sort of *clat* by crossing the British channel with Blanchard, in a balloon, when he landed in the forest of Guines in France. In 1790, he returned to his native country and town, where he continued to practice until his death, Sept. 16, 1819, (75); the cause of which was an hernia, originating (as was said by some) in an over-exertion in his first aerial voyage.

†HON. JOSHUA UPHAM, son of Dr. U. of Brookfield; in 1776, left his profession (of law) which he had followed in his native town, and came to Boston; and thence, in 1778, went to New York, entering then or before, the British service, in which he became aid-de-camp to Sir Guy Carleton (Lord Dorchester), and rose to the rank of Col. of dragoons. When the government of New Brunswick was organized in 1784, he was appointed to the Bench of the S. J. Ct. of that province. In 1807, he visited London on an agency connected with his official department, and died in 1808. He was buried in the church of Mary-le-bone. Judge U. was in college the classmate and *chum* of Col. Pickering. He married a younger daughter of Col. John Murray, of Rutland, one of the prominent gentry and loyalists of the western part of Mass. Daniel Bliss, before mentioned, was another of his sons-in-law.

†HON. SAMSON SALTER BLOWERS, of Boston, grandson of Rev. Tho. B. of Beverly, [H. U. 1695]; studied law with Gov. Hutchinson, (then Judge of Pr. and Lt. Gov.); was with John Adams and Josiah Quincy jr., (the latter, his classmate,) engaged for Capt. Preston and the British soldiers, himself being junior counsel on their trial [Nov. 1770] for what was long and absurdly called the "Boston massacre." Returning from London, (whither he went

in 1774, when hostilities had just broke out,) in the next Spring, he was closely confined on reaching Boston, but soon released. He married Miss Kent, the daughter of Benj. Kent, Esq., [H. U. 1727,] and early taking his flight to Halifax, there pursued his profession, until raised to the Bench, of which, in 1795, he became presiding Judge. He resigned in 1833; and now reposes from his labors, *the oldest living Alumnus of Harvard*, and having rounded nearly a century of years. [Judge B. has a sister still living in Boston, where she has dwelt from the first, whose days have almost "even run" with his. They are respectively completing their 99th and 97th years.]

†HON. JONATHAN BLISS, of Springfield, was a Repr. of S. (See Notice of Isr. Williams, *ante*): became Ch. J. of the S. J. Ct. of New Brunswick, and died at Frederickton, Oct. 1822, (80.) He attended Lord Percy to Concord on the 19th of April, (Dr. J.)

†SAMUEL PORTER, att'y-at-law in Salem; a refugee who died in London, June, 1798.

1764.

†ELIJAH WILLIAMS, Esq., att'y-at-law at Deerfield, then at Mendon, and finally at Keene, N. H. Soon after the action at Lexington, he joined the British in Boston. [He died [Qu. in this country?] in 1793, (47.)]

1765.

NATHANIEL SPARHAWK, eldest son of Hon. Col. N. S. of Kittery, Me.; began life as a merch. in Salem, and early in the Rev'n. removed to Haverhill. With his brother, Sam. Hirst S., he was absent in England during the latter part of the struggle, and for some years later, it would seem, as he is said to have been a Commissary at Exeter, in 1792. He received a pension from the Crown, on the ground of the persecution he underwent while resident in Salem. The time of his return to America, does not appear, but he died at Kittery, Oct. 1814, (71.) [Nath., Wm. P., and Sam. H. Sparhawk, [H. U. 1765, 1766, 1771.] were brothers: the father was son-in-law to Sir Wm. Pepperell, the victor of Louisburg, and one need not hesitate to number all the sons (as we clearly must the second,) on the royal side.]

†HON. EDWARD WINSLOW, JR., of Plymouth, son of E. W., Esq., [H. U., 1736,] an accomplished and talented man, says Dr. Thacher; joined the British in Boston before hostilities began, and was chosen a Col. in their service. He afterwards filled the offices of King's Coun'r. and Judge of the S. J. Ct. in New Brunswick, and died at Frederickton, May, 1815, (70.) [E. W., his cousin Pelham W., and his classmate, John Thomas, (both of whose names are here found,) were three of the seven origi-

nal founders of the Old Colony Club, in 1769, now "the Pilgrim Society."]

†VRYLING STODDARD, second son of S. S., Esq., of Chelmsford, [H. U. 1730.] of whom see notice; an eminent instructor of youth in C. He died suddenly, May 8, 1779, (33.)

JOHN THOMAS, Esq., Plymouth, son of Col. T., who died at Louisburg in 1745; a refugee, he removed to Liverpool, N. S., and died March 1823, (76.) Gen. John T., who was early in our Rev'n. commander a short time at Roxbury, and who died in Canada, of the small-pox, May, 1776, was a connexion only by marriage; his wife was a sister of his namesake.

†SAMUEL ROGERS, brother of J. D. R., [H. U., 1762]; a refugee, who returned and died as a merch. in Boston, June 1, 1804, (57.)

†SETH WILLIAMS, att'y.-at-law in Taunton; a refugee, who died in London. He is asterized in Cat. of 1791.

REV. JAMES LEE, of Concord; minister of Royalston from 1768; he was, like Dana, Fuller, and Hedge, a mark for suspicion and annoyance to his Whig parishioners, and died Feb. 1819, (77.)

†CHARLES CURTIS, "Scituate, gent." Such is the designation, as to name, place, and condition, by the Proscribing act of 1778, of one of its victims. That the graduate of 1765 is the person meant, one cannot but suspect, though Deane, (Hist., &c.) whose notice is brief as may be, makes no allusion to such an incident in his life, and only gives New York as the place of his death. He was, at least, *unasterized* until Cat. of 1833.

1766.

†SIR WILLIAM PEPPERELL, second son of Hon. Nath. Sparhawk of Kittery, Me. He dropped his family name, when adopted as the heir of his grandfather, Sir Wm. P., who had lost his only son, Andrew P., [H. U., 1743.] in the dawn of life, March 1, 1751, (26.) Sir William, himself, died at his seat in Kittery, July 6, 1759, and the new successor to his name, was created successor to his title also in Oct. 1774. He died in London, [Dorset st., Portman sq.] Dec. 2, 1816, (70) which event had been some time preceded by the decay of his mind. (See notice of Palmer, *ante*.)

†RUFUS CHANDLER, son of Hon. John C. of Worcester; studied law with James Putnam, and became a practitioner in W., 1768—1774; went to England, and died in London, where he had lived as a private gentleman, Oct. 11, 1823. [Hon. Col. John C. the 3d, died in London, Edgeware-road, Sept. 26, 1800, (80.) See Gent.'s Mag.] In the schedule exhibited to the commissioners on the claims of the American loyalists, the amount of his confiscated real and personal estates stands at \$11,067; the losses of income from offices and cessation of business, at \$6,000 more. So

moderate was this estimate accounted, compared with the extravagant pretensions of many of his brethren in adversity, that he was commonly known under the appellation of "the honest refugee." (See Lincoln's Hist. of Worcester, p. 275.) This high family, which for half a century held such sway in W. and the surrounding country, is now become extinct in that place to the very name.]

1767.

SIR THOMAS BERNARD, third son of Sir Francis B. (Gov.); born in Lincoln, Eng., came over with his father, when 8 or 10 years of age; returned early from college, and entered at Lincoln's Inn; was called to the bar, 1780; made treasurer of the Foundling Hospital, 1795; the death of his brother, (Sir John,) in the West Indies, 1809, devolved a baronetcy upon him. Oxford soon after created him D. C. L. He was the active and liberal patron of various charities, and author of divers small tracts, the best known of which, ("The Comforts of Old Age,") saw a *fifth* edition (12mo.) in 1820. Sir Tho's. died at Leamington Spa, Warwickshire, July 1, 1818. The Annual Biography, &c. for 1819, says "that he never used his master's degree [at Harvard,] either from disgust towards America as a land of rebels, or from disdain of any but English honors.

†EDWARD OXNARD, merch. in Portland, Me.; temporary reader at the Episcopal society from Wiswall's departure, [See notice of him,] in May, 1775, to the burning of the town. A refugee during the contest, he returned at its close, to engage in an auction and commission store, and died July 2, 1803.

1768.

†DR. WILLIAM PAINE, son of Hon. Tim. P. of Worcester; for a large part of the war, apothecary to the British forces in Rhode Island and at New York; removing, with the Peace, to New Brunswick, he became a Repr. for Charlotte Co. in its Assembly; from 1787 to 1793, his home was in Salem; his father's death, in this last year, led him to return to W., where the large remainder of his days were passed, to his death, April 19, 1833, (83.)

†NATHANIEL CHANDLER, son of Hon. John C. of Worcester, att'y.-at-law in Petersham, until the events were closed by the Rev'n.; for a time he led a corps of volunteers in the British service at New York; the following years were spent in England, and returning in 1784, he became a trader in the place of his former abode. His health failing, he exchanged Petersham for Worcester, where he died March 7, 1801, (51.)

TIMOTHY ORNE, merch. in Salem, son-in-law to Wm. Pynchon, Esq. [H. U. 1743.] died before 1791.

1769.

DR. PETER OLIVER, 3d son of Lt. Gov. Andrew O., probably early entered the medical department of the British army; as he is styled at his death (in Titchfield st., Lond.) April 4, 1795, as "Surgeon to the staff on the Continent." [Qu. in the Duke of York's army?]

EBENEZER BRADISH, son to E. B., the innkeeper in Cambridge, (and son-in-law of Hon. T. Paine of Worcester,) was att'y.-at-law in the same place. His craven apology for signing the Address to Gov. Hutchinson, on his departure, (a humiliation in which he was not left to be singular,) may be seen in the Boston Gaz., Sept. 12, 1774. His habits of indulgence in latter years, reduced him to a state of fatuity, so that he was placed under charge at Lancaster, where he died *felo de se*, April 30, 1818.

1770.

WILLIAM SANFORD HUTCHINSON, 3d son of Gov. H., died of consumption in England, Feb. 20, 1780, (28.)

HOB. WARD CHIPMAN, grand-son of Rev. Jn. C. of Beverly [H. U. 1711] and son of Jn. C., Esq. att'y.-at-law, Marblehead [H. U. 1738] became Judge of the S. J. C. of New Brunswick, and died at Frederickton, Feb. 9, 1824. Judge C. (who was a brother-in-law of the late Hon. Wm. Gray of Boston) retained an affection for New England, though exiled from its shores; and his son, of the same name and successor to his station and honors, was the most conspicuous member of the class of 1805.

JONATHAN STEARNS, Esq.? att'y.-at-law in Halifax, N. S., of which too he was Repr.; he rose to be Att'y-Gen. of the province and died in 1798, (49.)

DR. JONATHAN HICKS of Cambridge; "Regimental surgeon in his Majesty's service;" died at Demarara, Feb. 15, 1826.

1771.

SAMUEL HIRST SPARHAWK, son of Hon. Col. N. S. of Kittery, [See notice of N. S. the brother, before]: one of the Addressers of Gov. Gage in Oct. 1775; died in K. Aug. 19, 1789, (38.)

SAMUEL PAINE, son of Hon. Tim. Paine of Worcester [H. U. 1748] associated with his father in some of his various offices before the Rev'n. During that period he was successively in N. York, Nova Scotia, and England. A pension for his loyalty (rather less in amount than \$100) was granted him by the crown. He returned and died in W. June, 1807.

WILLIAM VASSALL, son of W. V. [H. U. 1733] embarked in 1772, then unmarried, for England, and never returned. He is *asterized* in Catal. of 1827.

†DANIEL MURRAY, son of Col. Jn. M. of Rutland, M. C., att'y.-at-law in R. a short time; then entered the British service and

rose to be Major of Dragoons. He was living in Portland on his half-pay in 1830, and died in Belfast in or before 1833.

1772.

†WILLIAM CHANDLER, youngest son of Hon. Jn. C. of Worcester; a refugee, perhaps at New York, until the end of the contest. He died in W. July 1, 1793, (40.)

BENJAMIN LORING, "son of Commodore L. and died in England." *Winthrop's MSS.* He is *asterized* in Catal. of 1797. [Commodore L. was one of the five Commissioners of the Revenue, having his residence at Jamaica Plain; a retired sea-officer probably. His name occurs in the Appendix.]

†SAMUEL MURRAY, son of Col. Jn. M., of whom all that can be found is, that "he accompanied the British troops to Lexington on the 19th of April." (Dr. J.) He seems to have finished his career before 1785.

JOHN LINDALL BORLAND, eldest son of Jn. B. of Cambridge; early gave himself, as his friends in this region supposed, to the profession of arms, and at his death in England, Nov. 16, 1825, he is styled, "Lt. Col. John B. and late of his Majesty."

GEORGE INMAN, son of Ralph I., Esq. of Cambridge; married Miss Badger of Philadelphia, became a refugee, and died with the rank of Capt. in the British army, in the W. Indies (Barbadoes?) in 1789. [Ralph I. was owner of the well-known "Inman-place," latterly known as the "Austin house," and which as late as the close of the last century, was one of the only four dwellings east of Old Cambridge.]

†THOMAS ASTON COFFIN, Esq. son of Wm. C. of Boston and cousin to Admiral Sir Isaac C. (also of Boston) student at law, in company with Ward Chipman, and with Jon. Sewall; at the opening of the difficulties, went to Halifax; became Private Secretary to Sir Guy Carleton (Lord Dorchester) and in 1784, Commissary-General at Quebec, to the British troops. He left the Provinces for England in Nov. 1804, and died in Abingdon st., Westminster, May 31, 1810, (56.) [T. A. C. is by some strange accident, presented in the Triennial Catal., with the suffix of BARONETUS to his name: such a title is denied by his nearest remaining connections in this region, and the Gent's Mag. (in the mention of his death,) does not recognize it. It was not appended until Cat. of 1815; the preceding Catal. first denoted him as dead.]

DR. MILES WHITWORTH, son of Dr. M. W. of Boston, a refugee; died in England in or before 1779. [The elder Whitworth who died in B. Oct. 6, 1776, (63) "phys. and surgeon," was surgeon in Boston during the seige and in attendance, June, 1775, upon the American wounded brought in as prisoners from Bunker's Hill (Dr. Thacher). He also, not the son, was the

person at some period of the war, in the Commissariat department.]

JONATHAN SIMPSON, son-in-law to Jn. Borland, Esq., Cambridge, (and for some years after the Peace, owner and occupant of the large Borland estate in C.) was Commissary of prisoners in the British service at Charleston, S. C. He returned to Boston, where he finished his days, Dec. 7, 1804, (82.) [J. B., Esq. had residences at the same time in Boston, Cambridge, and Quincy. The latter is probably the house of Ex-President Adams, purchased by his father, prior to his return from Europe in 1788, through his agent at home. The estate in Cambridge, which was extensive enough to embrace the whole square, from the street on the line of the University bookstore for its western limit, terminating eastwardly, at the convergence of the two streets into the Boston road, was in the winter and spring following the capitulation of Saratoga (Oct. 1778) the head-quarters of Gen. Burgoyne and Phillips, and their suites. J. B.'s life was closed by a casualty, June 7, 1775; in descending from his house-top, he was, by a false step, precipitated to the next landing place below.]

1773.

THOMAS FLUCKER, son of Mr. *Secretary* (of Mass.) F. and nephew of Sam. and Francis Waldo (see *ante*) "a Lieut. in the 60th British regiment." (*Winthrop's MSS.*) died in or before 1785. [Henry Knox, afterwards Gen. K. of the artillery department in the American service, married the sister of T. F.]

1774.

DR. FRANCIS BORLAND, second son of J. B., Esq. of Cambridge, physician in Portsmouth, N. H. a few years; died at Somerset, Bristol Co., Ms. 1826. His political cast may be safely assumed, it is thought, from that of all his family.

REV. BENJAMIN LOVELL, youngest son of "Master" John L. [H. U. 1728] joined the British army during the siege of Boston (in what relation is not known) married at Halifax soon after his arrival there in the fleet; and sailing for England, betook himself to the church as a resource. He received orders and died at Ashe in Surry, (his second cure) March 14, 1828, (73.)

BRINLEY SYLVESTER OLIVER, 4th son of Lt. Gov. O., was a surgeon in the British navy. He is *asterized* in Cat. of 1830.

JAMES PUTNAM, Esq., son of Hon. Js. P. of Worcester; from college retired very early to Nova Scotia, where he soon acquired the favor of the Duke of Kent, (then in the Provinces) to whom he owed the office of Marshal: [According to Dr. J. he was at this time appointed Barrack-master General at New York by Lord Dorchester]; he accompanied his royal patron

to England, became one of his household and was made an executor of his will. Js. P. died in Oxford st. Lond. March 2, 1838, (85.) [The two Worcester families of Chandler and Putnam were allied by intermarriage as well as by sympathetic action in the politics of their time.]

APPENDIX.

The Loyal Address from "the gentlemen and principal inhabitants [!] of Boston" to Gov. Gage on his departure, contains among other names, those of,--John Erving, William Brattle, Ralph Truman, Richard Clarke, David Phips, Byfield Lyde, Stephen Greenleaf, Thos. Hutchinson, Francis Green, Sam. Hirst Sparhawk, Jon. Simpson, jr., James Lloyd, Edward Winslow, Isaac Winslow, Joshua Loring, jr., Edw. Hutchinson, Miles Whetworth, Tho. Brinley, Nath. Coffin, Benj. Gridley. *Almon's Remembrancer*, Oct. 5, 1775.

The Address on the same occasion of "the gentlemen who were driven from their habitations in the country, to the town of Boston," presents, (a part only),--John Chandler, David Phips, Tho. Foster, James Putnam, Richard Saltonstall, Pelham Winslow, Peter Oliver, jr., Peter Oliver, sen., Daniel Oliver, Seth Williams, jr., Jon. Stearns, Edward Winslow, jr., Charles Curtis, Ward Chipman, Nath. Chandler, Samuel Paine, William Chandler, James Putnam, jr.

The following "List of Persons, who have died in exile from the Massachusetts only," (See Mass. Spy, Nov. 6, 1783,) recalls to mind some of the subjects of the foregoing article, or of the families to which they belonged. The List is not here given entire:--Gov. Bernard, lady and son, Gov. Hutchinson, son and daughter, Mrs. Oliver, (another daughter,) daughter of Thomas Hutchinson, Rev. Mr. Troutbeck, Mr. Robinson, commissioner, Col. Royal, Commodore Loring, Mr. Nathaniel Coffin, Mr. Joseph Green, young Mr. Green, Mr. Thompson, *Medford*, Mr. Wyer, *Newbury*, Mr. Martin Howard, Rev. Mr. Sergeant and daughter, Mr. Robert Temple, Mr. Dobney, Mr. Vassall's daughter and servant, Lt. Gov. Oliver's lady, Mrs. Gardiner, Mrs. Pepperell, Mrs. Amory, Mrs. Savage, Mrs. Cordis, Mrs. Jeffries, Mrs. Prince, Mrs. Barrell, Miss Katy Hutchinson, Miss Borland, Miss Sewall, Mr. Flucker, Mr. Pepperell. [Mr. Robinson was the assailant of James Otis, Esq., at the British coffee-house in King st., Boston, Sept. 1769; a fracas which ended in the latter's hopeless insanity; and for which he recovered of Mr. R. \$2,000 damages. The amount he magnanimously remitted, on the other's acknowledgment of the offence. Mr. Martin Howard was a Boston lawyer of some repute, who had written to vindicate the right of Parliament to tax the colonies; and whose house was demolished in the riots of Aug. 1765, an outbreak prompted by the first tidings of the passage of the Stamp act. (See Gordon's Hist. Am. Rev., i. 127. 181. 201.) Mr. Troutbeck had been assistant minister at King' Chapel ch.; and Mr. Sergeant, probably the Rev. Winwood S., Episcopal successor for a few years to East Apthorp at Cambridge. There is yet another name, which the writer, from a natural curiosity at so near a coincidence with his own, would gladly trace out; but the desire must die in its birth.

JURIDICAL STATISTICS FOR THE COUNTY OF SUFFOLK,

VIZ. JUDGES OF SUPERIOR COURT OF JUDICATURE AND OF SUPREME JUDICIAL COURT
OF MASSACHUSETTS; AND BARRISTERS, COUNSELLORS AND ATTORNIES;
WITH BRIEF NOTICES OF THOSE WHO HAVE DECEASED,
OR RETIRED FROM PUBLIC LIFE.

[By ALDEN BRADFORD, S. H. S.]

UNDER the first charter, which was granted in 1630 and revoked in 1685, the governor and assistants formed the highest Judicial tribunal in the colony. Several of these were citizens of Suffolk; but few were educated lawyers—of whom were governor *Winthrop*, *Richard Bellingham*, *Simon Bradstreet*, and *Roger Ludlow*. Nor is it certain the two last were so educated. *Bradstreet* had his education in one of the English universities; and afterwards gave his attention to law and politics; but there is no direct proof of his being a practising attorney. He came to Massachusetts in 1630, at the age of twenty-two or three—was generally one of the assistants, and several years governor after 1679. He survived all the *first-comers*; and died at the age of ninety, or nearly. *Ludlow* was a principal character among those who came in May and June, 1630, and settled Dorchester. He was one of the assistants that year, and for four years after, until he with others removed from that place in 1635, and made a settlement at Windsor, on Connecticut river. He was a leading character in that colony. Before his removal, he was one year deputy-governor. If not a regularly educated lawyer, “he was learned in the law;” and considered “second to none in New England, in the knowledge of jurisprudence.” *John Haynes*, who came into the colony in 1633 and resided in Boston or Cambridge two years, had received a better education than common; and was esteemed an able statesman and civilian; but it is not recollected whether he was of the legal profession. He was chosen one of the council, or assistants, in 1634: and raised to the office of governor in 1635. In 1636, he removed to Connecticut river, with Rev. Mr. *Hooker* and others, and began the settlement of Hartford. He was one of the pillars of that colony several years; and he possessed a large estate, about \$2,000 a year; which often confers or increases influence. *Thomas Morton*, who resided some time at Mt. Wollaston, (Quincy,) as early as 1625, and continued several years, (being sent to England for bad conduct, but returning,) was a lawyer by profession, educated at one of the Inns in London; but called by the writers of that day a petti-fogger. Perhaps he did not complete his education as an attorney. He was an unprincipled and vicious character. He could not endure the piety and strict morals of the Puritans, and he was their bitter accuser with the ministry and bishops in England. It is not to be wondered then, that the government here sent him as a prisoner to England. The good people of Plymouth, indeed, in 1628, resolved to send him to England for his immoral and turbulent conduct before *Winthrop* came over.

Richard Bellingham was learned in the law, from study and practice, as well as correct in morals, and a lover and supporter of justice. He was long time of the board of assistants; and several years governor after the death of *Endicott*, in 1665, and once in the life time of *Winthrop*. He came over in 1634.

Thomas Lechford, an inhabitant of Boston from 1637 to 1641, was a lawyer, or attorney, by profession. But he found little business; as the people usually managed their own causes; and the governor and assistants discouraged him as an attorney; and in other respects withheld from him their favor and friendship. That his conduct was really dishonorable, does not appear: but he was accused of not being duly submissive to the judgment of the civil rulers; as he disapproved and censured their policy in ecclesiastical affairs. The difficulty is explained, by recollecting that he was an Episcopalian; and though he had been a non-conformist in some things before he left England, like *Blackstone* he was unwilling to submit to the discipline and modes of worship practised and enjoined in the colony. On one occasion, he was reprimanded by the court for pleading with the jury when the court was not sitting, but on his apology, or explanation, the censure was revoked. When he returned to England, he published a book, which contained many heavy charges against the government, as being intolerant and over-strict, but giving also generally, a true statement of the proceedings in religious concerns. The following declaration, however, was made by him in his book, “that wiser men than they, (the rulers in Massachusetts,) going into a new country and setting up a government for themselves, would probably have committed more mistakes than they did.”

After *Lechford*, no regular, learned attorney appears in the colony for a long period. A few persons, indeed, on some occasions, presumed to act as attorneys; but probably, they were not well-educated nor honorable characters. A common attorney at that period, was not held in much esteem. For a law was passed in 1662, excluding every one "who was a usual and common attorney in an inferior court from a seat in the house of deputies," or general assembly.

Lechford says, "there were four courts a year in Boston, in 1639;* to which there are appeals from the petit courts, [probably meaning a court before a single magistrate, or a town or county court,] and thence to the general court; from which, they say, there is no appeal.† The grand-jurors are charged by the governor; and chiefly under the heads of the *ten commandments*. But for want of a record and of a regard to precedents, the government is in danger of being arbitrary. They pretend that the word of God is a sufficient rule. It is true," he adds, "it is a sufficient rule, if well understood. But take care and despise not learning; nor the *worthy* lawyers of either gown, lest you repent too late."

In 1647, several law books were ordered from England, for the use of the governor and assistants, who then constituted the highest judicial tribunal in the colony, except that in some cases an appeal was allowed to the general court. What was usually called the *common law* in England, though very early recognized and regarded in the colony of Plymouth, was not generally acknowledged in Massachusetts before 1700. It was deemed necessary to give it authority, by particular statutes.‡ And yet where the acts of the colonial and provincial legislature were found to be deficient, it appears the common law was admitted to supply the defect, "that justice might be done and maintained." The same principle and practice may be detected in the proceedings and decisions of the supreme judicial court of the Commonwealth since the adoption of the present State Constitution in 1780. Little regard was given to the forms of law, for seventy years from the first settlement of Massachusetts: And, usually, the party managed his own cause himself, or had an intelligent friend to assist him; and there was not then a distinct public prosecuting officer for the government. Gov. Winthrop did not act as an attorney, in any case, it is believed; though he was well acquainted with the principles and forms of law. It was happy for the infant colony, that such learned, as well as worthy, characters, as *Winthrop*, *Bellingham* and *Bradstreet*, were members of it and enjoyed the confidence of the people. According to Randolph, the busy and troublesome enemy of the liberties of the people in Massachusetts, from 1675 to 1687, there were only two attorneys in Boston in 1680: And he advised a friend in England to send "two or three *honest* attorneys, if any such in nature." (!) It appears, however, as hinted above, that some persons assumed the character of attorneys at the courts. But they were not only illiterate; their honesty was suspicious; and they were charged "with encouraging a litigious spirit among the people."

Soon after the charter of William and Mary, in 1692, judicial courts were established by laws, viz. justice's courts, quarter sessions, common pleas, and a superior court of judicature: And this system continued till the revolution of 1775. In 1701, the superior court prescribed forms of writs; an oath was also required to be taken by attorneys, and regulations adopted for conducting business in all the courts of justice. Only two attorneys were allowed for one cause.

As has been already noticed, the highest judicial court was previously composed of the governor and assistants. The most eminent of these, after the first generation, who have been mentioned, were *Thomas Danforth*, *Samuel Symonds*, *William Stoughton*, *Francis Willoughby*, *John Richards*, *John Saffin*, *Bartholomew Gedney*, *Wait-Still Winthrop*, *Daniel Dennison*, *Samuel Nowell*, and *William Tailer*.§

* Held, no doubt, by the governor and assistants, which then formed the highest judicial court in the colony. This court continued till the first charter was annulled in 1684.

† It will be recollected, that the government of Massachusetts never allowed of appeals to the parent State. They resisted the claim whenever made, with great decision and pertinacity. It was enough that their laws were not repugnant to those of England. The expense of appeals was a great objection; but the kind of dependence it implied was a greater. While they acknowledged allegiance to the crown, they impugned the interference of parliament *in toto*; and king James himself once declared, "that the parliament had no authority in granting lands to or governing the colonies."

‡ "An extensive examination of the records of Plymouth and Massachusetts has satisfied me that our ancestors were not so ignorant of the principles, on which justice was administered in the mother country, as some have asserted; but I am also satisfied they were either in a great degree ignorant of the forms of legal proceedings, or considered them of little importance"—Geo. Bliss.

§ Thomas Danforth was some time deputy-governor, and many years one of the assistants—President of Maine when under the government of Massachusetts; an able and zealous defender of the rights of the people, in time of Charles II. and James II. Symonds, of Ipswich, was an assistant, one year deputy-governor, and learned in the law. Willoughby was deputy-governor in 1665–67, an advocate for charter rights. Stoughton, of Dorchester, one of the most learned men of his day, was deputy-governor and acting governor several years: Richards was of the board of assistants, and agent to England—Saffin was a member of the general court, and one of the assistants—Gedney was of Salem—Winthrop a grand-son of first governor. Wait-Still Winthrop was a justice also in 1696; chief justice in 1708 to 1717; and in 1699, a judge of vice-admiralty court. Nathaniel Byfield succeeded him in the latter office. Dennison, of Ipswich, able and learned—Nowell, a son of first secretary—Tailer, deputy-governor, an Episcopalian.

After the government was organized under the charter of 1692, the justices of the superior court of judicature were, William Stoughton, Thomas Danforth, Wait-Still Winthrop, Elisha Cooke, and Samuel Sewall. John Richards was appointed but did not accept, and Elisha Cooke was then commissioned. He was a zealous patriot and a popular man; but a physician. Wait-Still Winthrop resigned in 1701; and in 1708 was appointed chief justice, and continued nine years. Stoughton was Lieut. governor part of the time he acted as chief justice. He had a degree in Harvard College, 1650; and died in 1700. S. Sewall received a degree in Harvard College in 1671. In 1718, was created chief justice, and resigned in 1728. He was a great theologian, and Rev. Dr. Joseph Sewall of Boston was his son. In 1692, there was a special commission to constitute a court for the trial of those accused of witchcraft, viz. Nathaniel Saltonstall, John Richards, Bartholomew Gedney, Wait-Still Winthrop, Samuel Sewall, and *Capt. Sargeant*. There is a tradition that Saltonstall was not in favor of the sentence of death on those convicted of that *pretended* crime. William Brattle, in his account of the Salem witchcraft, says, that "Bradstreet, Danforth, Rev. Samuel Willard, and Increase Mather, did not approve of the condemnations, or executions." This was true also of Rev. Mr. *Moody*, then of Boston, (but sometime of Portsmouth,) who assisted some of the accused to escape and go out of the colony. Rev. Cotton Mather approved and encouraged the prosecutions.

Following those above named, we find *John Walley* as a justice of the superior court of judicature in 1700, who continued till his death in 1711. He was a native of Barnstable, son of a minister of that place. Several years one of the assistants before and after 1692; and a distinguished military character. He was second in command of the expedition against Quebec in 1690, under Sir William Phips. *John Saffin* was a short time a justice of the superior court of judicature in 1701 and 1702. He had been a member of the general court from Boston, and agent in England: he lived sometime at Bristol, then within the province of Massachusetts.

John Leverett was chief justice in 1702, and continued such till 1708, when he was chosen President of Harvard College. He had been a tutor in that seminary, and was one of the most accomplished scholars of his time. He received his first degree in 1680, and was grand-son of Gov. John Leverett. *Isaac Addington* had the appointment of a justice of the superior court of judicature in 1702; but held the office only one year.

John Hathorne, of Salem, was a judge of the same court for ten years, having been appointed in 1702. He was a son of a zealous defender of charter rights in 1665—80. *Jonathan Curwin* was commissioned in 1708, and continued till 1715. In 1712, *Benjamin Lynde*, of Salem, was appointed a justice, and in 1729, chief justice of that court, retaining the place till 1744. Lynde received the literary honors of Harvard College in 1686. *Addington Davenport* had a seat on the bench of this court in 1715, and held it twenty years; he took his first degree in Harvard College in 1689. *Nathaniel Thomas* was appointed in 1712, and continued about six years. He was of Plymouth County, and town of Marshfield; where his grandfather settled soon after the colony began.

In 1718, *Paul Dudley* was appointed a justice, and in 1745, the chief justice of the superior court of judicature. He was a graduate of Harvard College in the year 1690; a son of Gov. *Joseph Dudley*; and grand-son of first Gov. *Thomas Dudley*. He, as well as Leverett, was a tutor in the college; and both had the rare honor of being chosen members of the Royal Literary Society of London. Both *Joseph* and *Paul Dudley* were supporters of the royal prerogatives; and ready always to acquiesce in the orders and mandates of the British government. *Paul Dudley* was the founder of the *Dudleian Lecture*, in Harvard College; which is given annually, on subjects of natural and revealed religion, and of the errors of popery. Edmund Quincy, John Cushing, Jonathan Remington, Richard Saltonstall, Thomas Graves, Stephen Sewall, and Nathaniel Hubbard, were justices, while Paul Dudley and Benjamin Lynde were the presiding judges. *Quincy*, of Braintree, from 1718 to 1737, being a graduate of Harvard College in 1699. *Cushing*, of Scituate, but not an alumnus of the College, was a justice from 1729 to 1733: *Jonathun Remington*, (of Watertown?) a graduate of Harvard College in 1696, and a tutor and fellow of the College several years. He had given much time to the law before he was made judge, to which he was appointed in 1733, and continued to 1744. *R. Saltonstall* was of Haverhill, of an ancient and highly respectable family, and a graduate of 1722. He was commissioned a justice of the court, 1736, and continued nineteen years. *T. Graves*, of Charlestown, and a graduate of Harvard College in 1703, was appointed a justice in 1737, and was only one year on the bench. *Stephen Sewall*, a native of Salem, and a graduate of 1721, was made a justice in 1739, and chief justice in 1752, on the death of Paul Dudley. He had been a tutor and librarian in Harvard College from 1728 till his appointment as a judge. He belonged to Dr. *Mayhew's* church; and it is presumed agreed with him mainly in his theological views. In a funeral sermon after his decease, Dr. Mayhew speaks of him in the highest terms, for his sincerity, piety, integrity, and benevolence. *N. Hubbard* was a judge little more

than one year in 1745 and 1746; he was more than sixty years of age when appointed. He received a degree in Harvard College in 1698: a son of Rev. W. Hubbard.

Benjamin Lynde, of Salem, and an alumnus of Harvard College in 1718, was commissioned as a justice of the S. C. of J. in 1745; and in 1771, as chief justice; but died soon after. He was son of the judge Lynde before named. *Chambers Russell*, of Charlestown, and a graduate of Harvard College in 1731, was a justice of the S. Court from 1752 to 1761. *Peter Oliver*, of Middleborough, and a graduate of Harvard College, 1730, was appointed a justice in 1756; and in 1772, was commissioned as chief justice. *Oliver* was strongly attached to the royal cause, and left Massachusetts, with others, usually called Refugees, in 1774. *Thomas Hutchinson* was chief justice from 1761 to 1769, when he became commander in chief of the Province, Governor Bernard having left the country. Mr. *Hutchinson* had been Speaker of the House of Representatives, a member of the council and judge of probate for the county of Suffolk. He received his first degree in Harvard College in 1727, before he was seventeen. *Edmund Trowbridge* had a commission for the court in 1767; was a citizen of Cambridge and a graduate of Harvard College in 1728. He had received a regular law education; and was one of the very few lawyers by profession who were justices of the court before the Revolution. Trowbridge and Cushing did not leave the Province at that period. Cushing was a firm friend to the liberties of the colonies; and afterwards received the highest judicial honors of the Commonwealth. *Foster Hutchinson*, who was a graduate of Harvard College in 1743, was appointed a justice of the said court, 1771, and left the Province in 1775. *William Cushing*, of Scituate, and a graduate in Harvard College with the class of 1751, was commissioned as a justice of the court in 1772. *Nathaniel Ropes*, of Salem, was appointed the same year as one of the justices of that court, and left the bench in 1773. He was one of the class, graduated at Harvard College in 1745. *William Browne*, of Salem, and a graduate of Harvard College in 1755, was appointed to a seat on the bench of same court in 1774. He also left the Province in 1775, and was afterwards governor of the Island of Bermuda. *Oliver*, *Trowbridge*, *F. Hutchinson*, *Cushing* and *Browne* were justices of the court when the Revolution began in spring of 1775.

After the assumption by Massachusetts of an independent government in 1775, and before the adoption of the State Constitution in 1780, the justices of the Superior Court were as follow—*John Adams*, in October, 1775, chief justice; who accepted the office, but did not take a seat on the bench, as he found it incompatible with his duties, as a member of the continental congress; and he soon after resigned. *William Cushing*, a justice of the court before the Revolution: *Robert T. Paine*, then a member of the continental congress, who declined: *Nathaniel P. Sargeant*, a highly respectable lawyer of Haverhill in the county of Essex, who also declined the office at that time: and *William Reed*, then of Reading in the county of Middlesex, who declined on account of "feeble health, and numerous family cares;" as he stated in his reply to the note informing him of his appointment. He had previously lived in Boston, and was a justice of the court of C. Pleas for Suffolk in 1772; and also assistant judge in the Vice Admiralty Court some time.

The eminent public services of *John Adams* are well known. Judge *Cushing* was afterwards chief justice of that court, and then of the Supreme Judicial Court of the Commonwealth; and remained in that station till 1789, when he was commissioned a justice of the Supreme Court of the United States. In 1796, he was appointed chief justice of that court, but declined.* His health was delicate and feeble at that time; and he died in 1810 or 1811. *Jedediah Foster*, of Brookfield, and *James Sullivan*, then of Groton, were also appointed justices of S. C. of Judicature in 1776. *Sullivan* resigned in 1782; and was afterwards many years attorney general of the Commonwealth, and was twice chosen governor; but died in December of the second year, being 1803. *J. Foster* died in 1779. He was a graduate of Harvard College, 1744. *James Warren*, of Plymouth, was appointed in 1776, but declined. He was a graduate of Harvard College in 1745; the sheriff of Plymouth county; member of general court several years; president of the provincial congress and of the house of representatives at a later period.

Caleb Strong was appointed a Justice of S. J. court in 1782, but declined. He was a graduate of H. C., 1764. He was Governor of the State eleven years; before which he was a Rep. of Gen. Court, a member of Congress, under the Confederation, and Senator, after the adoption of the Federal Constitution of 1787-8: a member of the General Convention which formed that Constitution; of that which adopted it in Massachusetts; and of the Convention for forming the Constitution of Massachusetts, in 1779-80.

Nathaniel Peaslee Sargeant was appointed chief justice of the S. J. Court in 1790, having been appointed a side judge of the same court, 1776, and died in 1792. He also was educated in Harvard College, where he was graduated, in 1750. Judge Sargeant

* John Jay of the State of New York was the first chief justice of that court.

was a son of the Rev. Christopher Sargeant of Methuen, and a grand-son of Col. Nathaniel Peaslee of Haverhill. He was zealous for the adoption of the Federal Constitution, as appears from a letter to his cousin the Hon. Joseph Badger, senior, of Gilmanton, N. H., dated March 19, 1788; and he filled the office of judge with ability and impartiality.

It has been observed that very few regularly educated lawyers were Judges before the revolution; according to one eminent man of the legal profession, lately deceased, not more than three; viz. Paul Dudley, E. Trowbridge and W. Cushing, but others have supposed that Stephen Sewall, Benjamin Lynde, John Cushing, and W. Browne had read law, or officiated as Justices in the inferior courts.*

Increase Sumner of Roxbury, and a graduate of Harvard College 1767, was appointed a judge of the S. J. Court in 1782, and remained on the bench till 1797, when he was chosen Governor of the Commonwealth. He was elected in 1798, and again in 1799; and died the first of June of the last year. *David Sewall* of York, Maine, a graduate of Harvard College in 1755; was appointed a Justice of the S. Court of Judicature in 1777, and continued till 1789, when he was appointed Judge of the federal court for the District of Maine. This office he held till he was nearly eighty-five years old, with his mental powers bright and vigorous. *Francis Dana*, of Cambridge, a graduate of Harvard College, 1762, was appointed a justice of the S. J. Court in 1784; and chief justice in 1792, soon after the death of Judge Sargeant. He resigned in 1806, and died in 1811;—an eminent lawyer, and an able statesman; he was son of Richard Dana, of Boston, and read law with E. Trowbridge. In 1779, he was employed by the Continental Congress, in a diplomatic mission to Russia. *Theophilus Bradbury* of Newburyport, and a graduate of Harvard College in 1757; was made a justice of the S. J. Court in 1797, and continued on the bench till 1803. He had been a member of Congress, and long an eminent practitioner in the courts of law. He resided in Portland some years, as a lawyer, before the revolution. *Robert T. Paine*, a graduate of Harvard College in 1749; sometime an eminent lawyer in Taunton and Boston; a member of the first Provincial Congress, afterwards of the first Continental Congress, and many years attorney-general of Massachusetts; was appointed a justice of the S. J. Court in 1790, and continued till 1804, when he resigned. *Nathan Cushing* of Scituate, a graduate of Harvard College in 1763, was appointed a justice of the S. J. Ct. in 1790; and resigned in 1800. He was judge of Admiralty Court for the southern district of Massachusetts in 1776, &c. He was the only judge of the S. J. Court, after the adoption of the State Constitution, in 1780, who was not an educated lawyer. *Reed, Foster* and *Warren*, appointed in 1775 and 1776, had not a regular law education. In 1800, *Simeon Strong* of Amherst, and a graduate of Yale College in 1756, was commissioned a justice of the Sup. J. Ct., 1801, and remained on the bench till his death, in 1805. He had the degree of LL. D. in Harvard College. *Thomas Daves* of Boston, a graduate of Harvard College in 1777, was made a justice of the S. J. Court in 1792, and resigned in 1802. He was afterwards Judge of the Municipal Court for Boston, and then Judge of Probate for Suffolk county. He had a high reputation as a classical scholar, and for his knowledge of polite literature. *Samuel Sewall*, of Marblehead, but a native of Boston, and a graduate of Harvard College in 1776,† was commissioned a justice of the S. J. Court, in 1800; and in 1813, on the decease of Theophilus Parsons, was created chief justice of that court; having held his seat by his first appointment until that time. He died suddenly in June 1814, less than a year after his appointment as chief justice. He had been a member of Congress several years before he was appointed judge, and ranked among the most able and faithful Representatives in the federal government. Of commerce, and commercial and maritime law, he had more knowledge than most others, whether judges or legislators.

George Thacher, of Biddeford, Maine, but a native of Yarmouth, Barnstable county, and a graduate of Harvard College in 1776; was appointed a justice of the S. J. Court in 1801; and retained a seat on the bench till 1824 when he resigned. He also had been a member of Congress several years before his appointment as judge. *Theodore Sedgwick* of Stockbridge, a graduate of Yale College in 1765, was commissioned as a justice of the S. J. Court in 1802, and held his seat till his death in 1814. He had been a member of Congress several years; speaker of H. of Representatives thereof, and a Federal Senator for four or five years. He was sometime also Speaker of H. of R. of Massachusetts. *Daniel Davis*, of Portland, was appointed Solicitor General in 1802, and continued in that office till his death in 1835. He was a native of Barnstable, and was prepared for college in 1780; but did not become a member. He had been a Senator in the legislature of Massachusetts. *Theophilus Parsons*, sometime of Newburyport, and then of Boston, a grad-

* James Otis took occasion to express his high respect for the Court in 1777, and hinted at the legal ability of the Justices, in comparison with those who composed the court before the revolution. Wm. Cushing was then chief justice, and an able lawyer. In 1770—1774, P. Oliver was chief justice, and had been a country trader or manufacturer.

† Mr. Sewall read law in the office of Francis Dana, of Cambridge. He was grandson of the Rev. Dr. Sewall, of Boston.

uate of Harvard College in 1769, and one of the most eminent jurists in the State, was appointed chief justice of the S. J. C., in 1806, soon after the resignation of Chief Justice Dana. He sustained that high office with great ability and learning, and to the general approbation of the community, till his decease in October, 1813. He had been much in political life before he was a judge, though his practice as a lawyer was very extensive. He was often a member of the General Court; and had great influence as a delegate in the Convention in this State, which adopted the federal constitution in February, 1788.

In 1806, *Isaac Parker*, then of Portland, but a native of Boston, a graduate of Harvard College in 1786, was appointed a justice of the S. J. Court. He had been offered the place before, but declined it. He read law in the office of Wm. Tudor of Boston; and first settled at Castine as an attorney. He was early chosen a Representative to the General Court, and a member of Congress; he then removed to Portland, and was some years Marshal of the United States for the District of Maine. After his appointment as a judge, he resided in Boston; and on the death of Judge Sewall in June 1814, he was commissioned as chief justice; and in that station remained till his death in 1830. He was highly respected as a judge, and esteemed as a man. The office of chief justice was afterwards conferred on *Lemuel Shaw*, a native of Barnstable, and a graduate of H. C. in 1800, who still holds this responsible situation.

Daniel Devoy, of Williamstown, and a graduate of Williams College, was appointed a justice of the S. J. Court in 1814, and died in 1815, while in that office. *Charles Jackson*, of Boston, but a native of Newburyport, and a graduate of Harvard College in 1793, was appointed a justice of that Court in 1813; and after holding the office ten years, resigned, on account of very feeble health. It is believed that he and Judge Dawes were the youngest persons ever appointed justices of the Supreme J. Court. Judge Parker, however, was very little older. *William Prescott*, of Boston, was offered the appointment, in 1813, but declined it.

Samuel Putnam, of Salem, and a graduate of Harvard College in 1787, was appointed a justice of the S. J. Court in 1814, and now (1841) constitutes one of that high judicial tribunal. *Samuel S. Wilde*, of Hallowell, Me., but a native of Taunton, Ms., and a graduate of Dartmouth college in 1789, was appointed a justice of that court in 1815 and still retains his seat on the bench. *Levi Lincoln*, of Worcester, was appointed a justice in 1823, and resigned in 1825, on being elected governor of the Commonwealth. Mr. Lincoln was graduated at Harvard College in the year 1802. *Marcus Morton*, of Taunton, and a graduate of Brown University in 1803; was appointed a justice of the S. J. Court in 1825, and continued in that office till January, 1840, when he resigned, being then elected governor of the State.

The Supreme Judicial Court was established in 1781, instead of the Superior Court of Judicature, and consisted of a chief justice and four associate justices. In 1805, it was organized anew, in some respects; when one of the justices held the court for jury trials, and not where the crime involved capital punishment. In such case, three of the justices were required to hold the court. And in other cases before the court of *nisi prius*, the party, dissatisfied with the judgment or opinions of the justice holding it, might file exceptions to the same, and have the judgment of the majority of the justices thereon. Chancery powers were given to the S. J. Court, in 1785, 1799, and in 1818; or laws were passed giving remedies in equity. That court is also the Supreme Court of Probate; and has authority in cases of divorce and alimony; but there must be three justices to decide. The S. J. Court has also appellate jurisdiction in most cases originally tried in the C. C. Pleas; and in the Municipal Court for the City of Boston. The Municipal Court in Boston was established in March, 1800. It has jurisdiction in cases for crimes committed in that City, similar to that of Courts of Common Pleas, in and for the different counties in the State.*

John Lowell, of Boston, a graduate of Harvard College, in 1760, was appointed judge of the District Court of the United States, for Massachusetts, in 1789 or '90; and in 1801, chief justice of the Circuit Court of the United States, under a law of Congress of that year for a Circuit Court distinct from the District and Supreme Courts. *Jeremiah Smith*, of New Hampshire, and *Benjamin Bourne*, of Rhode Island, were the associate justices of that court; and *John Davis*, of Boston, was made judge of the federal court for the district of Massachusetts. He was a native of Plymouth, and a graduate of Harvard College in 1781. He is still (1841) judge of that court. He read law with Oakes Angier, of Bridgewater.

* It is gratifying to observe, that all the judges of the S. J. Court have been professors of religion, though the law requires no such qualification. In March, 1800, the number of justices of the S. J. Court was fixed at seven, by act of the Legislature; as Maine was then a part of Massachusetts; and the business for the justices in that District occupied much of their time. This act continued in force for five years only. In 1805, the *nisi prius* terms of the S. J. Court were provided; which were held by one justice for common jury trials. But three were necessary in capital cases, and on law questions. In 1790, the salaries of the justices of the S. J. Court were fixed by law; before that time they were paid by special grants from the General Court. In 1806, their salaries were raised, and again in 1809 advanced and declared permanent.

Robert Auchmuty, Jr., of Boston, was judge of the Vice Admiralty Court in Massachusetts in 1768, and till 1774. He was a son of *Robert Auchmuty*, an eminent barrister in Boston for several years before that period. *Jonathan Sewall*, a graduate of Harvard College in 1748, was the king's attorney for the province from 1767 to 1774, when he was appointed judge of the Vice Admiralty Court for Nova Scotia.

After Wait-Still Winthrop and Nathaniel Byfield, John Menzies of the faculty of advocates from Scotland, was judge of the Vice Admiralty Court—Robert Auchmuty after Menzies and Chambers Russell a short time after Auchmuty. They had power to appoint a deputy judge of the court. Under *Andros*, Joseph Dudley was chief justice: Like governor like judge! During a part of the last century, about 1745, the general court insisted on the right to choose the attorney general, but the governor and council usually appointed him. They probably thought it best to be conciliating; and the House of Representatives gave up their claim to elect.

John Overing was an attorney in Boston about the middle of the last century, and attorney general before Edmund Trowbridge.

Samuel Quincy was an eminent barrister in Boston before the Revolution, and a brother of the celebrated Josiah Quincy, Jr. He was graduated at Harvard College in 1754. He was sometime the king's solicitor in Massachusetts; and was engaged with *R. T. Paine*, in conducting the trial of Capt. Preston and some of his company for firing on the people in State Street, Boston, March 5, 1770; the Attorney General, *Sewall*, being then unwell. Mr. Quincy left the Province in 1775, and was afterwards Attorney General in the Island of Antigua. Samuel Quincy, a graduate of 1782, and sometime an attorney in Roxbury, was his son; he afterwards lived in Berkshire county. *James Putnam*, of Worcester was appointed Attorney General in 1774, when Jonathan Sewall received a commission as Judge of Admiralty. Putnam also left the country in 1775.

The justices of the Court of C. Pleas for Suffolk in 1773 were Eliakim Hutchinson, William Reed, Nathaniel Hatch and Thomas Hutchinson, Jr.; and Foster Hutchinson, Judge of Probate as well as a justice of the Superior Court of Judicature. The barristers in Boston in 1774 were Samuel Quincy, Benjamin Kent, a graduate of Harvard College, 1727, Andrew Cazneau, Samuel Fitch, a graduate of Yale College, 1742, Samuel Swift, of Harvard College, 1735, John Adams, 1755, Jeremiah Gridley, Harvard College, 1725, James Otis, 1743, S. S. Blowers, Harvard College, 1763. R. T. Paine then lived in Taunton. In the whole province there were then forty barristers. Of the Suffolk bar, at that time, who were not barristers, were Thomas Danforth, a graduate of Harvard College, 1762, and sometime a tutor in the college: Samuel Sewall, of Harvard College, 1761; Josiah Quincy, Jr. a graduate of Harvard College, 1763, and the celebrated patriot; Jonathan Williams Austin, Harvard College, 1769; Benjamin Hichborn, Harvard College, 1768. *Jonathan Belcher*, son of Gov. B. a graduate of Harvard College in 1728, was a barrister in Boston, and afterwards chief justice, and Lieut. Gov. of Nova Scotia. *William Shirley*, governor of the Province many years, and a great military character, who came from England and settled in Boston, 1736, was a practising attorney before he was governor. *William Bollan* came with Shirley, or soon after him, and married his daughter. He was an attorney in Boston several years; and afterwards the able and faithful agent for the Province in England. *John Read*, a graduate of Harvard University in 1697, was the most eminent lawyer in Massachusetts in the former part of the last century. Robert Auchmuty, father and son, were barristers or attornies, and the latter was judge of the Vice Admiralty Court in the Province in 1768. Richard Dana, father of chief justice Dana, a graduate of Harvard College in 1718, was an eminent lawyer in Boston, and an ardent patriot. He died in 1772.

The judges of the Court of C. Pleas for Suffolk Co. in 1776, soon after the government of Massachusetts was organized anew in July, 1775 were, *Thomas Cushing*, chief justice; and soon after, judge of Probate. He was graduated at Harvard College in 1744; an ardent whig; a member of the continental congress in 1774 and '75. In 1780 he was Lieut. Gov., and before that time had been speaker of the house of representatives. *John Hill* and *Samuel Pemberton*, of Boston, and *Samuel Niles* also, of Braintree, were then commissioned as justices of that court. *Richard Cranch* was made a justice in 1780; and Edmund Quincy in 1781, both of Braintree. Quincy was a graduate of Harvard College in 1752; and Samuel Niles in 1731.*

At the C. of C. Pleas, April, 1776, Thomas Edwards and Jonathan Williams Austin, both of Boston, were admitted attornies. Austin received a degree at Harvard College in 1769; and Edwards in 1771. Austin delivered the Oration on the 5th of March, 1778, and was afterwards lost at sea in an armed vessel. Edwards was in the land military service, and on some occasions acted as judge advocate. The other attornies in Suffolk, at that period—from 1776 to 1780—were Benjamin Kent, *John Lowell*, before named,

* The Court of C. Pleas was holden at Braintree in April, 1776; at Dedham in July, 1776; in Braintree, October, 1776, and in Boston, January, 1777.

who removed to Boston in 1777: *Benjamin Hichborn*, before mentioned, a graduate of Harvard College in 1768, the orator on the 5th March, 1777; died in 1820, at the age of 72: *Increase Sumner*, of Roxbury, already named; afterwards judge of the S. J. Court and governor of the State: *Perez Morton*, of the class of 1771, deputy secretary of the State in 1775, 1776, *Samuel Adams* being secretary; Mr. Morton was also speaker of the house of representatives, and attorney general of the Commonwealth several years: *Israel Keith*, of the class of 1771, who was sometime adjutant general, and afterwards removed to Vermont: *William Tudor*, a graduate of Harvard College in 1769; a Lt. Col. in the Continental army; judge advocate on several occasions; State senator and secretary of the Commonwealth in 1808 and 1809, and clerk of the S. J. Court: *Fisher Ames*, of Dedham, a graduate in Harvard College, 1774, a member of congress for Suffolk district several years; chosen president of Harvard University, but declined—died in 1808; some years after in Norfolk county (established, 1793) but in feeble health latter part of his life. *Edward H. Robbins*, of the class (Harvard College) 1775, a native of Milton, where he first engaged in the practise of law; afterwards, 1786, he removed into Boston. He was speaker of the house of representatives, lieut. governor, and judge of probate in Norfolk county; he read law with O. Angier, and J. Sprague.

Benjamin Pratt should have been mentioned before. He was a native of that part of Hingham called Cohasset, of the class of 1737, Harvard College. As a classical scholar he had a high reputation, and was first among the legal characters of his day. He died in New York, 1770, having there been chief justice of the highest court in that province for several years: *Christopher Gore*, a native of Boston, and a graduate in 1776, of Harvard College; studied law with judge John Lowell, and began practice in Boston, 1779 or 80. He was the first attorney of the Federal district court in 1789; Commissioner in England under the treaty of 1794; governor of Massachusetts one year, and a senator of the U. States in 1814: *Royal Tyler* of Roxbury was a graduate of Harvard College in 1776; resided sometime at Braintree, before Norfolk county was established; and afterwards removed to Vermont, where he was chief justice of the superior court: *Samuel Sewall*, of the class of 1776, Harvard College, studied law with judge Dana, and after residing sometime in Boston removed to Marblehead: *Thomas Dawes*, of 1777, Harvard College; studied law with B. Hichborn, and was a practising attorney in Boston from 1780 to 1792, when he was made a justice of S. J. Court: *Shearjashub Bourne*, of Barnstable, where he had practised law many years, and had been a representative in congress, 1792 and 1793. He had his degree at Harvard University in 1764. Soon after he removed to Boston, 1802, he was made first justice of Common Pleas for the county of Suffolk; which office he held a few years and till his death: *William Wetmore* was educated in Harvard University, 1770; studied law with William Pyncheon of Salem, was in the practice in Boston as early as 1778; afterwards was in Essex county, then sometime in Hancock county, Maine, and again in Boston, where he was chief justice of the C. C. Pleas. Wetmore and Bourne were both barristers: *Nathan Rice*, a graduate of Harvard University in 1773; and *John Thaxter*, a native of Hingham, and a graduate of Harvard University in 1774; were students in the office of *John Adams*, Braintree, in 1774 and 1775. But *Rice* entered the American army in 1776 as a major; and was afterwards a Lt. Colonel. He had a Colonel's commission in the provisional army of 1799, and afterwards removed to Vermont, where he died in 1835: *John Thaxter* was sometime the instructor of John Q. Adams, and afterwards secretary to his Excellency *John Adams*, his law-teacher, while ambassador to the courts of France and Great Britain. He settled as a lawyer in Haverhill, 1785, and died in a few years.

In 1804, a reporter of decisions in the S. J. Court was appointed; a very important officer; and the publication of these decisions has added much to the uniformity and certainty of judicial decrees. E. Williams, D. A. Tyng, and O. Pickering, Reporters.

The Circuit Court of C. Pleas was established in 1811; and in 1814, a district court of C. Pleas for the town of Boston to consist of one judge. *Harrison Gray Otis* was commissioned for the court the same year.

A Tabular View of Attorneys in Suffolk County, after those before named.

<i>Names.</i>	<i>Birth Place.</i>	<i>Where Ed.</i>	<i>When Grad.</i>	<i>Read Law with.</i>	<i>Admitted to Bar.</i>	<i>Died.</i>	<i>Remarks.</i>
George Richards Minot	Boston	Harv. Univ.	1778	William Tudor	1781	1802	Judge of Probate and of Boston Municipal Court.
Benjamin Lincoln	Hingham	"	1777	Francis Dana	1781	1790	
Rufus Greene Amory	Boston	"	1778	John Lowell	1782	1835	
James Hughes	Boston	"	1780	B. Hichborn	1783	1800	Rep. and Senator in Congress and in State of Massachusetts. Representative in Gen. Court, Sheriff and Judge of Probate.
Samuel Dexter, LL. D.	Dedham	"	1781	Levi Lincoln	1784	1816	
Joseph Hall	Boston	"	1781	B. Hichborn	1784	—	Rep. and Sen. in Gen. Court & Judge of Fed. D. Court.
Edward Sohier	Boston	"	1781	John Lowell	1784	1795	
John Davis, LL. D.	Plymouth	"	1781	O. Angier	1784	—	[Boston Court & Mayor of Boston. Speaker of H., Pres. of Sen., Rep. & Sen. Cong., Judge of Sometime in Essex Co., Mem. of G. Court & of the Council. Rep. to Cong., Sen. & Mem of Coun. in Ms. C. J. of C. C. P. Some time in Essex Co.]
Edward Gray	Boston	"	1782	J. Sullivan and J. Hall	1785	1810	
Samuel C. Johnnot	Boston	"	1783	J. Sullivan	1787	1791	
Harrison G. Ois, LL. D.	Boston	"	1783	John Lowell	1786	—	Representative from Boston. Some time in Maine and in Vermont where he died. Left the State in 1800.
William Prescott, LL. D.	Pepperell	"	1783	Nathan Dane	1787	1841	
Artemas Ward	Shrewsbury	"	1783	J. Sprague	1786	—	Representative to Congress, Chief Just. Sup. Jud. Court. Consul in a Foreign port.
John Rowe	Boston	"	1783	John Lowell	1788	1794	
William Amory	Boston	"	1784	John Lowell	1787	1794	Sen. in Cong., For. Envoy, Sec. of State, Pres. of U. States. Chief Justice of Court, District of Columbia.
Thomas Williams	Roxbury	"	1784	J. Lowell and S. Quincy	1787	1820	
Samuel Andrews	Boston	"	1785	Christopher Gore	1788	1798	President of Senate, Justice C. C. P. Mayor of Boston. District Attorney for U. S., Sen. in State of Massachusetts. Removed to Milton in Norfolk Co.
Joseph Blake	Boston	"	1786	B. Hichborn	1790	1830	
John Lowell, LL. D.	Rutland	"	1786	B. Hichborn	1790	1840	Some time in India, a Poet. Justice of C. C. Pleas. Member of Council. Clerk of S. J. Court. Rep. to Cong., Sen. in Mass., J. of Mun. C., Mayor of Boston. Became a merchant early. Went to Europe as a merchant.
Isaac Parker, LL. D.	Newburyport	"	1786	John Lowell	1790	1830	
Fortescue Vernon	Boston	"	1786	William Tudor	1789	1800	Justice of C. C. Pleas. Member of Council. Clerk of S. J. Court. Rep. to Cong., Sen. in Mass., J. of Mun. C., Mayor of Boston. Became a merchant early. Went to Europe as a merchant.
John Q. Adams, LL. D.	Braintree	"	1787	Theophilus Parsons	1790	1830	
William Cranch	Braintree	"	1787	John Adams	1790	1830	Justice of C. C. Pleas. Member of Council. Clerk of S. J. Court. Rep. to Cong., Sen. in Mass., J. of Mun. C., Mayor of Boston. Became a merchant early. Went to Europe as a merchant.
John M. Forbes	Boston	"	1787	J. Sprague	1791	1833	
John Phillips	Boston	"	1788	Thomas Dawes	1791	1833	Justice of C. C. Pleas. Member of Council. Clerk of S. J. Court. Rep. to Cong., Sen. in Mass., J. of Mun. C., Mayor of Boston. Became a merchant early. Went to Europe as a merchant.
George Blake	Hingham	"	1789	Theophilus Parsons	1792	1833	
Asaph Churchill	Plymouth	"	1789	Theophilus Parsons	1792	1833	Justice of C. C. Pleas. Member of Council. Clerk of S. J. Court. Rep. to Cong., Sen. in Mass., J. of Mun. C., Mayor of Boston. Became a merchant early. Went to Europe as a merchant.
Ebenezer Gay	Boston	"	1789	Christopher Gore	1793	1830	
John Lathrop	Boston	"	1789	Christopher Gore	1793	1830	Justice of C. C. Pleas. Member of Council. Clerk of S. J. Court. Rep. to Cong., Sen. in Mass., J. of Mun. C., Mayor of Boston. Became a merchant early. Went to Europe as a merchant.
Robert Paine	Taunton	"	1789	Christopher Gore	1793	1830	
Thomas B. Adams	Boston	"	1790	J. Thaxter	1793	1833	Justice of C. C. Pleas. Member of Council. Clerk of S. J. Court. Rep. to Cong., Sen. in Mass., J. of Mun. C., Mayor of Boston. Became a merchant early. Went to Europe as a merchant.
John Callender	Boston	"	1790	Christopher Gore	1793	1833	
Josiah Quincy, LL. D.	Braintree	"	1790	William Tudor	1793	1833	Justice of C. C. Pleas. Member of Council. Clerk of S. J. Court. Rep. to Cong., Sen. in Mass., J. of Mun. C., Mayor of Boston. Became a merchant early. Went to Europe as a merchant.
Bossenger Foster	Boston	"	1787	William Tudor	1790	1796	
Benjamin Beale	Braintree	"	1787	—	1790	—	

<i>Names.</i>	<i>Birth Place.</i>	<i>Where Ed.</i>	<i>When Grad.</i>	<i>Read Law with.</i>	<i>Admitted to Bar.</i>	<i>Died.</i>	<i>Remarks.</i>
Benjamin Whitman	Bridgewater	Br. Univ.	1788	J. Thomas	1791	1840	Representative to General Court, Justice of Police Court.
Robert Treat Paine	Boston	Harv. Univ.	1792	T. Parsons	1795	1810	A Poet.
Benjamin Whitwell	Boston	"	1790	J. Sprague	1793	1825	Some time in Kennebec Co., Me. Rep. from Boston.
Charles P. Phelps	Hadley	"	1791	Theophilus Parsons	1794		Removed to Hadley. Representative to General Court.
William Sullivan, LL. D.	Berwick, Me.	"	1792	J. Sullivan	1795	1840	Senator and Representative in Massachusetts.
John Williams	Boston	"	1792	B. Hichborn	1795		Attornies in Suffolk County in 1788 and 1789, but removed soon.
Samuel Doggett, }							
John Lovell							
Jeremiah Mason, LL. D.		Yale Coll.	1788	— Bradley, in Vermont	1792		Many years in New Hampshire, Senator to Congress.
Francis Gardner	Leominster	Harv. Univ.	1793	B. West	1796	1835	Rep. in Cong. for N. H. Settled sometime in Keene, N. H.
Charles Jackson, LL. D.	Newburyport	"	1793	Theophilus Parsons	1796		A Just. of S. J. C. from 1813 to '23; resigned from ill health.
Benjamin Parsons	Brinfield	Yale Coll.	1795		1798		Sometime in Suffolk, and Representative in General Court.
Francis C. Lowell	Newburyport	Harv. Univ.	1793	John Lowell	1797	1818	Became a manufacturer.
Charles Paine	Boston	"	1793	Robert Treat Paine	1797	1808	Representative from Boston.
Benjamin Gorham	Charlestown	"	1795	Theophilus Parsons	1798		Representative in Congress and in State Legislature.
Francis D. Channing	Newport	"	1794	J. Bartlett and others	1797	1810	Representative in State Legislature.
Edward Jackson	Boston	"	1794		1797	1815	Clerk of the Court.
Samuel A. Dorr	Boston	"	1795	J. Sullivan	1793		Became a merchant and was some time abroad.
John Heard	Ipswich	"	1795	J. Davis	1798	1839	Register and Judge of Probate.
Charles Davis	Boston	"	1796	J. Sullivan	1799	1816	Representative from Boston.
John Pickering, LL. D.	Salem	"	1796	Tilghman, Phil. & S. Putnam	1800		Senator and Councilor in Massachusetts.
C. P. Sumner	Milton	"	1796	G. R. Minot & J. Quincy	1800	1839	Sheriff of Suffolk.
Peter O. Thacher	Boston	"	1796	J. Sullivan	1801		Rep. in Gen. Court, County Adv., & Judge of Municipal Court.
Thomas O. Selfridge	—	"	1797	Christopher Gore	1800	1815	[and Council of Massachusetts.
Richard Sullivan	Boston	"	1798	J. Sullivan	1801		Became a merchant and was a member of H. Rep., Senate,
Thomas Welsh	Boston	"	1798	J. Q. Adams	1802	1830	Representative and Senator in Massachusetts.
Samuel D. Parker	Boston	"	1799	J. Mason & R. G. Amory	1802		County Attorney for Suffolk.
Luther Richardson		"	1799	C. Paine	1802	1810	
W. H. Sumner	Roxbury	"	1799	J. Davis	1802		Representative from Boston and Adjutant General.
Loammi Baldwin	Woburn	"	1800	A. Ward	1803	1838	Senator, Councilor, and Engineer.
John Knapp	Boston	"	1800	J. Davis & H. G. Otis	1803		Representative in General Court.
Israel Munroe		"	1800		1803	1830	Removed to New York.
Lemuel Shaw, LL. D.	Barnstable	"	1800	— Everett, N. H.	1803		Senator, Chief Justice of Supreme Judicial Court.
George Sullivan	Boston	"	1801	J. Sullivan	1804		Removed to New York. [State of U. S.
Daniel Webster, LL. D.	Salisbury, N. H.	Dart. Coll.	1804	Christopher Gore	1807		Sometime at Portsmouth, Rep. and Sen. to Cong. and Sec. of
Timothy Fuller	Wilton, N. H.	Harv. Univ.	1801	L. Lincoln	1804		Rep. in Cong., Speaker of House, and Member of Senate.
James T. Austin, LL. D.	Boston	"	1802	J. Sullivan	1805		Attorney General and State Senator.
William Minot	Boston	"	1802	Joseph Hall	1805		Representative and Councilor.
Andrew Ritchie	Boston	"	1802	R. G. Amory	1805		Senator and Representative; became a merchant.

Alexander Townsend	Boston	Harv. Univ.	1802	Christopher Gore	1805	1830	Representative.
James Savage	Boston	"	1803	J. Parker and S. Dexter.	1806		Representative, Senator and Councilor.
Samuel Hubbard, LL. D.	Boston	Yale Coll.	1802	C. Jackson, Judge Chauncey	1806		Representative and Senator.
Augustus Peabody	Andover	Dart. Coll.	1803	Timothy Bigelow	1807		Representative from Boston.
Thomas J. Eckley	Boston	Harv. Univ.	1803	S. Dexter	1806		
Thompson Miller	Middleboro'	Br. Univ.	1803	I. Thomas	1808		
Joseph E. Smith	Maine	Harv. Univ.	1804	M. Smith	1808		
Benjamin Guild	Boston	"	1804	C. Jackson	1808		
Joseph Harrington		Yale	1803	T. Bigelow	1808		
William Simmons	Hanover	Harv. Univ.	1804	I. Thomas	1808		Justice of Boston Police Court.
Benjamin R. Nichols	Salem	"	1804	S. Putnam	1808		Representative to Legislature of Massachusetts.
John Stickney	Newburyport	"	1804	C. Jackson	1808		Clerk of the Court of Common Pleas.
Samuel K. Williams	Taunton	Br. Univ.	1805	— Paddleford	1808		
David S. Greenough	Roxbury	Harv. Univ.	1805	C. Jackson	1808		Representative from Boston.
Daniel Bliss Ripley	Concord	"	1805				Moved out of the State.
Charles Shaw	Bath	"	1805				Moved out of the State.
William D. Sohier	Boston	"	1805	Christopher Gore	1806		
A. H. Everett, LL. D.	Boston	"	1806	John Q. Adams	1810		Senator, State of Massachusetts. Envoy to Spain.
James C. Merrill	Haverhill	"	1807	John Varnum	1811		Justice of Police Court. Senator of Massachusetts.
John Gallison	Marblehead	"	1807	J. Story and W. Prescott.	1810		Removed to Vermont.
Z. G. Whitman	Hanover	"	1807	B. Whitman	1811		
George Ticknor	Boston	Dart. Coll.	1807	W. Prescott	1811		Professor of French and Spanish languages in Harv. Univ.
Josiah P. Cooke	Keene	"	1807	T. Cooke	1811		
Moses Draper	Dedham	Harv. Univ.	1808	T. Williams	1812		
Henry Codman	Boston	"	1808	W. Sullivan	1812		
Stephen Hooper	Newburyport	"	1808	A. Ward	1812		
Benjamin Rand		Br. Univ.	1808		1811		Senator and Representative of Massachusetts.
Thomas Powers	Newport	Harv. Univ.	1808	F. D. Channing	1812		Representative of Massachusetts.
Edward T. Channing	Cambridge	"	1809	L. Baldwin, R. G. Harper	1813		Clerk of Boston Police Court.
Horatio Bigelow	Salem	"	1809	W. Prescott	1813		Professor of Oratory in Harvard University.
Francis C. Gray	Boston	"	1809		1813		Moved out of the State.
William Little	Boston	"	1809		1813		Senator and Representative in Massachusetts.
Henry B. Smith	Boston	"	1809				
Francis Bassett	Sandwich	"	1810	T. Bigelow	1814		Representative in Gen. Court, Clerk of Dist. Fed. Court.
Abel Cushing	Hingham	Br. Univ.	1810	E. Gay	1814		Representative and Senator, Massachusetts. Notary Public.
Thomas A. Dexter	Boston	Harv. Univ.	1810	W. Prescott	1814		
William Gale	Waltham	"	1810	G. Blake	1814		
George Gay	Dedham	"	1810	J. Richardson	1814		Judge of Probate, and Tutor in Harvard University.
Willard Phillips	Bridgewater	"	1810	A. Hiliard	1814		Reporter of decisions in Supreme Judicial Court.
Octavius Pickering	Salem	"	1811	T. Pickering	1814		Became merchant.
Henry J. Tudor	Boston	"	1811	J. Savage	1814		Representative in General Court of Massachusetts.
Charles P. Curtis	Boston	"	1811	W. Sullivan	1815		Representative in General Court of Massachusetts.
Henry H. Fuller	N. H.	"	1811	Spencer, of Albany, and	1814		

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Abraham Moore		Harv. Univ.	1806	L. Lawrence & S. Dana	1810		
Phineas Blair	Salem	"	1811	E. P. Ashmun	1810		Representative, Senator and Councilor in Massachusetts.
John C. Gray	Boston	"	1811	S. Dexter & W. Sullivan	1814		Representative and Reporter Circuit Court of United States.
William P. Mason	West Hampton	"	1804	W. Sullivan	1814		Senator and Editor of newspaper.
Nathan Hale	Taunton	W'ns. Coll.	1808	Peter O. Thacher	1810		Representative of Boston.
Bradford Sumner	Cavendish, Vt.	Br. Univ.	1806	J. Burrill & J. Richardson	1813		Representative in Congress and Massachusetts Legislature.
Richard Fletcher	Walpole	Dart. Coll.	1811	Daniel Webster	1814		Senator in Massachusetts Legislature.
George Morey	Boston	Harv. Univ.	1811	L. Lawrence & T. Fuller	1814		Representative from Boston.
H. G. Otis, Jr.	Boston	"	1811	H. G. Otis and H. Binney	1814	1827	
B. L. Weld	Boston	"	1812		1814	1828	
Edward Brooks	Boston	"	1812	B. Gorham	1815		Representative of Boston.
Franklin Dexter	Charlestown	"	1812	S. Dexter	1815		Senator and Representative in State of Massachusetts.
George E. Head	Boston	"	1812	Litchfield, Ct.	1815		Representative from Boston.
Charles G. Loring	Boston	"	1812	C. Jackson	1815		
Peleg Sprague	Duxbury	"	1812	Litchfield, Ct.	1815		Representative and Senator in Congress.
John R. Adan	"	"	1813	W. Prescott	1816		Representative, Senator, and of Council.
Andrew Dunlap	Salem	"	1813		1816	1836	District Attorney of U. States Court.
William J. Spooner	Boston	"	1813	P. O. Thacher	1816	1824	
Henry Warren	Boston	"	1813	W. Sullivan	1816		Removed to Bangor, Me.
Edmund Kimball	Ipswich	"	1814		1817		Removed to Essex.
Jonathan Porter	Medford	"	1814	A. Stearns	1817		Removed to Middlesex.
Thomas W. Phillips	Boston	"	1814	L. Shaw and J. Phillips	1817		Representative and Clerk of Court.
Daniel Parkman	Boston	"	1813		1817	1841	Representative of Boston.
Isaac P. Osgood	Peterboro'	"	1814	S. P. P. Fay	1817		Justice of Boston Police Court.
John G. Rogers	Boston	"	1814	W. Sullivan	1817		Historian.
William H. Prescott	Salem	"	1815	W. Prescott	1818		Alderman of Boston.
Thomas Wetmore	Salem	"	1815	G. Blake & W. Wetmore	1818		Representative in Mass. Leg., and Sec. of Commonwealth.
John P. Bigelow	Groton	"	1815	T. Bigelow	1818		Representative in Massachusetts Legislature.
William H. Eliot	Boston	"	1815	W. Prescott	1818	1831	Tutor in Harv. Univ. and Representative in Legislature.
John B. Davis	Boston	"	1815		1818	1829	Representative and Senator in Massachusetts Legislature.
Theophilus Parsons	Newburyport	"	1815	W. Prescott	1818		Representative from Boston.
William A. Warner.	Hardwick	"	1815	P. O. Thacher	1818	1828	Moved out of State early.
John T. Winthrop	Boston	"	1815	W. Prescott [& W. Wirt	1818		Representative and Senator in Congress.
Rufus Choate	Essex	Dart. Coll.	1819	Law School, Cambridge	1823		Representative and Senator, Massachusetts.
William J. Hubbard	New York	Yale Coll.	1820	S. Hubbard	1823		Some time in Bristol County and moved to Iowa.
William J. A. Bradford	Wiscasset	Harv. Univ.	1816	J. Savage	1820		
William H. Gardiner	Boston	"	1816	Law School, Cambridge	1819		
Benjamin F. Hallet	Barnstable	Br. Univ.	1816	"	1820		Sometime in Rhode Island.
O. G. B. Peabody	Exeter	Harv. Univ.	1816	"	1820		Representative and Register of Probate, Suffolk.

Joseph Willard	Cambridge	Harv. Univ.	1816	Law School, Cambridge	1820	Sometime in Worcester County, Clerk of Court.
W. R. P. Washburn	Middleboro'	"	1816	"	1820	
Samuel E. Sewall	Boston	"	1817	"	1820	
H. H. Huggesford	Boston	"	1817	L. Shaw	1820	Deputy Sheriff
George Storor Bulfinch	Boston	"	1817	William Wirt of Maryland	1820	Removed out of the County.
David Lee Child		"	1817		1822	
Sidney Bartlett	Plymouth	"	1818	L. Shaw	1822	
John Everett	Boston	"	1818	Daniel Webster	1822	
George H. Shelling	Boston	"	1819	Law School, Cambridge	1823	Some time in Norfolk Co., President of Senate.
F. H. Williams	Boston	"	1820	S. Hubbard	1823	
Horace Mann	Wrentham	"	1819		1824	
William B. Dorr	Roxbury	Br. Univ.	1821	Law School, Cambridge	1824	
William Hilliard	Cambridge	Harv. Univ.	1821	C. G. Loring	1824	Representative from Boston.
Edward G. Loring	Boston	"	1821	H. G. Otis, Jr.	1824	Representative from Boston.
William F. Otis	Boston	"	1821		1825	
George A. Otis	Boston	"	1821	C. P. Curtis	1825	Senator of State of Massachusetts.
Josiah Quincy, Jr.	Boston	"	1822	W. Prescott & B. R. Nichols	1825	Representative and Senator; moved to Essex Co.
Nathaniel I. Bowditch	Salem	"	1822	Daniel Webster	1826	
Henry W. Kinsman	Portland, Me.	Dart. Coll.	1822	Law School, Cambridge	1826	
Edward J. Lowell	Boston	Harv. Univ.	1822	S. Hubbard	1826	
Henry B. Rogers	Boston	"	1822	J. Heard, W. C. Aylwin	1825	
Robert T. Paine	Boston	"	1822	C. G. Loring [A. Peabody	1825	
Norman Seaver	Marlborough	"	1822	Law School, Northampton,	1825	
Francis O. Watts	Kennebunk, Me.	"	1822	Do. Camb. & W. Prescott	1830	Merchant.
Edward Wigglesworth	Boston	"	1825	Law School, Cambridge	1827	
Hugh Montgomery	Boston	Br. Univ.	1825		1827	
Ellis G. Loring	Salem	Harv. Univ.	1824	L. Shaw	1827	
Edward Pickering	Boston	"	1824	Daniel Webster	1827	
Edward Blake	Salem	"	1824	Law School, Cambridge	1827	Representative from Boston.
E. H. Derby	Boston	"	1823	Law School, Cambridge	1828	Clerk of the House of Representatives.
John C. Park	Boston	"	1824	Law School, Cambridge	1828	
Luther S. Cushing	Cambridge	"	1825	L. Sc. Northamp. & L. Shaw	1828	
William G. Stearns	Boston	"	1825	S. P. P. Fay	1828	Mayor of Boston.
Jonathan Chapman	Cambridge	"	1825	I. Fiske and B. Rand	1829	
Richard S. Fay	Weston	"	1825	Law School, Northampton,	1829	
A. H. Fiske	Boston	"	1826	Willard Phillips	1829	
Washington P. Gregg	Boston	Harv. Univ.	1826	J. Q. Adams	1829	Representative from Boston.
Richard Robins	Boston	"	1825	S. Hubbard	1829	Representative from Boston and Roxbury.
H. G. Gorham	Boston	Harv. Univ.	1826	B. Merrill & L. Saltonstall	1831	
C. F. Adams	Boston	"	1826	B. Whitman	1831	
Samuel H. Walley, Jr.	Poston	Bowd. Coll.	1827		1831	
John Codman	New York	Harv. Univ.	1827		1831	
George H. Whitman	Boston				1831	

<i>Names.</i>	<i>Birth Place.</i>	<i>Where Ed.</i>	<i>When Grad.</i>	<i>Read Law with.</i>	<i>Admitted to Bar.</i>	<i>Died.</i>	<i>Remarks.</i>
C. C. Paine	Boston	Harv. Univ.	1827	W. C. Aylwin	1831		
Edmund Quincy	Boston	" "	1827				Moved out of the County.
Thomas K. Davis	Boston	" "	1827	Daniel Webster			Left the bar from ill health.
Grenville T. Winthrop	Boston	Columb. Coll.	1827	J. Heard & W. C. Aylwin	1831		Representative from Watertown.
Arnold F. Welles	Boston	Harv. Univ.	1829	Daniel Webster	1832		Representative from Boston, Speaker in Congress.
Robert C. Winthrop	Boston	" "	1829	C. G. Loring [C. P. Curtis	1831		
Francis C. Loring	Boston	" "	1829	Law School, Cambridge,	1831		
Edward S. Rand	Newburyport	" "	1828				A Merchant.
Henry J. Sargent	Boston	Harv. Univ.	1829	J. T. Austin	1832		Representative from Boston.
Elbridge G. Austin	Boston	" "	1827	W. H. Gardner	1830		
James L. English	Boston	" "	1828	R. Fletcher	1831		
Horatio Shipley	Pepperell			J. Walsh and R. Choate	1831		
Francis B. Crowninshield	Salem			L. Sch., Litchfield, S. Hubbard	1829		
Aurelius D. Parker	Princeton	Yale Coll.	1826	Law School, Cambridge	1832		
Lewis Stackpole	Boston	Harv. Univ.	1824	C. G. Loring	1832		
William Gray	Boston	" "	1829	F. Dexter	1833		
C. L. Hancock	Boston	" "	1829	J. T. Austin	1833		
I. J. Austin	Boston	West Point	1823	B. Sumner			
Horace Gleason	Petersham	Wms. Coll.					
G. E. Winthrop	Boston	Harv. Univ.	1830	Law School, Cambridge	1833		
B. H. Andrews	Boston	" "	1829	W. D. Sohier	1832		
E. D. Sohier	Boston	" "	1829	Law School, Camb. [hard	1832		
E. Weston, Jr.	Duxbury	" "	1829	L. Sch., Litchfield, S. Hub-	1832		Representative from Boston.
George W. Phillips	Boston	" "	1829	H. H. Fuller and others	1832		Representative from Boston.
William Brigham	Grafton	" "	1829	R. Fletcher	1832		
John A. Bolles		Br. Univ.	1829	J. Savage	1832		
George S. Hillard		Harv. Univ.	1828	Law School, Cambridge	1831		Representative from Boston.
Thomas Dwight	Springfield	" "	1827	Andrew Dunlap			
Patrick Riley	Boston			D. Daggett & S. Hubbard	1834		
Joseph Jenkins, Jr.	Boston	Yale Coll.	1831	T. Fuller	1833		
George W. Adams	Cambridge			J. Pickering	1834		
John Pickering, Jr.	Salem	Harv. Univ.	1830	J. P. Cooke	1834		
Edward Craft	Boston	" "	1831	Law School, Cambridge	1832		
James D. Russell	Boston	" "	1829	Law School, Cambridge	1832		
Benjamin R. Curtis	Cambridge	" "	1829	S. Hubbard	1825		
Charles Atwood	Haverhill	Yale Coll.	1821	Law School, Cambridge	1834		
Wendell Phillips	Boston	Harv. Univ.	1831	Law School, Cambridge	1834		
Francis L. Dutton	Boston	" "	1831	Law School, Cambridge	1834		
Charles Sumner	Boston	" "	1830	Law School, Cambridge	1834		

George T. Bigelow	Watertown	Harv. Univ.	1829	T. Bigelow	1832	Representative from Boston.
John M. Bethune	Boston	" "	1832	Law School, Cambridge	1835	
D. S. Greenough	Roxbury	" "	1833	Law School, Cambridge	1836	
William Dehon	Boston	" "	1833	Charles G. Loring	1836	
James Benjamin	Boston	" "	1830	W. Minot	1835	
Ebenezer Smith, Jr.	Boston	Br. Univ.	1830	R. Fletcher & R. Choate	1833	
Thomas B. Pope	Boston	Harv. Univ.	1830	F. Allen, Gardiner, Me.	1829	
Theophilus P. Chandler	N. Gloucester, Do.	Bowd. Coll.	1834	T. P. Chandler	1837	
George Sparhawk	Brighton	Harv. Univ.	1832	Law School, Cambridge	1836	Representative from Boston.
George T. Curtis	Cambridge	" "	1832	C. P. Curtis [B. Rand	1836	
F. J. Humphrey	Boston	" "	1833	Law School, Cambridge, &	1836	
Charles A. Welch	Townsend	" "	1833	[D. Webster	1837	Representative from Cambridge.
Joel Giles	Boston	" "	1829	Law School, Cambridge, &	1837	
William Richardson	Boston	" "	1832	J. Mason	1829	
George E. Winthrop	Boston	" "	1825	Daniel Webster	1835	
O. W. Withington	Boston	U. of Verm't	1829	W. Phillips	1838	
George Barslow	Haverhill, N. H.	Dart. Coll.	1835	W. J. Hubbard, and others	1838	Representative from Boston.
John P. Healy	Washington, do.	Harv. Univ.	1834	D. Webster	1839	
Hiram Wellington	Lexington	" "	1835	Law School, Cambridge	1837	
Charles H. Parker	Boston	Harv. Univ.	1835	S. D. Parker [J. Chapman	1836	
Jonathan F. Barrett	Concord	Harv. Univ.	1833	Law School, Cambridge,		
William Whiting	Boston	" "	1831	Do. and E. G. Loring,		
Thomas G. Appleton	Boston	" "	1831	Law School, Cambridge		Practised several years in Vermont.
J. Lathrop Motley	Vermont	Union Coll.	1834	Upaham, of Vermont		
P. S. Wheelock	Cambridge	Harv. Univ.	1836	R. Choate	1838	
Frederick Smith	Beverly	" "	1836	Law School, Cambridge	1839	Representative from Gloucester. Some time in Essex.
Theodore Otis	Haverhill	Amh. Coll.	1836	R. Choate	1839	
Robert Rantoul, Jr.	Boston	Harv. Univ.	1835	Law School, Cambridge	1839	
George Minot	Watertown	" "	1836	P. Sprague	1839	
George F. Homer	Boston	" "	1835	Sidney Bartlett	1839	
George Bemis	Plymouth	" "	1837	H. H. Fuller	1840	
G. T. Phillips	Princeton	" "	1835	Jno. Reed, R. Choate	1839	
Allen C. Spooner	Beverly	Dart. Coll.	1836	A. Peabody [hard, F. O. Watts	1838	
C. T. Russell	Wilton, N. H.	Harv. Univ.	1834	Law Sch. Camb., W. J. Hub-	1840	
E. D. Williams	Salem	" "	1836	F. Dexter	1839	
F. W. Choate	Bath, N. H.	Dart. Coll.	1835	Law School, Cambridge	1839	
D. Morgan	Boston	Harv. Univ.	1836	F. Dexter	1839	
Charles Mason		" "	1836			
E. A. Crowninshield		" "	1836			
H. E. Hutchinsons		" "	1836			
F. O. Prince		" "	1836			
O. S. Keith		" "	1836			

Names.	Birth Place.	Where Ed.	When Grad.	Read Law with.	Admitted to Bar.	Died.	Remarks.
N. T. Dow	Dover, N. H.	Dart Coll.	1826	R. Fletcher	1832		
M. S. Clarke	Cambridge	Harv. Univ.	1837	[& C. G. Loring	1840		
R. H. Dana, Jr.	Boston	"	1837	Law School, Cambridge,	1840		
W. P. Jarvis	Saco, Me.	"	1833	W. J. Hubbard & F. O. Watts	1840		
F. W. Sawyer	Boston	Harv. Univ.	1836				
J. M. Bullard	Brookline	"	1835	Law School, Cambridge	1839		
George Cabot	Worcester			[& C. G. Loring			
George Griggs	Boston	Harv. Univ.	1833	Law School, Cambridge,	1837		
B. F. Brooks	Hartford, Ct.	Yale Coll.	1837	Law School, Cambridge	1840		
T. B. Pope	Windham, Me.	Bowd. Coll.	1837	H. H. Fuller	1840		
J. S. Putnam							
J. A. Andrew							

In 1782, a law was passed, authorizing the judges of the S. J. Court to create barristers; and the court soon after adopted the following order—"Whereas, learning in the law, when rightly directed, may be promotive of private justice and public good; and the court being ready to bestow peculiar marks of approbation on gentlemen of the bar, distinguished for legal science, honor and integrity, that no one be called to the degree of barrister till he shall merit the same by his conspicuous learning, ability and honesty." Some of the last who received this distinction after 1780 were, Lowell, Dana, Sullivan, Strong, Bradbury, Parsons, Hichborn, Wetmore, Morton. None were created barristers after 1784.

1806.—A distinction was made between Attorneys and Counsellors. The former were three years in practice in the C. of C. Pleas, then admitted to practice in the S. J. Court; and after two years more they were admitted counsellors.

In 1790, and before Norfolk county was formed and separated from Suffolk, the barristers and attorneys in Suffolk county were *twenty-five*. In 1800, exclusive of Norfolk county (formed in 1793) there were *thirty-three*: In 1810, counsellors and attorneys were *eighty-two*: In 1820, they numbered *one hundred and twenty-three*: In 1830, they were *one hundred and forty-six*: And in 1840, *two hundred and twelve*. In 1795, there were *thirty* barristers in Massachusetts.—"Between 1784 and 1814, there belonged to the Suffolk bar *one hundred and twenty-seven*. Of these, *twenty* left the practice of law within twenty years. They had become independent, though not by their profession. *Fifteen* left the bar before 1820, and engaged in other business: *Nineteen* died in that time. Less than a fourth left property, acquired by practice of the law. And the greater part left no property."—*W. Sullivan's Address to Gentlemen of the Suffolk Bar in 1824*.

Gov. Hutchinson says, "No lawyers were in the General Court before the Revolution, except *John Read* (about 1726) and he only for one year." But *James Otis* was a representative from Boston in 1761, and several years after; and *Ozenbridge Thacher* in 1763, and 1764. *Josiah Quincy, Jr.*, the celebrated patriot of 1770—1774, read law with *O. Thacher*.—The most eminent barristers in the former part, and middle of the last century, were, *John Read, Paul Dudley, Richard Dana, W. Pynchon, E. Trowbridge, R. Auchmuty*.

In 1826, an Act was passed authorizing the Supreme Executive to appoint masters in chancery; their commission to be for five years; and only two in a county. By an act passed in 1838, the number in each county was increased to four. By a law of 1832, a person admitted to practice in any court of the State may practice in every other court; and no distinction to be made between counsellors and attorneys. Any person who has been admitted an attorney or counsellor of the highest Judicial court of another State, of which he was an inhabitant and who shall afterwards become an inhabitant of this State, may be admitted to practice here, on satisfactory evidence of his good moral character and professional qualifications. An attorney may be removed by the S. J. Court, or C. C. Pleas, for any gross misconduct.

HISTORY OF THE ACADEMY OF NATURAL SCIENCES OF PHILADELPHIA.

[By SAMUEL GEORGE MORTON, M. D., Corresponding Secretary.]

INTRODUCTORY NOTE.

[The American Philosophical Society, perhaps the oldest of our literary and scientific institutions, was instituted in 1769, and incorporated in 1780. It has published eight or nine volumes of Transactions. Peter S. Duponceau, LL. D., is president. The American Academy of Arts and Sciences was incorporated by the legislature of Massachusetts, in 1780. It has published six quarto volumes of memoirs. John Pickering, LL. D., is president. The Connecticut Academy of Arts and Sciences was founded in 1786. The Pennsylvania Academy of Fine Arts was founded in 1805, and incorporated in 1806, Joseph Hopkinson, LL. D., president. The American Academy of Fine Arts at New York, was founded in 1812; John Trumbull, LL. D., president. The Literary and Philosophical Society of South Carolina was instituted in 1815. The Virginia Literary and Historical Society was instituted in 1832. Its first president was Chief Justice Marshall. In 1826, the National Academy of Design was instituted in New York: S. F. B. Morse, president. Other flourishing institutions of a purely scientific character are the New York Lyceum, a very spirited association; the Albany Lyceum, and the Boston Society of Natural History, which issues a quarterly Journal. In the early part of the last year, two general societies were formed, one in Washington city, and the other in Philadelphia, for the promotion, particularly, of the objects of natural science. Of some, or of all, these associations, we shall give some account in the future numbers of this publication. A History of the Connecticut Academy of Arts and Sciences, may be found in the Number of the Register for August, 1840.—Eds.]

THE American Academy of National Sciences of Philadelphia originated on the 25th of Jan. 1812, at which time a few gentlemen resolved to meet once in every week, for the purpose of receiving and imparting information. The persons whose names appear on the minutes of this primary meeting, are Dr. Gerard Troost, John Shinn, Jacob Gilliams, Nicholas Parmentier, John Speakman, and Dr. Camillus M. Mann, who state that they "have conjointly proceeded to initiatory business, as well for themselves, as for Mr. Thomas Say, absent." The second meeting was held on the 17th of March following; the minutes being signed by the above named gentlemen, including Mr. Say. The following declaration was at this time unanimously adopted:

"We will contribute to the formation of a Museum of Natural History, a Library of works of Science, a chemical experimental Laboratory, an experimental philosophical apparatus, and every other desirable appendage or convenience for the illustration and advancement of natural knowledge, and for the common benefit of all the individuals who may be admitted members of our Institution."

Such was the commencement of the Academy of Natural Sciences. But even at that late period, the study of natural history was confined, in this country, to a very few zealous individuals; and although several societies had been organized for concentrating the scientific talent and enterprise of Philadelphia, their duration was for the most part ephemeral. About this period, however, natural history received a permanent impulse from the appearance of Wilson's *American Ornithology*, and from the personal exertions and published tracts of Dr. Benjamin Smith Barton. Botany, so ably illustrated by the ardor of Dr. Muhlenburg, had several votaries at the time we allude to: among the most zealous of these were Mr. Nuttall, Mr. Z. Collins, Dr. Waterhouse, and a few others. Mr. Say was indefatigable in various branches; Mr. Ord was devoted to Zoology; Mr. Godon, Mr. Conrad, and Dr. Troost were active in exploring the mineral resources of our country; Mr. Maclure was assiduously engaged in Geology; whilst many others who have since become distinguished for their scientific acquirements, were then just entering on the threshold of inquiry.

Most flourishing institutions have had their probationary difficulties and discouragements. The Academy was for many years located in an inconvenient situation, and may even be said to have struggled for an existence. Books and collections of natural objects, those indispensable pre-requisites for such an establishment, accumulated but slowly; and money, that *primum mobile* of human achievements, was sparingly at the disposal of an infant institution. At this juncture, the Academy found a truly munificent friend in William Maclure, Esq. This gentleman had amassed a handsome fortune in mercantile pursuits; and being possessed of an acute mind and extensive scientific acquirements, he attached himself to the Academy with a zeal and liberality which have few examples on record. During a protracted visit to Europe, he collected a great number of books, which he presented to his adopted institution. He traversed the continent of Europe from Italy to Sweden, and in every situation found something to feed the ardor of his mind, and aid the cause of science. In these fruits of unwearied personal industry, the Academy shared largely; and its present valuable collections may be said to have mainly originated in the contributions of Mr. Maclure. Among the coadjutors of Mr. Maclure at that period of the Academy's history, which most of all required the fostering care of its members, we have a melancholy pleasure in recording the names of Mr. Z. Collins, the Abbé Correa de Serra,* Mr. Thomas Say, Dr. Edward Barton, Dr. Waterhouse, and Mr. R. Haines, all of whom are since deceased.

As early as the year 1813, a subscription amounting to nearly \$800 was entered into by a number of the members, for the purchase of Dr. Seybert's collection of minerals, at that time one of the best in Philadelphia. This acquisition led, in 1814, to the delivery of a course of lectures on mineralogy and crystallography by Dr. Troost, which was repeated in the subsequent year.

The Academy was incorporated in 1817, from which period its permanence and prosperity may be dated. Its location at that time, though not the most desirable, was respectable, and in some respects convenient; and its library and museum augmented rapidly. It was in a few years found necessary to provide more extensive accommodations, and on the 3d of January 1826, the society purchased the building and premises they now occupy. This great object was attained in the first place by a subscription of more than two thousand dollars on the part of the members; the remainder of the purchase money being loaned by a few members and others. The sum thus borrowed by the society, amounted to three thousand dollars, of which but three hundred had been paid off up to the month of August, 1837. At the period in question, Mr. Maclure came forward with his characteristic liberality, to relieve the institution of the only remaining drawback to its prosperity. This he did, by presenting the Academy with the sum of five thousand dollars, with which the debt was forthwith liquidated, and \$2,300 placed at interest for the use of the Society. Such munificence is as rare as it is laudable, and requires no comment in this place.

The present building, which was originally designed for a place of religious worship, is situated at the corner of Twelfth and George streets; it is a quadrangular, stuccoed brick edifice, about forty-four feet by fifty, and surmounted by a dome. It presents a single saloon, with a gallery eight feet broad projecting from the wall on all sides, midway between the floor and ceiling. The light is admitted from the dome, and from six side windows above the gallery.

To make their collections extensively useful, and to diffuse the love of science in every class of the community, the Academy passed a law in the autumn of 1828, rendering its museum gratuitously accessible to the public; and it is accordingly open to the admission of citizens and strangers on the afternoons of Tuesday and Saturday throughout the year. The State Legislature, duly appreciating the liberality and usefulness of the Academy, passed an act in 1831, exempting the institution from taxes for twenty years.

The meetings of the Academy are held every Tuesday evening: they are open to visitors, excepting the last meeting in each month, which is reserved for the private business of the institution. The other, or ordinary meetings, are devoted to the reading of scientific papers, verbal communications, the receiving of donations, &c. &c.

The present number of resident members, is upwards of one hundred. The list of correspondents is much more numerous, and embraces a large proportion of the distinguished scientific men of all countries.

The '*Journal of the Academy*' was commenced in 1817—and it is an interesting fact, that nearly the whole of the first volume was printed in the house of Mr. Maclure, by Mr. Nuttall, Mr. Say, and a few other members. This work is chiefly confined to brief and technical statements of discoveries in Natural History; in other words, that which is not new, (or believed to be so,) is not admitted into its pages. A periodical journal, restricted within such bounds, must necessarily be almost exclusively interesting to scien-

* M. Correa de Serra was an eminent Portuguese botanist, who resided for several years in the United States, which he finally left for his native country in 1820, where he soon after died. The most complimentary resolutions were passed by the Academy on the occasion of his departure.

tific persons, among whom it is widely circulated in America and Europe. It is replete with important details, in every branch of science, and probably contains a greater body of facts in reference to the technical natural history of this country, than any other work. Seven octavo volumes, accompanied by numerous engraved illustrations, have already been published. An outline of the plan and purpose of this work cannot be better conveyed than by quoting a part of the preface to the first volume:

'In further pursuance of the objects of their institution, the Society have now determined to communicate to the public, such facts and observations as, having appeared interesting to them, are likely to prove interesting to other friends of natural science. They do not profess to make any periodical communication; but well knowing how desirable it is that persons engaged in similar pursuits, should be made acquainted, as early as possible, with what has been done by their fellow-laborers in the field of science elsewhere, they mean to publish a few pages whenever it appears to them that materials worthy of publication have been put in their possession. In so doing, they propose to exclude entirely all papers of mere theory,—to confine their communications, as much as possible, to facts,—and by abridging papers too long for insertion in their original state, to present the facts thus published, clothed in as few words as are consistent with perspicuous description.'

The views expressed in the preceding paragraph, have been strictly conformed to; in consequence of which the Journal continues to be issued when original papers are offered, without reference to any precise interval.

Library.—This Library, which, in Natural History at least, is by far the richest in the United States, is indebted to Mr. Maclure for seven-tenths of all the books contained in it. In the five years, from 1816 to 1820 inclusive, this munificent patron of science presented nearly 1,500 volumes (including 146 folios and nearly 600 quartos) on Natural History, the Fine Arts, Antiquities, Books of Travels, &c. embracing many of the most costly works on these subjects. Besides these are numerous works on various other subjects, especially a series of politico-historical Journals, embracing the minutes and debates of the various legislative bodies of France during the Revolution, (upwards of 1,200 volumes,) together with many portfolios of pamphlets relating to the same epoch.

The value of these acquisitions was greatly enhanced by the fact, that they were possessed by no other institution on this side of the Atlantic; the Academy, therefore, derived from this source a prosperity and permanence, which, under other circumstances, must necessarily have been extremely slow and uncertain; while science, at the same time, received an impulse which has never faltered, and which has been subsequently imparted to every section of our country.

Since the period in question, the increase of the Library, by donations and purchases, has been steadily progressive. Independent of a vast number of minor acquisitions, the great work of Mr. Audubon, on the Birds of America, has been presented by a club of members; and the beautiful volumes on the same subject, by Charles Lucien Bonaparte, are a donation from Mr. Cooper, of New York. From the late Mr. Collins, Mr. Dunn, Dr. Von Martius, M. Brongniart, Professor Savi, Prince De Wied, Dr. Ruppell, Dr. Fitton, Dr. G. Mantell, the late Baron Cuvier, and many others of our members and correspondents, the library has received numerous valuable publications.

In 1834, the entire Entomological library of the late Mr. Thomas Say, was presented by verbal bequest through his lady. The books and tracts in this collection are upwards of one hundred in number. They had been selected with great care by Mr. Say, and, as respects this country, are unique of their kind.

Pursuing thus, in a somewhat chronological order, the growth of the Library, it is now our grateful task to record another act of splendid munificence on the part of its founder.

It is well known to Mr. Maclure's friends that, in 1825, he projected a gigantic scheme of education, which was designed to embrace all that is valuable in literature, science, and art. The centre of these operations was established at New Harmony, in Indiana; and thither, at a great expense, Mr. Maclure concentrated his library, collections in Natural History, and whatever else could best promote his design; but his advanced years, and consequent infirmities, prevented his personal supervision of the plan, which, during his long residence in the city of Mexico, became, in a great measure, inoperative, and was finally suspended by the death of Mr. Say. This event determined the proprietor of these treasures to make them useful through another channel, by transferring them to the Academy of Natural Sciences; which he accordingly did in the summer of 1835. This rare liberality at once doubled the library of our institution, and supplied it with a great number of valuable works, not only on Natural History, but on all the subjects already enumerated. It would encroach too much on the space allotted to this memoir, to present even an analysis of the contents of this library, which contains 2,259 volumes. Among them are, Bonaparte's great work on Egypt, Piranesi's Italy, and the splendid natural history illustrations of Redoute, Humboldt, Poli, and many others. Referring for particulars to the Library catalogue, we may here merely add that the latter now embr-

ces nearly 7,000 volumes, which may be classed, according to size, in the following manner:—

Folio	674
Quarto	1,595
Octavo	3,723
Duodecimo	898
Total	6,890

Beside these volumes, the Library contains 435 separate maps and charts.

The first attempt to print an entire catalogue of this Library originated in the spring of 1836, and was completed in October of the same year. A manuscript catalogue, however, though on a different plan from the published one, was made many years previous, under the auspices of the then Library Committee, but chiefly by Dr. Hays, to whom the Library is indebted for many important services.

While on this subject, we cannot omit remarking, that one of the greatest desiderata for our institution is a *Library Fund*, the annual proceeds of which should be expended in the purchase of books. The want of such a provision has been greatly felt for many years past, and its importance must be obvious to every one. No exertions should be spared in establishing the nucleus of this fund, which, once commenced, we have no doubt, would, in a few years, receive such additions as would make it subserve all the reasonable wants of the Society.

Zoology.—The constant attention required by the large Zoological preparations, and the space necessary to their proper exhibition, are obstacles against which our institution has been hitherto inadequately provided. Hence the Academy has but recently attempted to make a systematic collection of quadrupeds. The commencement, however, is promising; many indigenous, and some foreign species, having already been obtained.

The department of Comparative Anatomy embraces some highly interesting subjects, among which we may particularize the perfect skeleton of the Indian Rhinoceros, (*R. indicus*), brought from the interior of Hindostan, by Dr. Burrough, and presented to the Academy by a subscription of the members.

This department also embraces a series of the crania of all classes of vertebrated animals, amounting to more than five hundred specimens. The human skulls alone, in this collection, are nearly two hundred in number, embracing numerous varieties of all the races of men.

Ornithology.—Perhaps no one of the Natural Sciences has been more assiduously cultivated by the members of the Academy, than Ornithology. This observation is established by reference to the splendid works which have successively appeared from Alexander Wilson, George Ord, Charles Lucien Bonaparte, and J. J. Audubon. These gentlemen have widely diffused the taste for this elegant study, and have, in truth, left comparatively little to be accomplished by future inquirers. The collection of birds in the Academy already exceeds 1,000 species, of which about 500 are displayed in cases.

This series includes a collection of 250 species of the birds of Surinam, presented by Dr. Hering, late of that province, and now of this city. From our fellow-member, Dr. Burrough, the Academy has received upwards of 200 species of the birds of India, many of which are of extreme rarity.

Ichthyology.—The collection of Fishes is as yet comparatively inconsiderable. A series of those inhabiting the waters of Guiana, has been presented by Dr. Hering. Dr. Burrough has deposited an interesting collection from some of the remoter provinces of India, and the American species have, of late, received considerable accessions.

Conchology.—The cabinet of Shells, which is ranged in horizontal cases, presents one of the most ornamental portions of the Academy's museum. The number of species is upwards of 2,000, displayed on plaster pedestals, with the names attached; much labor having been bestowed for several years past in ascertaining their generic and specific designations. The Academy is under particular obligations to Dr. Burrough, Dr. Ruschenberger, Captain Land, Mr. Poulson, Mr. J. K. Townsend, Mr. Nuttall, and Mr. and Mrs. T. Say, for their contributions to the series of marine shells. An interesting part of the collection is formed by the fresh-water and land shells, collected and presented by Col. Long, Dr. Burrough, Mr. Conrad, Mr. Lea, Mr. Hyde, Mr. J. M. Earle, Mr. J. Ronaldson, Dr. Hildreth, and Dr. Pennock.

The arrangement adopted in this department is that of the Baron Cuvier.

Herpetology.—The Reptiles are numerous, and include a large proportion of the known American, and a great number of exotic species. This department is especially

indebted to the exertions of Dr. Harlan, Dr. Burrough, Dr. Blanding and Dr. Hering. During the year 1830, the latter gentleman presented upwards of 200 species of the serpents, lacerta, and other reptiles of the north-eastern regions of South America. We have much pleasure in adding, that the liberality of Dr. Hering in this and other departments, was suggested and directed by the late Rev. Lewis de Schweinitz of Bethlehem, Pennsylvania. The collections were submitted to the discretionary distribution of this gentleman, who transmitted them entire to the Academy of Natural Sciences.

The Crustacea and Zoophytes embrace many American, and some foreign species, for which the Society is particularly indebted to the late Mr. Say.

Entomology.—Of the many thousand species of Insects possessed by the Academy, a very large proportion is formed by the entire collection of the late Mr. Thomas Say, who left it by verbal bequest through his lady, in 1834. It gives us much pleasure to add, that another collection of upwards of 4,000 species, (two thirds of which are American,) chiefly collected by one of our members, will be presented to the Society, as soon as more effectual measures can be devised for their preservation. With the collections of Dr. Hering, already mentioned, were 400 species of insects, in fine order, from the province of Surinam. The collection of Lepidoptera has been chiefly derived from Mr. T. R. Peale.

Botany.—The *Herbarium* embraces 33,000 species of plants, of which no less than 23,000 were bequeathed to the Academy by our late fellow member, the Rev. Lewis David Von Schweinitz. These were the acquisitions of a single individual, during a period of forty years devoted to a favorite science. Mr. Schweinitz's American species were chiefly collected by himself, though very many specimens were supplied by his correspondents. This great collection also embraces the entire herbarium of the late Dr. Baldwin, which is particularly rich in plants of North and South America, (especially from Florida and the vicinity of Buenos Ayres,) and was, on inspection by Mr. Schweinitz, found to contain upwards of 3,000 species not embraced in his previous collection.

The Academy also possesses the valuable herbarium of Mr. Thomas Nuttall. This gentleman is well known to have been for many years ardently engaged in botanical researches, in the prosecution of which he has traversed the United States and Territories, in almost every direction—the courses of the Missouri and Arkansas rivers,—the great lakes,—Carolina, Georgia and Louisiana. Three thousand species of plants, the reward of these labors, are now incorporated with the Academy's collection; while at a later period, Mr. Nuttall presented his whole exotic herbarium, embracing, among others, 1,500 Cape plants, collected by Marson, a large number of New Holland plants, and many interesting species of New Zealand and the South Sea Islands, collected by Forster, Labillardiere, and others—in all several thousand additional species. Still more recently, Mr. Nuttall has enriched the collection by the donation of a complete suite of the specimens collected by him in his late arduous journey across the Rocky mountains to the mouth of the Columbia river, different parts of California, and the Sandwich Islands. This last donation embraces many hundreds of undescribed species.

The whole, observes Mr. Johnson, is now arranged after the neat and judicious manner of Mr. de Schweinitz, into scientific order, on a plan to embrace the collections of the latter naturalist with the previous herbarium of the Academy; “secured as far as possible from the depredations of insects, and easy of access for the purposes of research and comparison.” The merit of this beautiful and elaborate arrangement, is almost exclusively due to Dr. Pickering, who, in uniting the several collections, has, as far as practicable, brought together such plants as belong to the same natural families of Jussieu, without disturbing the previous plan of Mr. De Schweinitz, who followed the artificial classification of Linnæus.*

Geology and Mineralogy.—Next to the Botanical, the Geological series is the most complete of the Academy's collections. It comprises about 5,000 specimens, of which two-thirds are fossil organic remains of animals and plants. The fossils are arranged according to the formations in which they occur, and afford matter of great interest to the geologist.

The Mineralogical Cabinet embraces about 3,000 specimens, which have been largely contributed to by Mr. Maclure, especially in the European series. Incorporated with, and forming a part of the above collection, are several hundred valuable specimens, deposited by Dr. T. M'Euen. A beautiful series of American minerals from Lockport, N. Y., is deposited by Mr. T. Fisher. They consist chiefly of carbonate and sulphate of

* Since the preceding statement was drawn up, the Society has received the highly flattering intelligence, that Dr. Menke, of Pyrmont, in Germany, has presented his entire Herbarium, through our fellow-member, Dr. C. F. Rivinus, United States Consul at Dresden. This great collection, the fruits of many years ardent devotion to botanical science, embraces twenty thousand species of plants.

lime, and the sulphate of strontian. The salts of lead, from the Perkiomen mine, are probably the finest hitherto obtained from an American locality. Mr. H. Seybert, Mr. Jos. P. Smith, and Mr. C. U. Shepard, have contributed largely to this department. In arranging the minerals, the system of Professor Cleaveland has been adopted throughout.

But perhaps the most valuable portion of the mineralogical collection is that which has been presented by Mr. Maclure. The extent of this series is not known; but there is reason for believing that it far exceeds, both in the number and variety of the specimens, all the previous acquisitions of the Academy in this department. Arrangements are now in progress for conveying this collection to Philadelphia.

The following is the list of officers according to the last report which has been received.

President—William Maclure. *Vice Presidents*—William Hembel, John Price Wetherill. *Corresponding Secretary*—Samuel George Morton, M. D. *Recording Secretary*—Thomas Stewardson, Jr. M. D. *Librarian*—Robert Bridges, M. D. *Treasurer*—George W. Carpenter. *Curators*—Charles Pickering, M. D., Walter R. Johnson, Thomas M'Euen, M. D., Edward Hallowell, M. D. *Auditors*—Robert E. Peterson, W. S. Vaux. *Committee of Publication*—Thomas M'Euen, M. D., Joseph Carson, M. D., Alfred L. Elwyn, M. D., Walter R. Johnson, Edward Hallowell, M. D.

We omit the insertion of a list of the members and corresponding members of the Society, as it is so large as to occupy sixteen pages in the original report.

BIOGRAPHICAL NOTICE OF CHIEF JUSTICE MELLEN.

[Prepared by WILLIAM WILLIS, Esq., Portland.]

CHIEF JUSTICE PRENTISS MELLEN of Maine, and Henry Mellen, both of whom graduated at Harvard College in 1784, were sons of Rev. John Mellen of Sterling, in the County of Worcester, and Commonwealth of Massachusetts. Their father was son of Thomas Mellen, a farmer in Hopkinton, Ms., and was born in that place March 22, 1722, O. S. He graduated at Harvard College in 1741, and was settled in the ministry in the Second Parish of Lancaster, now Sterling, in 1744. In 1749, November 30th, he married Rebecca Prentiss, daughter of the Rev. John Prentiss of Lancaster, by whom he had nine children, five daughters and four sons, all born in Sterling.

He continued to preach to the people of Sterling until 1778, when he was dismissed at his own request in consequence of their inability to sustain him, in the midst of the privations and distresses occasioned by the war. He resided at Cambridge from that time until 1784, when he accepted a call from the parish of Hanover in the Old Colony, and was installed the same year. He remained there twenty-one years, when by reason of age and infirmity, he withdrew from the ministry in 1805, and the next year moved to Reading, in Massachusetts, to reside with his eldest daughter, the widow of Rev. Caleb Prentiss. He died at that place July 4, 1807, aged 85 years. His wife died in 1802, at Hanover, aged 75. Mr. Mellen was a sound scholar, a man of great simplicity of manners and purity of life, and highly respected by his brethren in the ministry.

His son Henry was his fifth child, and was born in 1757: Prentiss was his eighth, and was born October 11, 1764. They both pursued their preparatory studies under the direction of their father, and entered college in 1780. Henry, after leaving college, pursued the study of law, and established himself in the practice at Dover, N. H., where he died in 1809. He was a man of brilliant mind, full of wit and humor, and the delight of his companions. His death was much lamented. Their oldest brother, John, graduated at Harvard College in 1770, was many years settled in the ministry at Barnstable, and died at Cambridge September 19, 1828, aged 76.

Their sisters were all married but *Sophia*, who died in 1778. The eldest, *Pamela*, married Rev. Caleb Prentiss of Reading, by whom she had several children, and after his death, John Waldron of Dover, N. H., where she died in 1823. *Rebecca* married Peter Green, a lawyer of Concord, N. H., and died in

1800, the same year with her husband, aged 46. *Mary* married first Dr. Nathaniel Parker, second Abraham Duncan of Dover; she died at Reading in 1838, aged 78, leaving one daughter by her second husband. *Charlotte*, the youngest child, was born February 23, 1768, married William A. Kent of Concord, N. H., 1792, and died at that place in 1820, aged 52, leaving several children, among whom is Edward Kent, the present governor of Maine.

PRENTISS MELLEN, the principal subject of our memoir, went to Barnstable after he graduated, and spent a year as a private tutor in the family of Joseph Otis, Esq. He then commenced the study of law with Shearjashub Bourne, Esq. of Barnstable, and was admitted to the Bar at Taunton in October, 1788. On this occasion, in conformity to an ancient custom, as he humorously remarked, he treated the Court and the Bar with half a pail of punch, which in the technical language of the day was called "the colt's tail." He commenced practice in his native town of Sterling, but finding little encouragement, he removed, after eight months, to South Bridgewater. Here he continued until 1791, during which time he formed an acquaintance with Miss Sally Hudson of Hartford, Ct., who was visiting at Bridgewater, which ripened into marriage in May, 1795. In November, 1791, not meeting with so much success as he wished, he visited his brother Henry at Dover, with whom he spent the winter and spring, assisting him in his profession. In the following summer, at the request and by the advice of his firm and steadfast friend the late Judge Thacher, who was then a member of Congress from Maine, he established himself at Biddeford.

His beginning here was of the most humble character; his office was in the room of a tavern, which was pre-occupied by three beds for the accommodation of travellers; "half a table and one chair" completed the inventory of his furniture, as he once described it to the writer. But from this humble foundation arose a superstructure of an enduring and brilliant character. From 1804 until his appointment as Chief Justice, he practised in every county of the State. In 1806 he moved to Portland, where his professional engagements had already become numerous; and he rose rapidly to the head of the profession, being employed in every action of importance in all the counties. At the bar, his manner was fervid and impassioned; he always took a deep interest in the cause of his client, and never for a moment neglected it or failed to improve every opportunity in the weakness of his opponent's case or his error in managing it to secure success.

His competitors at the Bar were men of high legal attainments and great natural abilities; among them were Chief Justice Parker and Justice Wilde, both of the Supreme Court of Massachusetts, who lived and practised in Maine previous to their elevation to the bench, Daniel Davis, late Solicitor General, Salmon Chase, Stephen Longfellow, Ezekiel Whitman and Benjamin Orr: To gain an ascendancy among such men required no common powers.

In 1808 and 1809, and again in 1817, he was elected a counsellor of Massachusetts; in 1816 he was chosen elector at large for President. In 1817, while he held the office of counsellor, he was appointed a senator in Congress from Massachusetts, which situation he held until Maine was organized as a separate State in 1820, when in July of that year he was appointed Chief Justice of the State. The same year, he received the degree of LL. D. both from Harvard and Bowdoin Colleges.

He continued to discharge the laborious duties of Chief Justice, with singular industry, fidelity and ability until 1834, when he was legally disqualified by age. On the bench, his thorough knowledge of practice, his familiarity with decided cases, his singleness and purity of purpose, were peculiarly valuable at the period when he presided in our highest judicial tribunal. With what success and ability he discharged this important duty, may in a measure be perceived by examining the first eleven volumes of the Maine reports. An earnest desire to render exact justice in every case was a ruling feature of his mind; and no judge ever performed his duties with more conscientiousness, than did the subject of this notice.

On the retirement of Judge Mellen from the bench, the bar addressed to him,

through a committee of their most able members, a letter, in which they expressed the high sense which they entertained of his merits and services as an able and upright judge, and of his qualities as a man. To this tribute of respect and affection, he responded with great sensibility.

In 1838, Judge Mellen was appointed by the executive of Maine at the head of a commission to revise the laws of the State, which had accumulated to near 1,000 chapters of various and in some instances inconsistent provisions. He earnestly engaged in this task, and the next year the commissioners made their report, comprising the whole body of the statute law in 178 chapters, under 12 titles. This was the last public service of this excellent man and able jurist.

But we cannot dismiss this subject without speaking of the many amiable qualities which were no less distinguishing than his intellectual. We believe the observation which he made in his last sickness to be perfectly true, that he had always endeavored to do what he believed to be right. He was a religious man, he was conscientious in the performance of his duties, and faithful in all the relations of life. From natural temperament he was cheerful and gay; full of wit and anecdote, he was fond of society, of which he was the life and joy.

On his death-bed, while reason continued, he was cheerful, patient and resigned. He was entirely submissive to the divine will, and surrendered his spirit to its Author with a humble trust of a glorious resurrection through the merits of the Redeemer. His wife died September 10, 1838, aged 71. They had six children, four of whom survive, three daughters and one son. Grenville Mellen, who is favorably known for his contributions to American literature, is his eldest and only surviving son; he is a graduate at Harvard of the class of 1818, and is now absent on a voyage to Cuba for the benefit of his health.

Judge Mellen ceased from his labors on the 31st of December, 1840, after a sickness of about six weeks, the effect of an attack upon the lungs, at the age of 76 years. His brother John died at the same age, and his mother died of the same disease at the age of 75.

A few additional remarks upon his professional and private character, will close our notice of this distinguished man.

At the bar, Mr. Mellen was ardent, at times impetuous, frequently impatient under restraint, but always courteous and kind, and always pursuing with unflagging zeal the interest of his client. He attacked with irresistible force and rapidity the weak points of his adversary's position, and enforced his own by all the weapons of argument and wit. He was a ready and accurate lawyer, and an eloquent and effective advocate.

He was, too, a man of warm imagination and fine literary taste, although he was not deeply read in the ancient and modern classics. He early inclined to cultivate a familiarity with the muses, and like another distinguished judge of our day, he made poetry the sport of his idle hours, from his earliest to his latest age.

On the bench, Judge Mellen was careful and thorough in the investigation of all points presented to his consideration. His great anxiety was to determine every case according to the law and evidence, and to do impartial justice. He was at times impatient at the delay and procrastination which have become an increasing evil in the management of causes, and was eager to press the business of the court to a conclusion. He had been taught promptness and despatch in the school of Paine, and Parsons, and Sedgwick, who kept the cases before them in constant progress from the opening to the close. He always regarded as something more than a formal declaration that provision of the Constitution which requires that "right and justice shall be administered freely and without sale, completely and without denial, promptly and without delay." He may be said to have grown up with the law in this State, for until about the time he came into it, the law was but little known as a *science* among us, and not a volume of *American* reports, and scarcely a native elementary treatise on the subject had then been published.

But above all his other qualifications, the crowning attributes of Judge Mellen's character were sterling integrity, and firm religious principle. His whole life was clear and transparent; it was regulated by motives drawn from

a pure and permanent source, and directed by general benevolence, and a high sense of moral obligation. The calmness and patience with which he bore his last sickness, and resigned his spirit to its Divine Author, bore ample testimony to the rectitude of his heart, the sincerity of his faith, and the firmness of his principles. When reviving from one of those periods of almost suspended animation, which frequently occurred during his last sickness, he uttered expressions which showed his entire submission to the will of his heavenly Father, and his hope of forgiveness and acceptance through the merits of the Redeemer. Although impatient to go, he was yet perfectly resigned; at one time he said, "I seem to be suspended between heaven and earth; the body clings to its native element, while the spirit struggles to be free." And again, "I can't let go, the thread of life is too strong." The spirit at length broke from its bondage, and we trust is now employed in a higher and better service in the mansions of the blessed.

The Cumberland Bar, immediately on his death being announced, held a meeting, the Supreme Court being in session, at which the following proceedings took place.

"The members of this Bar having received the painful intelligence of the death of the late distinguished Chief Justice of the Supreme Court, the oldest and a beloved member of our association, to whom we were sincerely and strongly attached, have in token of respect for his long and valuable services, and for his many estimable qualities, adopted the following resolves, to be placed on the Records of this Bar :

"Resolved, That this Bar have received with deep sensibility, tidings of the decease of the late Chief Justice Mellen, who for nearly half a century practised in our courts, and for fourteen years presided in our highest judicial tribunal, and who discharged the duties of his various responsible offices with singular promptness, fidelity, purity, and ability.

"Resolved, That we lament his death as a professional brother—as an upright judge—as an honest man—whose place in the community cannot easily be filled, and whose memory will ever be cherished.

"Resolved, That as a token of our veneration and respect for our departed friend and brother, we will attend his funeral as a fraternal association and a professional family.

"Resolved, That these resolutions be submitted to the Supreme Judicial Court now in session, over which the deceased presided so long and so ably; and that the Hon. Ezekiel Whitman, in the absence of the President of the Bar, be requested to offer them to the Court, with such remarks as he may deem suited to the occasion.

"Resolved, That these resolutions be communicated to the family of the deceased, in testimony of the sympathy we feel for *their* and *our* loss."

SKETCHES OF THE GOVERNORS AND CHIEF MAGISTRATES OF NEW ENGLAND, FROM 1620 TO 1820.

[By JACOB B. MOORE, Esq., Member of the New Hampshire and New York Historical Societies.]

Continued from p. 279.

JONATHAN BELCHER.

[Governor of Massachusetts and New Hampshire from 1730 to 1741; and of New Jersey from 1747 to 1757.]

JONATHAN BELCHER, the only son of the Honorable Andrew Belcher, and grandson of Andrew Belcher, who came from England in 1640, and settled soon after at Cambridge, was born in Boston, on the 8th January, 1682. His father was born in Cambridge, 19th January, 1647, and removed to Boston in 1677. He became the most opulent merchant of his time in Boston, and is described as "an ornament and blessing to his country." He was for some years an assistant of the colony, and was one of the council of safety appointed by the people, on the deposition of Andros in 1689. He was afterwards a member of the council of the province, from May, 1702, until 31st October, 1717, when he died, at the age of 70 years. His son received the best education which the country afforded, and graduated at Harvard College in 1699, in a class distinguished for talents and character.

Mr. Belcher did not incline to enter upon professional studies, and soon after leaving college, commenced business as a merchant in Boston. To extend his business and correspondence, as well as to reap the advantages of foreign travel, he went to Europe in 1704, spent several years in England and on the continent, where he became known to many distinguished characters, and received the highest marks of their esteem. Returning to Boston, in 1710, he enlarged his business, became an active politician, and a candidate for public honors. He represented his native town in the provincial assembly, and was afterwards a member of the council. In this body, he became distinguished for his activity, and devotion to the interests of the province. He had been, from his entrance into public life, the intimate associate of Governor Shute, and an advocate of the measures pursued by him, and followed up by his successor, Governor Burnet. These measures were unsatisfactory to the people, who generally returned a majority of the assembly opposed to the governor. Perceiving no smooth road to preferment in this direction, Mr. Belcher, with that facility which has distinguished a certain class of politicians in later times, suddenly changed his ground, and joined the party in opposition to Governor Burnet.

Mr. Belcher's commanding abilities, and popular manners, were circumstances that operated in his favor, and in 1728, he was chosen as the agent of the province to repair to the court of George II. On the 28th of May, 1729, the assembly sent up to Governor Burnet for his approval the list of counsellors and assistants at that time chosen. The governor approved all but two, one of whom was Belcher, whom he designated as a leader of the opposition. Belcher soon after left for England. There he represented to the King the true situation of the province, and the general opposition among the people to the establishment of a fixed salary for the governor, in whose appointment they were permitted to have no choice.

The spirit of resistance which the people of Massachusetts manifested against the instructions to Governor Burnet, gave great offence in England, and for a time the government seriously contemplated measures which would subject them to a still more absolute dependence on the crown, than that of which they complained. But Mr. Belcher, being on the ground, and being supported by a strong interest at court, aided also by that of the former Governor Shute, who generously waived his own claims, the English government determined on appointing him to the office of governor, rendered vacant by the sudden death of Burnet.* They supposed that being a native of Massachusetts, and acquainted with the temper and wishes of the people, Governor Belcher would have influence enough to conquer the opposition, by carrying the favorite point of a fixed salary, which the assembly had so long resisted. On the other hand, the people, whose agent he had been, were also gratified at his appointment, believing that he would not perplex the legislature by pressing those instructions which had occasioned so much difficulty with his predecessors.† In this, however, they were soon undeceived. Governor Belcher arrived at Boston on the 10th August, 1730,‡ and at his first meeting with the General Court, he proposed to have his salary fixed according to the instructions he had received, which were precisely those given to his predecessor. The prominent leaders among the people, who until this time had been the warmest friends of Governor Belcher, now became his opponents. They at first dissembled their opposition, and attempted to avoid altercation; but when he refused his assent to a bill which they had passed for his support, they assumed a bolder attitude, and he found them not to be moved by his arguments or persuasions, but resolutely bent on supporting the views of

* The news of Gov. Burnet's death reached London, on the 24th Oct. 1729, and the appointment of Gov. Belcher was announced on the 29th November following. The royal commission, however, bears date 28th Jan. 1730.

† Upon the appointment of Belcher to the government of Massachusetts, the celebrated Dr. Watts addressed to him an adulatory poem, the concluding paragraph of which is in a strain of panegyric so extravagant as to border on impiety:—

“Go, Belcher, go assume thy glorious sway;
Faction expires, and Boston longs to obey.
Beneath thy rule may Truth and Virtue spread,
Divine Religion raise aloft her head
And deal her blessings round. Let India hear
That Jesus reigns, and her wild tribes prepare
For heavenly joys. Thy power shall rule by love;
So reigns our Jesus in the realms above.
Illustrious pattern! Let him fix thine eye,
And guide thy hand. He from the worlds on high
Came once an Envoy and return'd a King;
The sons of light in throngs their homage bring,
While glory, life, and joy beneath his sceptre spring.”

The date of this poem, in writing which the excellent Doctor seems to have been “possessed with all the soul of dedicating prose,” is 31st March, 1730.

‡ Rev. J. Sewall thus notices in his Journal the arrival of Governor Belcher:—“Aug. 10, 1730. Gov. Belcher landed about 11 o'clock, A. M. The Ministers saluted him near ye Town House. 12. The United Ministers of the Town waited on ye Governor, and Mr. Colman made a Speech to him in yr Name.”

former legislatures. The governor, anxious to avoid further collision, finally induced the assembly to apply for such a modification of the royal instructions as to permit him to receive their grants from time to time, and thus the controversy was ended.

In Governor Belcher's commission was included the government of New Hampshire; and on the 25th of August, he first met the assembly of that province at Portsmouth. Here he at first accepted an invitation, and resided at the house of the Lieutenant-governor, Wentworth; but soon became his enemy, from the following circumstance. While Belcher was in England, and when it was uncertain whether he or Shute would be appointed to succeed Burnet, Lieutenant-governor Wentworth, like some politicians of more modern schools, anxious to secure the friendship of the successful competitor, wrote complimentary letters both to Shute and Belcher. This coming to the knowledge of the latter while in Portsmouth, he resented it as an act of duplicity, and reproached Mr. Wentworth in severe terms, and refused to visit him. Nor did his resentment stop here. He limited Wentworth's compensation to certain fees and perquisites amounting to about fifty pounds sterling a year; and removed some of Wentworth's connections from office, to make way for his own friends. Atkinson, who married a daughter of Wentworth, and at that time held the offices of Collector, Naval Officer, and Sheriff of the province, was deprived of the two first, and in the last another person was appointed to share the emoluments. Atkinson, being somewhat of a wag, turned this latter appointment into ridicule. On one occasion the military being called out to escort the governor, all the officers of government were required to join the cavalcade. Atkinson appeared, on a jaded horse, with only half his wand as a badge of office. The governor reprimanded him for being late; when Atkinson apologized by saying he had only half a horse to ride.

From the most trifling causes not unfrequently spring important events; and this dispute between the governor and lieutenant-governor, embittered as it was by the executive proscription of individuals at that time popular in the province, led to a combination in New Hampshire, which not long afterward caused the severance of that province from Massachusetts.

Lieutenant-governor Wentworth did not long survive his quarrel with Belcher, and died on the 12th of December following. He was succeeded in office, on the 24th of June, 1731, by Col. David Dunbar, an Irish officer, who had been in command of the fort at Pemaquid, and had there assumed to act as governor over the few scattered inhabitants of Maine. This coming to the knowledge of Belcher, on his arrival in Boston, he had issued his proclamation requiring them to submit only to the jurisdiction of Massachusetts. He also sent home a representation of the affair to the King in Council, and Dunbar's authority was revoked. From the hostility which had thus been engendered in the bosom of Dunbar, his appointment as lieutenant-governor of New Hampshire, was by no means welcome to Gov. Belcher. Dunbar immediately on his arrival, joined the party in opposition to the governor, and was afterwards active in all the intrigues to procure his removal.

Among the popular delusions of that period, was the issuing of bills of credit by the legislatures of the colonies, and making such a currency, however depreciated, a legal tender in the payment of debts. To such an extent had this system of paper issues been carried, that it attracted the notice of parliament; and in the royal instructions to Shute, Burnet, and Belcher, they were severally enjoined to restrain the further extension of this species of currency. Governor Belcher, in his speech to the Massachusetts legislature, December 16, 1730, emphatically calls their attention to the state of their bills of credit, and characterizes them as being "a common delusion to mankind." The law compelling creditors to receive paper at par value, however depreciated, came before the governor for re-approval. He at first promptly vetoed the measure; but in the course of the year following, being wearied with the importunities of the people, he consented to have it further prolonged. This was disapproved by the King; and the assembly afterwards petitioning that the royal instructions imposing restrictions on paper money might be rescinded, they were answered with a sharp rebuke from the royal council.*

Governor Belcher, who was determined as far as possible to carry out the royal instructions, now exerted himself to the utmost to restrain the flood of paper money. The issues of treasury notes were curtailed, and attempts were made to call in as large an amount of the former issues as possible. There was a universal complaint and outcry.

* The temper of Parliament on this occasion may be seen from the following notice in the London Magazine of that year: "*May 10.*—A Memorial of the Council and Representatives of the *Massachusetts-Bay*, was presented to the House and read, laying before them the Difficulties and Distresses they labored under, arising from a Royal Instruction given to the then present Governor of the said Province in relation to the issuing and disposing of the Publick Money of the said Province," &c. "After some little debate, it was resolved that the Complaint contained in the Memorial and Petition, is *frivolous and groundless*, an *high Insult* upon His Majesty's Government, and *tending to shake off the Dependency of the said Colony upon this Kingdom*," &c. Whereupon the petition was rejected.

The governor was assailed by a strong and unyielding opposition. The assembly becoming obnoxious, the governor dissolved them; but the people, in such case, generally re-elected the same members, or others equally bold in opposition.

There being no bar in the royal instructions against private issues, a number of merchants and others in Boston associated together, and issued what was called the Merchants' Notes, a species of currency which, being redeemable in silver at a specified rate per ounce, in consequence of the depreciation of the public bills, were preferred in the market, and hoarded up. This operation led to multitudes of similar speculations in the different provinces. The scheme of a great Land Bank was proposed to the general court, which was speedily followed by another proposition for a mammoth Specie Paying Bank. The people were in a feverish state, and a large majority were in favor of one or the other of these schemes, in which the prominent men of the province were or proposed to become interested. Governor Belcher exerted himself to blast the Land Bank scheme, and issued a proclamation warning the people against receiving its bills. Military and civil officers were forbidden to receive or pass any of those bills, and were promptly displaced from office for disobeying the order. The governor also negatived the speaker of the assembly for being a director in this Bank, and afterwards negatived thirteen of the newly elected counsellors, for the same cause, or for being favorers of the scheme. But all to little purpose. The Bank went on. Large sums of its worthless paper were pushed off in exchange for any description of property, and the fraud was only arrested by an act of parliament suppressing the company.*

The bold and vigorous measures adopted by Governor Belcher, rendered him obnoxious to a majority of the people of Massachusetts, and a formidable combination to effect his removal, was soon after formed.

Another question proved a source of embarrassment, and connected as it became, with the resentments which the governor had kindled in New Hampshire, finally contributed to his recall. This was the dispute between Massachusetts and New Hampshire about the boundary. The governor, although he had repeatedly, as he was required to do by his instructions, called the attention of both provinces to a settlement of the dispute—was, in reality, averse to any adjustment. He was in favor of uniting both provinces permanently under one government. He was placed in a delicate position, as governor over both, and it behoved him to carry a steady hand during the controversy. His opponents, in New Hampshire, among whom were Dunbar, and Benning Wentworth, son of the late Lieutenant-governor, and Atkinson, were indefatigable in their intrigues. Within a few weeks after Dunbar's appointment, he had procured a complaint to be drawn up against Belcher, complaining of his government as arbitrary and oppressive, and praying the King for his removal. This was forwarded to London, and paved the way for the appointment of Theodore Atkinson, Benning Wentworth, and Joshua Peirce, as counsellors. Governor Belcher remonstrated against these appointments, and the two former were not admitted to the council board for nearly two years. They were, however, chosen to the assembly, and there exerted themselves in opposition to the governor.

A committee of both provinces met at Newbury, 21st September, 1731, on the subject of the boundary, but separated without coming to any understanding. This determined the New Hampshire legislature to despatch an agent to London, and John Rindge, a wealthy merchant of Portsmouth, soon after sailed. While the matter was pending, in England, a most bitter controversy was kept up between the two parties in New Hampshire. Governor Belcher, in his frequent letters to England, constantly represented Dunbar, as in truth he was, a fomentor of sedition, a reckless and perfidious citizen; while Dunbar and his associates in opposition, were no less severe in their animadversions upon the character and conduct of the governor. The assembly here, as in Massachusetts, was almost invariably opposed to him; and hence he frequently dissolved them, but with no favorable results, for the same persons were generally re-elected, and came back encouraged in their opposition by the strong support of the people.

At this period, the public debts in New Hampshire were suffered to remain unpaid. The fort, prison, and other public buildings, were out of repair; for which the assembly was frequently complained of by the governor. The reason of their delay to provide the means, was their desire to make new emissions of paper money, which the governor, here, as in Massachusetts, resisted. The scarcity of money being great, a number of merchants in Portsmouth, following the Boston example, combined for the purpose of issuing private notes as a currency. As soon as their notes appeared, Gov. Belcher issued a proclamation against them, and in a speech to the assembly, condemned the proceeding in very strong terms. The assembly, which favored the scheme, attempting to vindicate the character of the bills, he dissolved them with a reprimand, charging them with being guilty of injustice and hypocrisy.

It is not to be supposed that decisive measures of this description, in opposition to the

*In the very valuable work of the Rev. Joseph B. Felt, on the "History of the Massachusetts Currency," a minute account of this interesting controversy is given.

will of the people, were adapted to lessen the prejudices, already strong, against the governor. On the contrary, every new grievance, real or imaginary, only hurried forward the spirit which was working his overthrow. Although no provincial governor was ever more loyal to the crown he served than Belcher, he was subjected to severe mortifications, through the sinister influence of his enemies, who had succeeded in prejudicing the royal ear. Among the appointments to office which Governor Belcher had made, was that of a Mr. Lyde, his son-in-law, to the naval office in Massachusetts. There could be no objection to the appointment, as Mr. Lyde was a faithful and efficient officer. But the King ordered Gov. Belcher to appoint another to his place, although the act of parliament expressly vested the appointment in the governor. When advised to evade the command, Gov. Belcher replied, "that although the King could not make a naval officer, he could make a governor;" and so gave up his son-in-law. One or two other incidental triumphs of his enemies, in New Hampshire, were no less mortifying.*

In August, 1735, Governor Belcher, with his Council from Massachusetts, held a conference with the Chiefs of the Six Nations, at Albany, an interesting account of which is preserved in Colden's *Memoirs of the Indian Nations*.

After a long and weary controversy, before the Lords of Trade, a commission for the settlement of the boundary question, was decided upon. The commissioners were to be selected from the counsellors of New York, New Jersey, Rhode Island, and Nova Scotia, and they were to hold their preliminary meeting at Hampton, New Hampshire, on the 1st of August, 1737. On the day appointed, they assembled. The assembly of Massachusetts met at Boston, on the 4th, and were prorogued to meet at Salisbury, on the 10th. The New Hampshire assembly, which had met at Portsmouth, on the same day, was also adjourned to the 10th, to meet at Hampton Falls. Thus the two assemblies were drawn within five miles of each other, and the governor, in his speech, declared that he would "act as the common father of both." The assemblies met at the places appointed. From Boston, a cavalcade was formed, and the governor rode in state, escorted by a troop of horse. At the Newbury ferry, he was met by another, which joined by three others, at the supposed divisional line, escorted him to his head quarters, in Hampton Falls, where he held a council, and addressed the assembly †. Even here, the antagonist spirit of the assembly provoked the governor; and on the very day that the commissioners adjourned for the purpose of giving the two assemblies time to consider their decrees, and frame their appeals, if necessary, Governor Belcher adjourned the New Hampshire assembly to the 12th October. This was a hasty and imprudent step, and his enemies did not fail to use it to his disadvantage. The Massachusetts assembly remained in session five days longer, during which they obtained copies of all the papers they wanted, framed their appeal, and then adjourned.

From this period, the adversaries of the governor became more active than ever. They contrived so to connect the boundary question with their own personal objections against him, that they produced an impression upon the King. The agent of New Hampshire, Thomlinson, who was continually pressing the affair before the ministry, was a sagacious politician, and so adroitly used the weapons furnished by the opponents of Belcher, in Massachusetts, as to defeat the claims of that province, and at the same time procure the recall of the governor. Other, and even criminal means, were resorted to, until his enemies, by the use of falsehood and misrepresentation, and finally, by acts of forgery and perjury, accomplished their objects.‡ He was superseded in office by Ben-

* On the first of Jan. 1734, Gov. Belcher sent for Benning Wentworth, to appear at the Council Board, and on his appearance there, he addressed him thus: "Mr. Wentworth, I have his Majesty's Royal mandamus for admitting you into his Majesty's Council, and am now ready to do it, and have ordered the Secretary to administer the proper oaths to you accordingly." Mr. Wentworth replied, "I should have been glad to have known it sooner, sir, for I am now engaged to serve in the Assembly, for this term, and therefore cannot accept now, but when the session is over, I may be ready." He then withdrew. He was not qualified until 12th Oct. 1734.—*Council and Assembly Records of New Hampshire*.

† The regal pomp of this procession was made the subject of severe comment by the adversaries of Governor Belcher, and occasioned several pasquinades, among which the following, in an assumed Hibernian style, is the best natured:

"Dear Paddy, you ne'er did behold such a sight,
As yesterday morning took place before night.
You in all your born days saw, nor I didn't neither,
So many fine horses and men ride together.
At the head the lower house trotted two in a row,
Then all the higher house pranced after the low;
Then the governor's coach gallop'd on like the wind,
And the last that came foremost were troopers behind.
But I fear it means no good to your neck or mine,
For they say 'tis to fix a right place for the line."

‡ The effect of the calumnies circulated in England against Governor B. is seen in the following extract of a letter from Dr. Waits to Rev. Mr. Colman, written in May, 1734:—"The unhappy differences between him [Gov. Belcher] and the people, have given occasion for hard things to be said of him here, almost in all companies where his name is mentioned." Douglass thus sums up the chief points of the intrigue against Belcher. His enemies charged him, 1. With being friendly to the Land Bank Scheme; 2.

ning Wentworth, as governor of New Hampshire, and William Shirley, as governor of Massachusetts, whose commissions arrived 14th August, 1741.

The historians both of Massachusetts and New Hampshire, speak in strong terms of reprobation of the unwarrantable means resorted to by the enemies of Gov. Belcher. Hutchinson says, that a few weeks longer delay would have enabled him to defeat the machinations of his enemies; and it is well known that the King, in a short time after, discovering the injustice which had been done him, voluntarily promised him the first vacant government in the colonies. Belknap expresses the surprise which would naturally affect the mind of any one at this distance of time, that Governor Belcher should have met such treatment from a British court, in the reign of so mild and just a prince as George II. But Belknap was not probably aware of the full force of the intrigue against him. It happened that Lord Euston, son of the Duke of Grafton, was a candidate for the honor of representing the city of Coventry, in parliament. A rival candidate seeming likely to prevail, a zealous dissenting clergyman of the name of Maltby, who possessed great influence among the electors of Coventry, and who rashly credited the assertions of Belcher's enemies, that he was conspiring against the dissenters in New England, offered to the Duke of Grafton, to secure the election of his son, Lord Euston, on condition that Belcher should be dismissed from office. The offer was accepted: Lord Euston was returned to parliament, and Belcher was sacrificed to an intrigue, as Spottiswoode, in Virginia, and Burnet, in New York, had been before him.

Governor Belcher was a warm admirer of the preaching of the celebrated Whitefield, and accompanied him not unfrequently in his journeyings through the province, always treating him with the greatest consideration. When this powerful preacher was on his way to New York, in October, 1740, the governor accompanied him as far as Worcester, and parted from him with great affection.

Soon after the appointment of his successor, Governor Belcher went to London, where, the nature of the intrigues against him being exposed, he was treated with great consideration by the King and court. They felt that he had been injured, and unjustly recompensed by the government he had most zealously labored to serve.

A vacancy happening in the province of New Jersey, occasioned by the death of Governor Hamilton, in 1747, Governor Belcher was appointed to succeed him; and met the assembly, for the first time, at Burlington, on the 20th August, 1747. In this province, his administration was generally acceptable. He was popular among the people, took pains to cultivate a good understanding with the assembly, and rarely interfered with their wishes, when their measures did not conflict with what he deemed his prerogative under the Royal instructions. His course was dignified and conciliatory. In the difficult questions which arose during his administration, and the exigencies of the French and Indian war, his conduct was marked by prudence, and good judgment.

The College of New Jersey, which was first opened at Newark, was, in 1752, removed to Princeton, where, on the recommendation of Governor Belcher, it was decided to erect a large building for the use of the College. The trustees proposed to name the building *Belcher Hall*; but this the governor declined, requesting that it might be called *Nassau Hall*, in memory of King William III. a branch of the illustrious house of Nassau.

Governor Belcher seems heartily to have enjoyed his government in New Jersey. In a letter to Richard Waldron, of Portsmouth, dated at Burlington, N. J., 28th July, 1748, he says—"I bless God, I am placid and easy in my present situation, and think I have abundant reason to be so, for this climate and government seem calculated for my advanced years." Mr. Waldron, who was secretary of the province of New Hampshire from 1730 to 1742, was the confidential friend and correspondent of Gov. Belcher until the close of his life. It seems that Waldron, and some other of his friends, had looked forward to an effort to reinstate Gov. Belcher in New Hampshire; in allusion to which he thus writes to Waldron, under date of 7th August, 1749:—"I can form no rational view of what my friends seem to be warmly desirous of. Wish-ers and would-ers are but poor house-builders. A good solicitor at home, with a pocket full of yellow dust, might do something; but, alas, where is such an one to be found? As to myself, I would not pass through another purgatory of a three years' voyage, dancing attendance, and expense, for the King's favor in making me Vice-Roy of his English America. Indeed, sir, if I know my own heart, I would not." In another letter, dated 22 November, 1750, he thus speaks of his own course of conduct:—"In my public life, I was always desirous to be able to chant, with the poet—

"Nil conscire sibi nulla pallescere culpa
Hic murus Atheneus esto."

With having countenanced the waste of the King's timber; and 3. With contriving the ruin of the dissenting Church in New England. The first charge was so far from being true, that most of the opposition to his administration in Massachusetts, arose from his decided opposition to the Land Bank. The second was equally false, and originated with the adherents of Dunbar, in New Hampshire, who sent a *forged* representation to London, using the names of J. Gilman, Jos. Lord, Geo. Gerrish, Peter Thing, and John Hall, of Exeter. The third had no better foundation, and was supported only by forged anonymous letters addressed from Massachusetts to dissenting clergymen in England.

Solomon tells us, a good name is rather to be chosen than great riches, and is one of the rewards of virtue. The world is captious and censorious, and too apt to reproach a man's memory ; therefore Pope, in caution, says—

“ The flame extinct, the snuff will tell
If wax, or tallow, by the smell.”

For several years, Governor Belcher resided at Burlington, but afterwards removed to Elizabethtown. During the closing years of his life, he suffered under great debility of body from a paralysis, yet he bore up with great fortitude and resignation, and devoted himself with unremitting zeal to the duties of his office. During the two years preceding his death, the assembly held their sessions at Elizabethtown, on account of his inability to meet them at Burlington or Amboy. He died on the 31st August, 1757, in the 76th year of his age.

Inheriting a large fortune, Governor Belcher affected an elegant and even splendid style of living, far beyond the income of his office, and was, through life, distinguished for his generosity and hospitality. He was graceful in person, polished in his manners and conversation. In the judgment of President Burr, who preached the funeral sermon at his interment, “ the scholar, the accomplished gentleman, and the true Christian, were seldom more happily and thoroughly united, than in him. His ears were always open to real grievances. The cause of the poor, the widow, the fatherless, as well as of the rich and great, was by him favorably heard, and the wrongs of all readily and impartially redressed. He was indeed a minister of God for good unto his people. Nor should I (continues his eulogist) pass over in silence what will distinguish Governor Belcher's administration, not only in the present, but, I trust, in all succeeding ages. I mean, his being the founder and promoter, the chief patron and benefactor, of the College of New Jersey. He lived to see his generous designs of doing good in this respect, have something of their desired effect.” His remains were taken to Massachusetts, and deposited in the family tomb, near the entrance of the burial-place, in Cambridge.

Two sons of Governor Belcher were educated at Harvard College, viz. Andrew, who graduated in 1724, was afterwards a member of the council, and died at the family seat, in Milton, Mass., 24th Jan. 1771, aged 65;* and Jonathan, who graduated in 1728, studied law at the Temple, in London, rose to some eminence at the English bar, settled in Nova Scotia, was counsellor, lieutenant governor, and chief justice of the province, and died 29th March, 1776, aged 65. Governor Belcher's first wife died at Boston, 6th Oct. 1736. He married again in 1748, and his widow, after his decease, went to Milton, Massachusetts, and resided with Andrew Belcher, Esq., the oldest son of the governor, until his decease.

[To be continued.]

WEIGHT OF MILITARY MEN.

THE following memorandum was found a number of years ago in the pocket-book of an officer of the Massachusetts line :

AUGUST 19, 1783.

Weighed at the scales at West Point.

General Washington,	209 lbs.
General Lincoln,	224 "
General Knox,	280 "
General Huntington,	132 "
General Groaton,	166 "
Colonel Swift,	219 "
Colonel Michael Jackson,	252 "
Colonel Henry Jackson,	238 "
Lieutenant-Colonel Huntington,	232 "
Lieutenant-Colonel Cobb,	186 "
Lieutenant-Colonel Humphreys,	221 "

It appears from the above, that the average weight of these eleven distinguished Revolutionary officers, was 214 pounds. The heaviest weight having been General Knox, who weighed 280 pounds, and the lightest General Huntington, who weighed 132 pounds. It is somewhat singular that the biographers of eminent men, never, unless under circumstances of a peculiar character, record the weight or dimensions of the clay tenements, which were the abode of their immortal spirits.

* The Belcher mansion, at Milton, was burned in 1776, in the night, by an accident. The widow of Andrew B., with the old lady, Governor Belcher's widow, hardly escaped the flames. They were carried into the barn, placed in the family coach, and forgotten till all was over. Elliot, the biographer, says he took tea with those ladies in that barn.

Complete List of the Congregational Ministers and Churches in Essex Co., Vt., from the first settlement to the present time.

[By Rev. JEREMIAH GLINES, of Lunenburg.]

The following mark † signifies installed. Those with — were not graduated at any College.

Towns & Chhs.	Organization of Churches.	Ministers.	Native Places.	When Born.	Where Educated.	Gr.	Theological Education at, or with whom.	Settlement.	Dismission.	Death.	Age.
Concord*	Jan. 1807	Sam'l Goddard	Sutton, Ms.	July, 1772	—	—	Rev. Seth Payson, Rindge, N. H.	Sept. 7, 1809	June 6, 1821		
		Sam'l R. Hall	Croydon, N. H.	Oct. 27, 1794	—	—	Rev. Walter Chapin, Woodstock, Vt.	March 4, 1823	Aug. 1830		
Granby	1835	Solon Martin	Hanover, N. H.	July 7, 1808	—	—		June 17, 1835	Oct. 1, 1838		
Guildhall	1799	James Tisdale	Taunton, Ms.	Nov. 7, 1799	Br'n	1821		Sept. 29, 1830	May, 1836		
		Caleb Burge	Tolland, Ct.	1782	Midd.	1821	Rev. A. Wines, Newport, N. H.	Aug. 31, 1808	March, 1814	Aug. 31, 1838	56
		James Tisdale	Taunton, Ms.	Nov. 7, 1799	Br'n	1821		Sept. 29, 1830	May, 1836		
		Francis P. Smith	Gilmanton, N. H.	1795	Part.	1816		Sept. 1803			
Lunenburg	1802	John Willard	Stafford, Ct.	1759	Yale	1782		March, 1822	July 6, 1825	June, 1826	66
		Anson Hubbard	Glastenbury, Ct.	1791	Yale	1817					
		Jeremiah Glines	Loudon, N. H.	Aug. 11, 1791				Jan. 10, 1827			

* It is considered unnecessary to notice any of the towns except those where there are churches organized.

Notes on the preceding Table.

ESSEX COUNTY.

THIS County lies in the northeast corner of the State. It is bounded N. by Lower Canada, W. by the counties of Orleans and Caledonia, and S. and E. by Connecticut river. It contains 17 townships. Area, 680 square miles. Population, 1830, 3,981. It is considered the poorest county in the State; but, although much of the land is hilly and mountainous, there is considerable good soil, and a large portion of it is good for grazing. The settlements are principally confined to the towns on the Connecticut river. The principal streams are the Nulhegan, which is exclusively in Essex county—the Passumpsic, Moose, and Clyde. Incorporated, 1792.†

There is, comparatively, but little religious influence in the county. Congregational churches have been formed in only four towns; the rest are but little better than a moral waste.

† The above statements, and those which follow, relative to the settlement, organization, &c. of the towns are taken on the authorities of Hayward's New England Gazetteer, and Thompson's Gazetteer of Vermont.

CONCORD lies at the southern extremity of Essex County. It was chartered Sept. 15, 1781, and began to be settled, 1788. In 1795 there were 17 families in the town. The first settlers were principally from Westborough and Royalston, Ms. The population, 1830, 1,031. The Congregational church was organized, Jan. 7, 1807, by the Rev. David Goodall of Littleton, N. H., and then consisted of 17 members. The Rev. Samuel Goddard was ordained over it, Sept. 7, 1809. The church struggled through many difficulties on account of the smallness of its numbers and the feebleness of its means. They were assisted by benevolent individuals in the city of New York, in building a convenient house for worship, and by a lady of considerable wealth, from the same place, who resided in town, in procuring a bell. Soon after the settlement of the Rev. Mr. Goddard a revival of religion commenced, which continued more than a year. There were several other partial revivals during his ministration. A considerable portion of the time, while he was pastor of the church, he performed missionary labor for the Vermont and New Hampshire Missionary Societies in the northern part of Vermont, and some in New Hampshire, and on the Androscoggin river in Maine. Mr. Goddard removed from Concord to Norwich, where he still resides.—The Rev. Samuel R. Hall was ordained over this church, March 4, 1823. He was the son of Rev. Samuel R. Hall, of Rumford, Me. His studies were pursued, principally, under private instructors. He was licensed by the Worcester North Association, Ms. 1822. Mr. Hall's labors were divided between his pastoral duties and a school, which he commenced about the time of his ordination. This school became, the ensuing fall, incorporated by act of the Legislature, and continued in successful operation under his instruction about seven years. In the summer of 1830, he was dismissed from his pastoral relation on his acceptance of an appointment as principal of the Teachers Seminary, Andover, Ms., which situation he resigned, Jan. 1837, to take charge of the Teachers Seminary at Plymouth, N. H. He is now settled in the ministry in Craftsbury, Vt.—The Rev. Solon Martin succeeded Mr. Hall, and received ordination, June 17, 1835. The Academy, which, after Mr. Hall's resignation, had been in operation, only occasionally, shared his labors; but, after a few terms, he was obliged to relinquish it on account of his health. His ministration of the gospel was blessed by an effusion of the divine Spirit. A considerable accession was made to the church, as the fruits of the revival. He was dismissed, at his own request, 1838, and is now supplying the Congregational church in Corinth. Since he left Concord the church has enjoyed only occasional supplies.

GRANBY lies southwest from Guildhall, the shire town. It was chartered Oct. 10, 1761. A considerable settlement had been made previously to the year 1800, and the numbers continued to increase with considerable rapidity till after the year 1810. But when the cold seasons commenced the people began to abandon the settlement, and continued to leave the town till 1816, when there were only three families left, and the town lost its organization. After this period the numbers began to increase and the town was re-organized in December, 1821. Population, 1830, 97. The country around Granby is nearly a wilderness, and consequently there is no travelled road leading through the town. The Congregational church in Granby was organized, 1825, by Rev. S. R. Hall.—Rev. James Tisdale was ordained over this church in conjunction with the church of Guildhall, Sept. 29, 1830. He preached at Granby only one fourth part of the time. The rest of the time the church held meetings themselves, which they still continue to do. They have temporary supplies occasionally, but are unable to do much for the support of the gospel. Till recently, they have been a very "united people;" but sectarianism has at length found its way even among them, and separate meetings are often held for the convenience of the "handful" that compose the town.

GUILDHALL is the shire town of Essex county. It is situated on the Connecticut, and is fifty miles northeast from Montpelier. It was incorporated Oct. 10, 1761. Settlements were commenced in 1764. Population, 1830, 481. The first settlers were generally from Massachusetts and Connecticut, who brought with them their regular social, civil and religious principles and habits. Settlements were, principally, confined to the river, as the surface of the town back is uneven and broken into hills and mountains. In the early settlement of the town, the few professors of religion and others usually assembled for religious worship among themselves. They were greatly assisted by Deacon Samuel R. Hall. With the exception of reading printed sermons on the Sabbath, he performed nearly all the duties of a minister; both on the Sabbath, and in the week,—as visiting the people, and the sick, and attending funerals. Mr. Hall was a very pious and useful man, and to his influence, the church are, probably, much indebted for their subsequent prosperity. Through his instrumentality the church enjoyed quite a revival of religion, and many were added to its numbers. He afterwards entered the ministry, and was settled for many years at Rumford, Me., where he died. The church was formed in 1799, consisting of only seven members; but had no settled pastor till 1808, when Rev. Caleb Burge was settled. Mr. Hall continued with the church till

after Mr. Burge's settlement. Prior to Mr. Burge's connection with the church, calls were given to Rev. Nathan Waldo, afterwards settled in Williamstown, Vt. and Rev. Calvin Noble, both of whom declined. Mr. Burge was a discriminating preacher of the gospel, and one of the most able advocates of the doctrines of the Bible in this section of the country. His ministry at Guildhall was greatly blessed. Soon after he commenced his labors there was a powerful revival of religion, and 70 or 80 were the hopeful subjects of the work, 40 of whom united with the church at one time. Mr. Burge was afterwards installed in Glastenbury, Ct. and subsequently settled in the State of New York. During the last eight or ten years of his life, Mr. Burge also practised medicine. In 1838, he was suddenly thrown from his carriage by his horse taking fright, and in three days after he was no more. His latter end was peaceful, and his hope for heaven bright. Mr. Burge wrote an able and valuable treatise on the atonement. The church again enjoyed a revival in 1820, under the preaching of Rev. Andrew Rankin, and about 30 made profession of their faith. Mr. Rankin had a call to settle there but declined.—Rev. James Tisdale was ordained pastor of this church in 1830, making sixteen years that they were without a settled minister. He was an able and faithful preacher of the gospel, and quite a number were added to the church while he was pastor; but, failing in obtaining an ample support, owing to emigration and other causes, he was dismissed in 1836. He removed to Dublin, N. H. where he still continues.—Rev. Francis P. Smith, the present pastor, was the son of Rev. Isaac Smith, of Gilmanton, N. H. After graduating at Dartmouth College, he studied law, and was admitted to the bar in Boston. He followed the profession of the law for several years, when, experiencing a change of heart, he entered the ministry. During the two or three first years of his ministration he supplied the desk where his father had preached for almost half a century. He then supplied at Epsom two years, after which, he was invited to settle at Guildhall. His ordination was followed by a protracted meeting, the result of which was a general revival of religion, and about 40 were the hopeful subjects of a change of heart.

LUNENBURG began to be settled about 1770. Population, 1830, 1,034. The Congregational church in this town was organized in 1802. The male members of the society for settling and supporting a minister amounted to 26, and in the spring of the next year they settled the Rev. John Willard for their pastor. Mr. Willard was the son of Rev. John Willard, D. D., of Stafford, Ct. His mother was Lydia, eldest daughter of Gen. Dwight, of Brookfield, Ms. He was great-great-grand-son to Rev. Samuel Willard, Vice-President of Harvard College, and nephew to the Rev. Joseph Willard, D. D., who was afterwards President of the same College. He was graduated at Yale College in 1782 under President Stiles. Mr. Willard was ordained at Meriden, Ct., June, 1786, and dismissed, May, 1802. He settled at Lunenburgh, March 31, 1803. In 1810, his labors were blessed by a gracious visitation of the divine Spirit. A very general revival of religion prevailed, and about 70 were added to the church. There were several other partial revivals during his connection with the church, which was dissolved in February, 1822. His salary being inadequate to his support, he performed several missionary tours through the northern settlements of Vermont and New Hampshire, under the direction of the Connecticut, Massachusetts, and Vermont Missionary Societies. His mind naturally inclined to the study of medicine, and during his excursions among the scattered people at the North, he had frequent applications to administer advice to the sick and infirm. His attention was thus necessarily more directed to the subject, and an increasing weakness at his stomach, induced him finally to enter regularly into the practice of medicine. He did not wholly relinquish preaching for several years afterwards, but such was the state of his health that it was deemed necessary for him to do so, some time before his pastoral relation to the church was dissolved. For several years after Mr. Willard ceased to preach, the church enjoyed only occasional supplies. In 1820, they were favored with a second general revival of religion, under the labors of Rev. Mr. Hemenway, when a large accession was made to the church.—Mr. Hubbard studied theology with Dr. Perkins in W. Hartford, Ct. now deceased; and was licensed to preach the gospel by the North Association of Hartford county in 1819. He was dismissed from the church at Lunenburgh, at his own request. His health had suffered by too much confinement to study, and he found it necessary to travel, which he did to a considerable extent. Providence directed him to Maine, where he became pastor of the church in Monson, and continued there until the summer of 1835. Having become interested in the movement of things at the West, he sought a residence there with his family; which place, he felt obliged, on account of his health, to leave. He returned to New England in the fall of 1837, and is now engaged in a "stated supply" at Andover, Me. After being destitute of the stated means of grace for more than a year, the church and people at Lunenburgh, though much dispirited on account of arrearages due to the Rev. Mr. Hubbard, and other embarrassments, saw fit to invite Mr. Glines, who was laboring with them in the gospel, to become their pastor. He accepted the invitation and was ordained Jan. 10, 1827. Mr. Glines did not pursue a collegiate course of edu-

cation. He studied about three years with Rev. Daniel Gould of Rumford, Me., then spent between two and three years at Bangor Seminary. After which he studied theology several months with Mr. Gould his former teacher, and completed his studies with Rev. Samuel R. Hall of Concord, Vt. He was licensed by the Coos (now Caledonia) Association, at Peacham, June 1, 1825. The church shared in the "revival of 1831," in connection with a "protracted" meeting, and between 30 and 40 were added to its numbers. Two years preceding this, in 1829, a few mercy drops were bestowed, when about 16 embraced the Saviour, and the year following also was blessed to them in the ingathering of about 20 souls. Since that time there has been no special awakening, though some cases of hopeful conversion have usually occurred every year. The church has of late been much reduced in numbers and strength by emigration.

NOTICE OF THE AMERICAN STATISTICAL ASSOCIATION.

IN Europe, for a number of years past, the subject of statistics has received much attention. Various Societies have been formed for the express purpose of collecting and diffusing statistical information, and most happy have been the results of their labors. In this country, "the inquiry had been often made, how such information could be best collected and diffused," but no effectual methods had been taken to accomplish the object in view, until "a meeting was held at the Rooms of the American Education Society, November 27, 1839, for the purpose of considering the expediency of forming a Statistical Society." "The meeting was organized by choosing the Hon. Richard Fletcher, Chairman, and Lemuel Shattuck, Esq., Scribe." "The objects for which the meeting was called were then stated and discussed, and the opinions of the several gentlemen present freely exchanged on the advantages, which would result from the formation of such an association and on the expediency of forming one." It was then resolved, "that it is expedient to form a Society, to be called, The American Statistical Society." A Committee consisting of the Hon. Richard Fletcher, Rev. William Cogswell, D. D., Oliver W. B. Peabody, Esq., John D. Fisher, M. D., and Lemuel Shattuck, Esq., was appointed to prepare a Constitution for the government of the contemplated Society, to be presented at an adjourned meeting.

At the adjourned meeting, December 11, 1839, a Constitution was reported, and a Society was formed, adopting for its Constitution the draft which had been presented. The Constitution is as follows:

Article I. This Association shall be denominated the AMERICAN STATISTICAL ASSOCIATION.

Art. II. The objects of the Association shall be to collect, preserve, and diffuse statistical information in the different departments of human knowledge.

Art. III. The Association shall be composed of Fellows, Corresponding Members, Honorary Members, and Foreign Members.

Art. IV. The Fellows shall be chosen by ballot, having been previously nominated by the Board of Directors—the affirmative votes of four fifths of the Fellows present being necessary to a choice; and no balloting shall take place unless seven Fellows be present. Corresponding, Honorary, and Foreign Members shall be nominated and elected in the same manner. Each Fellow, on admission to the Association, shall pay into the treasury five dollars, and annually, afterwards, two dollars, or thirty dollars at some one time.

Art. V. Fellows only shall be entitled to vote; but Corresponding, Honorary, and Foreign Members shall have the right to sit and deliberate, in all the meetings of the Association.

Art. VI. The Officers of the Association shall be a President, Vice Presidents, a Recording Secretary, a Home Secretary, a Foreign Secretary, a Treasurer, a Librarian, and nine Counselors, who, together shall form a Board of Directors for the government of the Institution, five of whom shall constitute a quorum at any meeting regularly convened. There shall be also a Publishing Committee of five, to be chosen annually by the Board of Directors, at the time they shall appoint.

Art. VII. The Association shall meet annually in the City of Boston, on the first Wednesday in February, to hear the Report of the Board of Directors, of the Treasurer, and of the Librarian; to elect officers, and to transact other necessary business; and also at such other times as the Board of Directors shall appoint. Seven Fellows shall be necessary to form a quorum for transacting business, but a less number may adjourn a meeting.

Art. VIII. By-Laws for the more particular government of the Association, not contravening the Constitution, shall be made by the Board of Directors.

Art. IX. No alteration of this Constitution shall be made, except on recommendation of the Board of Directors, and by a vote of three-fourths of the Fellows present at an Annual Meeting.

December 18, 1839, the Society was organized in due form by the choice of officers, and went fully into operation. On the 24th of the same month, the Board of Directors held a meeting at which a committee, consisting of the Rev. Dr. Cogswell, Lemuel Shattuck, Esq., Dr. Fisher, Rev. Mr. Felt, Dr. Chickering, and O. W. B. Peabody, Esq. was appointed to prepare By-Laws for the Society. January 3, 1840, the Directors met and the Committee to whom was referred the subject of preparing By-Laws, reported a draft which was adopted by the Board. They would occupy too much space to be inserted in this connection. They resemble those of similar Societies.

Soon after the organization of the Society a pamphlet was issued by the Publishing Committee containing the Constitution, By-Laws, List of Officers and Members, together with an Address on the subject of statistics generally.

The Directors have uniformly held meetings on the last Wednesday of every month, for the purpose of promoting in various ways the objects of the Association.

April 4, 1840, the following Circular was issued under the supervision of the Publishing Committee, which is here inserted for the purpose of communicating information respecting the design and operations of the Institution.

SIR,—An institution has been formed in Boston by the name of the AMERICAN STATISTICAL ASSOCIATION, for the purpose of collecting, preserving, and diffusing statistical information, in the different departments of human knowledge. One of the methods which the Association propose to take in accomplishing this object, is to procure, by solicitation or otherwise, books, pamphlets, periodical works and written communications, relating to the subject of Statistics. It is also their intention to promote the science of Statistics, to suggest and prepare the best forms for keeping records, proposing questions, and making investigation; and to aid all those who are interested in this important object, in presenting information in the form most interesting and useful. All donations, either in print or in manuscript, will be deposited in the library of the Society for the use of the members and others, and a description of them carefully entered on the records in connection with the name of each donor. Should you feel disposed to forward to the Society any book, document, report, or statistical table, or to compile one on any subject selected by yourself, or proposed by the Society, you will confer a public benefit and particularly oblige its members. In no country is it more important that facts should be accurately sought, collected, and made known, than in this. It is hoped that you will so far favor our purposes, as to make such contributions as your convenience may permit. The Association will be pleased to receive suggestions and to correspond with any individuals in relation to their objects.

With great respect, your obedient servant,

P. S.—The Association will gratefully receive Reports, Documents, and other Works, either Domestic or Foreign, relating to the following subjects:—

1. *Topography*.—In relation to Public Lands, States, Counties, Towns, Rivers, Ponds, Lakes, Climate, Meteorology, Geology, Mineralogy, Vegetable and Animal productions.
2. *Population*.—The Census of different periods; the Births, Marriages, and Deaths, specifying the diseases, sex, age, and months of the year, when each death took place; Boards of Health, prevalence of Epidemics, and other diseases.
3. *Education*.—Common Schools, Academies, Colleges, Medical, Law, and Theological Schools, and other Institutions of Learning, Education Societies, Expenses of Public and Private Education.
4. *Associations*.—Lyceums and Library Companies, Reading Rooms, Medical, Musical, and other Societies; Life and Trust Companies; and all other Associations for promoting the several interests of the community.
5. *Public Press*.—Books of every kind, and especially those respecting Statistics, Almanacs, Year Books, Annual Registers, Newspapers, and other Periodical Publications, and Statements, exhibiting the Prices and the Number in circulation.
6. *Government*.—Public Administration of the Government of the United States, of the Individual States, Counties, Cities and Towns; number of Electors, and Votes given for different Candidates.
7. *Public Defence*.—The Army, the Navy, and Fortifications of the United States; and the Militia of the several States.
8. *Economy*.—Price current of Articles of Consumption, Wages, Rents, Distribution of Wealth, and Domestic Management.
9. *Productive Industry*.—Agriculture, Manufactures, Arts, Mines, Fisheries, and other productions of Industry.
10. *Internal Improvements*.—Canals, Railroads, Steam Navigation, Coasting Trade, Post Offices and Post Roads.
11. *Trade and Commerce*.—Trade, Shipping, and Navigation; Exports and Imports, Tariff and Duties.
12. *Finance*.—Receipts and Expenditures of the United States, of the several States, of Cities and Towns; their Valuation, and Taxes.
13. *Casualties*.—Losses by Fire, Shipwrecks, and other Disasters.
14. *Crime*.—Police, Courts of Justice, and Judicial Administration, Penitentiaries, Jails, Houses of Correction and Reformation, and Prison Discipline.

15. *Pauperism*.—Alms-houses, Houses of Industry, number of Paupers in States, Counties and Towns, Expense of their Maintenance, Causes of Pauperism, character and condition of paupers.

16. *Benevolence*.—Asylums, and other Institutions for the Blind, Deaf Mutes, the Insane, Orphans, and other persons; of Hospitals, Infirmarys, Dispensaries, and other Institutions for the relief of the Sick; Bible, Education, Missionary, Tract, Sunday School, and other Societies for the improvement of the condition of mankind.

17. *Religion*.—Ecclesiastical Conventions and Associations of all kinds, particular Churches as to the number of Communicants, Baptisms, Deaths, &c., State of Religion.

18. *Miscellanies*.—All other topics relating to the state, progress and welfare of society.

19. *Statistical Forms*.—For keeping Records, collecting Information, and preparing Tables, in any branch of Statistical Knowledge.

On the 7th of January, 1841, a petition was presented to the Legislature for an Act of Incorporation, and one was obtained, which is here inserted.

Be it enacted by the Senate and House of Representatives, in General Court assembled, and by the authority of the same, as follows:

SECTION 1. Richard Fletcher, Bradford Sumner, William Cogswell, Samuel Dorr, and Joseph B. Felt, their associates and successors, are hereby made a corporation, by the name of the American Statistical Association, for the purpose of collecting, preserving, and diffusing statistical information, with all the powers and privileges, and subject to all the duties, restrictions and liabilities set forth in the forty-fourth chapter of the Revised Statutes.

SECTION 2. Said corporation may hold real estate to an amount not exceeding twenty thousand dollars, and personal estate, the income of which shall not exceed three thousand dollars annually: *provided, nevertheless*, that nothing contained in this act shall be construed to authorise the said corporation to traffic in books for the purpose of profit.

Approved by the Governor, February 5, 1841.

Efforts have been made to establish a Library, and they have not been made in vain. A large number of pamphlets and papers, and also a number of valuable bound volumes have been procured and placed in the Room of the Association as the commencement of a Library. Besides these, many volumes on statistical subjects have been deposited in the Library for the benefit of those who are disposed to consult them. The Directors feel that the establishment of a good Library is an object of very great importance, and should be sought with great zeal.

The Directors have assigned to different individuals, by their consent, subjects for statistical investigation, and much information is anticipated in this way.

Correspondence has been opened with many individuals in this and foreign countries, and the objects of the Association have been highly commended by private gentlemen and the public press.

Measures have been taken to prepare and procure suitable original materials for a volume, which it is expected will soon be published.

The following is a list of the officers and members of the Association.

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NOTICES OF NEW PUBLICATIONS.

A new French and English Pronouncing Dictionary, on the basis of Nugent's; with many new words in general use. In two Parts, French and English, and English and French; &c. By F. C. Meadows, M. A. of the University of Paris. Fourth American edition, corrected and improved, with a selection of idiomatic phrases. By George Folsom, M. A. New York: Alexander V. Blake. 1840. pp. 728.

The title to this volume is so copious as to preclude the necessity for us to enter into details. Mr. Folsom's character for extensive information and accurate scholarship is such as to warrant that what he undertakes is worthy to be done, and will be well done. In acquiring the French language, the point of greatest difficulty, as is well known, is the pronunciation. On this topic, the volume before us is worthy of particular commendation. Prof. Meadows adopts *pure English sounds*, by means of which the learner, with very little previous instruction, can readily acquire the correct pronunciation of any French word. The volume is exceedingly well executed, typographically. It is one of the most convenient and portable dictionaries of a language which we have ever seen.

A Book of the United States; exhibiting its Geography, Divisions, Constitution and Government, Institutions, Agriculture, Commerce, Manufactures, Religion, Education, Population, Natural Curiosities, Railroads, Canals, Public Buildings, Manners and Customs, Fine Arts, Antiquities, Literature, Mineralogy, Botany, Geology, Natural History, Productions, etc.; together with a condensed History of the Country from its first discovery to the present time; the Biography of about two hundred of the leading Men; a Description of the principal Cities and Towns; with Statistical Tables, relating to the Religion, Commerce, Manufactures, and various other topics. Edited by Grenville Mellen. With Engravings of Curiosities, Scenery, Animals, Cities, Towns, Public Buildings, etc. New York: H. F. Sumner & Co. 1839. pp. 824.

The chief object of the editor in preparing this work, as he remarks in the preface, was to furnish something which should be found to embrace those subjects which are of enduring interest and importance to all classes. It was his wish to present such matters, as could be well done in the compass allowed, and as are of interest to all classes of readers, and an acquaintance with which is desirable for our own citizens especially. The editor acknowledges his particular obligations to the two quarto volumes, entitled, "View of the United States," by the Rev. John Howard Hinton of London. Many of the wood cuts are distinct and beautiful, and add much to the value of the work. Anecdotes and interesting incidents are frequently interspersed. The general arrangement appears to be good, while the proper degree of prominence is assigned to each topic.*

Death of President Harrison. A Discourse delivered in the Village Church in Amherst, Ms. on the Morning of the Annual State Fast, April 8, 1841. By Heman Humphrey, D. D. President of Amherst College. Amherst: J. S. & C. Adams. 1841.

This Sermon is founded upon Psalm cxlvi. 3, 4: "Put not your trust in princes, nor in the son of man, in whom there is no help. His breath goeth forth, he returneth to his earth: in that very day his thoughts perish."

The sentiment deduced from the text and illustrated and enforced in the sermon, is, That no dependence can be placed upon the lives of civil rulers, however exalted in station, or however eminently qualified they may be for the discharge of their high duties. Dr. Humphrey remarks, I. Upon the necessity of the caution, "Put not your trust in princes." II. Upon the reason or ground of it: And, III. Upon the sin and folly of disregarding it. Having discussed these several thoughts, he considers the character and principles of the late Chief Magistrate, General Harrison, and closes with suitable reflections. The sermon, though evidently written in haste, is appropriate and fraught with just views.

The Form of Covenant of the Old South Church, in Boston, Massachusetts; with Lists of the Founders, the Pastors, the Ruling Elders and Deacons, and the Members. "One is your Master, even Christ; and all ye are brethren." 1841. pp. 118.

From this book, which consists in some respects of two parts, and contains one hundred and eighteen pages, we learn, that the Old South Church is the third Congregational church in Boston, and was formed originally at Charlestown, on the 12th and 16th of May, 1669, O. S. The original members of the church were 52 in number, 29 males and 23 females. The whole number of persons who have been connected with the church is 2,488, of whom 448 still survive and belong to the church at the present time. The church has had 14 pastors, viz: Rev. Messrs. Thomas Thacher, Samuel Willard, Ebenezer Pemberton, Joseph Sewall, D. D., Thomas Prince, Alexander Cumming, Samuel Blair, John Bacon, John Hunt, Joseph Eckley, D. D., Joshua Huntington, Benjamin B. Wisner, D. D., Samuel H. Stearns, and George W. Blagden,

* There are some errors which the author would do well to correct in a subsequent edition. Thus he speaks of the "Spirit of the Pilgrims" as an *existing* Calvinistic publication. On p. 274, it is stated, that Amherst College was incorporated in 1821, with the title of "Amherst Collegiate Institution;" whereas it was incorporated in 1824, with the title of Amherst College. The population of Massachusetts, according to the census of 1837, should have been given.

the present pastor. Four of the above were dismissed from their pastoral relation, and nine of them died in office. Their average age is 53 2-3 years. The one who deceased the youngest, was Mr. Huntington, aged 33 years; and the one who lived to be the oldest, was Dr. Sewall, aged 80.

The following persons have sustained the office of Ruling Elder or of Deacon in the church, viz: Edward Raynsford, Ruling Elder; Peter Bracket, Jacob Eliot, Theophilus Frarye, Nathaniel Williams, James Hill, Daniel Henschman, Jonathan Simpson, Thomas Hubbard, Samuel Sewall, David Jeffries, William Phillips, Jonathan Mason, Thomas Dawes, Samuel Salisbury, William Phillips, Jr., Josiah Salisbury, Edward Phillips, Pliny Cutler, Thomas Vose, Samuel T. Armstrong, and Charles Stoddard.

"The Confession of Faith of the Old South Church is that 'owned and consented unto by the Elders and Messengers of the Churches assembled at Boston, May 12, 1680,' of which all its pastors, since that time, have been required to signify their approbation, previously to their admission to the church in preparation for their ordination or installation; and a profession of belief in the fundamental doctrines of which is received from candidates, and announced to the brethren, by the pastor, previously to admission to membership."

We think that the church by their committee, consisting of Messrs. Armstrong, Cutler and Sampson, in publishing this little volume, have performed a very seasonable and important service. By their vote, each church member and pew proprietor is entitled to a copy, and the pastor is to furnish each candidate for membership with a copy previously to a public profession of religion. In this way unity in faith, spirit and practice will be promoted.

Appendix to the Thirteenth Volume of Connecticut Reports, containing Statistics of the Connecticut Bar, and other matters. 1841. pp. 16.

The author of this pamphlet is the Hon. Thomas Day of Hartford, Ct., late Secretary of the State. He has given brief biographical and official notices of twenty-two individuals of the Connecticut bar. Most of them appear to have been men of distinction in their profession. Such notices must be interesting and valuable, especially to gentlemen of the law. Other notices of a similar character, we are informed, may be expected in future. Four or five pages at the close of the pamphlet are occupied in defining legal terms for the benefit of those who are accustomed to use them. As President of the Historical Society of Connecticut, and in various other ways, Judge Day is doing much for the promotion of the statistics and history of his native State.

The Family Visiter. By John Haywood, Author of the New England Gazetteer, &c. &c. Third Edition. Boston: Otis, Broaders & Co. 1840. pp. 224.

This book is principally a compilation, consisting of selections from various authors on a great variety of topics. The articles are interesting and useful, and designed for the benefit of families.

The Principle of Emulation as a Stimulus to Academical Study. By the Rev. Nathan Lord, D. D., President of Dartmouth College, N. H. pp. 16.

This essay appeared in the last number of the American Biblical Repository, and is also published in a separate form. The subject is important in its relation to the interests of education, and the duties of those to whom the business of instruction has been intrusted. It is discussed by President Lord upon the broad principles of Christian ethics, and few we presume will be disposed to dissent from the general conclusions at which he arrives. He objects to the excitement of emulation among those who are associated in academical studies, as being adapted to foster the selfish principles of human nature, and to counteract the healthful influences of moral discipline. He is careful, however, to distinguish the desire of distinction, and the love of pre-eminence, which he considers

as belonging to the spirit of emulation, from the ideas which are associated, and therefore often confounded with them, "of imitating a model, of appreciating our own abilities, or of taking a place corresponding to our merits." The latter he regards as legitimate and salutary in their operation, and he does not object to the holding out of rewards to stimulate the pursuit of individual excellence.

The essay is written with candor and much reflection, and the subject should receive a full consideration by all connected with the department of instruction.

The Laws of Trade in the United States: being an abstract of the Statutes of the several States and Territories, concerning Debtors and Creditors. By Jacob B. Moore. New York: Alexander V. Blake. 1840. pp. 360.

The object of this book is to present, in familiar form, a summary of the laws of the different States on the subjects of Debtor and Creditor, the means provided by the laws to enforce the collection of debts, the power which the creditor has over the property and person of the debtor, in the several States, and the provisions existing for the relief and discharge of insolvent debtors. The volume appears to be drawn up in a clear and intelligible manner, and a great amount of valuable information is brought within a small compass.

Injuries done to Christ: A Sermon, preached to the Essex Street Congregation, Boston, March 21, 1841. By Nehemiah Adams, Pastor of Essex Street Church. Boston: Tappan & Dennet. 1841. pp. 19.

This Sermon is from Acts xxvi. 9: "I verily thought with myself, that I ought to do many things contrary to the name of Jesus of Nazareth," and was suggested by the present state of religious feeling and inquiry in the city, having special reference to those individuals who deny the Godhead and atoning sacrifice of Christ. To such it is a most solemn and affectionate appeal. It is an expression of feelings in view of the denial of fundamental truths, rather than a discussion of them, and exhibits the kindest emotions of a heart filled with love to the adorable Saviour.

Abstract of the Massachusetts School Returns, for 1839-40. Boston: Dutton & Wentworth. 1840. pp. 482.

This Report, prepared by the Hon. Horace Mann, Secretary of the Board of Education, is a valuable document of the kind. It is an abstract of the school returns from 301 towns in the State, together with selections from the various school committees. From it we learn the following facts: Number of public schools, 3,072; number of scholars of all ages in all the schools,—in summer 124,354—in winter 149,222; number of teachers including summer and winter terms—males 2,378,—females 3,928; average wages paid per month, exclusive of board—to males \$24.14—to females \$6.89; amount of money raised for public schools by taxes, \$477,221.24. Such reports as this cannot fail to be subservient to the highest interests of education in the State.

The Gospel fitted to the wants of the World: A Sermon preached in Providence, R. I., September 9, 1840, before the American Board of Commissioners for Foreign Missions, at their Thirty-First Annual Meeting. By Nathan S. S. Beman, D. D. Boston: Crocker & Brewster. 1840. pp. 31.

We had the pleasure of listening to this sermon, and were struck with the beautiful simplicity of its style, arrangement, and thoughts. It has an admirable fitness to the time and circumstances in which it was delivered. The text is Psalm lxxii. 17. "His name shall endure forever; his name shall be continued as long as the sun; and men shall be blessed in him; all nations shall call him blessed." The single sentiment illustrated is, that the religion of the Bible is fitted, in its nature, to become the exclusive religion of our world. It is accommodated to every stage of human society; to

the common wants of man ; to every order of mind ; it counteracts sin in every possible condition ; it is not dependent on any human system of philosophy ; and it has no necessary connection with any human form of government. We confidently commend this discourse as one of the best ever delivered on a like occasion.

A Discourse on Christian Perfection, delivered in the Chapel of the Theological Seminary, Bangor, March 4, 1841. By Enoch Pond, D. D., Professor of Systematic Theology. Bangor: S. S. Smith. 1841. pp. 48.

This Discourse and the Appendix contain an able discussion of a subject which has attracted no little attention for two or three years. It is Dr. Pond's object to describe Christian perfection, and inquire whether any of our fallen race have ever been, or are likely to be perfect, in the present life. The arguments adduced to show the negative of the last proposition occur to us to be weighty and irresistible. They are such as these,—the mode in which this perfection is said to be attained is unscriptural and absurd ; the universal imperfection of saints on earth may be urged from the unanimous opinion of the church ; from the Christian life being represented in the Bible as a warfare ; from the chastisements to which Christians are continually subject ; because the doctrine of perfection is expressly contradicted by the Bible, etc.

The official character of Nathanael Emmons, taught and shown in the Sermon at his Funeral, September 28, 1840. By Thomas Williams, of East Greenwich, R. I. Second Edition. Boston: Ferdinand Andrews. 1841. pp. 56.

This Sermon is founded on Eccl. xii. 9, "And, moreover, because the preacher was wise, he still taught the people knowledge." The preacher's object is, 1. to show what all people need to be taught ; 2. what a preacher needs in order that he may teach his people ; and 3. to show why a wise preacher will constantly teach his people knowledge. These topics are illustrated in the cogent and characteristic manner of Mr. Williams. The conclusion is occupied with some account of the life and labors of Dr. Emmons. We may state in this connection, and we do it gladly, that a complete and uniform edition of the works of Dr. Emmons is in preparation, and will be published under the editorial superintendence of the Rev. Dr. Ide of Medway. The first volume will contain a life of Dr. E. by the editor, together with an autobiography, Mr. Williams's funeral sermon, etc. These volumes will be an invaluable present to the American theological public.

Agricultural Addresses, delivered at New Haven, Norwich and Hartford, Ct., at the County Cattle Shows in 1840. By Henry Colman, Commissioner of the Agricultural Survey of Massachusetts. Published by request of the three Societies. Boston: Dutton & Wentworth. 1840. pp. 72.

The perusal of these Addresses will well repay the farmer and the intelligent man of any profession. They are fraught with materials for wise and profitable reflection, as well as with immediate practical directions for the husbandman.

Public Worship: A Discourse delivered at the Dedication of the Baptist Church in Bowdoin Square, Boston, November 5, 1840. By William Hague, Pastor of the Baptist Church in Federal Street. Boston: Gould, Kendall & Lincoln. 1841. pp. 38.

The text of this sermon is Ps. xc. 16, 17, "Let thy work appear unto thy servants," etc. The preacher treats 1st, of the great objects suggested in the text ; 2d, of some special reasons why the people with whom he is connected should love the sanctuary. Among these reasons are, 1st, the entire freedom of religion ; 2d, on account of the price which has been paid for the privileges of the sanctuary ; and 3d, on account of the happy influence which public worship has exerted on national character. The sermon may be read with much interest, not only by Baptists, but by Christians of all denominations.

QUARTERLY LIST

OF

ORDINATIONS AND INSTALLATIONS.

The following statistics of Ordinations, Installations, and Deaths of Clergymen, are as extensive and accurate as we can make them from the papers published by the different denominations of Christians to which we have access.

THOMAS J. SWEAT, Bap. ord. pastor, Ellsworth, Maine, Nov. 18, 1840.

S. HALE, Bap. ord. pastor, Sidney, Me. Dec. 16.

FRANKLIN MERRIAM, Bap. ord. pastor, Winthrop, Me. Dec. 23.

REUBEN KIMBALL, Cong. ord. pastor, Kittery Point, Me. Jan. 26, 1841.

LEBEUS KINGMAN, Bap. inst. pastor, Sedgwick Bay, Me. Feb. 25.

JOHN M. CHICK, Bap. ord. pastor, Warner, New Hampshire, Jan. 12, 1841.

WILLIAM HORTON, Epis. ord. priest, Dover, N. H. Feb. 3.

WILLIAM T. SAVAGE, Cong. inst. pastor, Amherst, N. H. Feb. 24.

JOHN M. FRASER, Cong. ord. pastor, Addison, Vermont, Dec. 25, 1840.

ALACE WALKER, Cong. ord. pastor, West Rutland, Vt. Dec. 30, 1841.

WILLIAM A. CHAPIN, Cong. inst. pastor, Greensboro', Vt. Jan. 20, 1841.

JABEZ T. HOWARD, Cong. ord. pastor, Elmore, Vt. Feb. 20.

GEORGE E. DAY, Cong. ord. pastor, Marlboro', Massachusetts, Dec. 2, 1840.

JAMES C. HOUGHTON, Cong. ord. pastor, Storrsville, Ms. Dec. 23.

EDMUND H. SEARS, Unit. inst. pastor, Lancaster, Ms. Dec. 23.

JOHN G. NAYLOR, Bap. inst. pastor, Lowell, Ms. Jan. 25.

JOHN B. M. BAILEY, Cong. ord. pastor, Attleboro', Ms. Dec. 30.

DAVID E. GOODWIN, Cong. ord. pastor, Williamsburgh, Ms. Jan. 13, 1841.

WILLIAM E. DIXON, Cong. ord. pastor, Ware, Ms. Jan. 14.

CHESTER FITCH, Cong. ord. pastor, New Marlboro', Ms. Jan. 27.

WILLIAM ALLEN, Cong. ord. pastor, Quincy, Ms. Jan. 28.

J. F. BURBANK, Bap. ord. pastor, Taunton, Ms. Feb. 3.

SAMUEL D. DARLING, Cong. ord. pastor, Cummington, Ms. Feb. 17.

GEORGE W. RANDALL, Bap. ord. pastor, Billerica, Ms. Feb. 13.

GIDEON DANA, Cong. inst. pastor, West Springfield, Ms. Feb. 24.

JOHN HAVEN, Cong. inst. pastor, Stoneham, Ms. Feb. 24.

JOSIAH BALLARD, Cong. inst. pastor, Sudbury, Ms. March 3.

DAVID FOSDICK, Unit. ord. pastor, Sterling, Ms. March 3.

W. R. BABCOCK, Epis. ord. priest, Boston, Ms. March 24.

LEONARD S. PARKER, Cong. inst. pastor, Providence, Rhode Island, Dec. 30, 1840.

CHARLES S. ADAMS, Cong. inst. pastor, Coventry, R. I. Jan. 12, 1841.

GEORGE LEEDS, Epis. ord. priest, Providence, R. I. March 9.

J. H. FRANCIS, Cong. inst. pastor, Middletown, Connecticut, Dec. 3, 1840.

STEPHEN HUBBELL, Cong. inst. pastor, East Avon, Ct. Dec. 31.

S. G. WHITTLESEY, Cong. ord. For. Miss. New Haven, Ct. Jan. 10, 1841.

JOSHUA L. MAYNARD, Cong. ord. pastor, Cornwall, Ct. Jan. 14.

EDMUND TURNEY, Bap. ord. pastor, Hartford, Ct. Feb. 17.

S. STEBBINS STOCKING, Epis. ord. priest, Meriden, Ct. Feb. 26.

GEORGE DUFFIELD, JR. Pres. ord. pastor, Brooklyn, New York, Dec. 27, 1840.

JAMES HARKNESS, Pres. inst. pastor, New York City, N. Y. Dec. 29.

WILLIAM SALISBURY, Pres. inst. pastor, Jefferson, N. Y. Jan. 6, 1841.

JOHN EASTMAN, Pres. inst. pastor, Le Roy, N. Y. Jan. 7.

ORIS FRAZER, Pres. ord. pastor, Bath, N. Y. Feb.

GEORGE T. EVEREST, Pres. ord. Evang. Rock Stream, N. Y. Feb.

JOHN BIRKEY, Ref. Dutch inst. pastor, Gansevoort, N. Y. Feb. 4.

E. W. ANDREWS, Cong. inst. pastor, New York City, N. Y. Feb. 7.

JAMES B. SHAW, Pres. inst. pastor, Rochester, N. Y. Feb. 16.

DAVID LYON, Pres. ord. Evang. Northampton, N. Y. Feb. 17.

ALEXANDER PROUDFIT, Pres. ord. pastor, Amsterdam, N. Y. Feb. 17.

SAMUEL PORTER, Pres. ord. pastor, Stafford, N. Y. Feb. 24.

WILLIAM LUSK, Pres. inst. pastor, Cherry Valley, N. Y. Feb. 25.

R. R. KIRK, Pres. ord. pastor, Adams, N. Y. March 3.

JEFFERSON WINCOOP, Pres. inst. pastor, Gilbertsville, N. Y. March 3.

SELDEN HAYNES, Cong. inst. pastor, Rome, N. Y. March 10.

ROYAL MANN, Cong. ord. pastor, Marion, N. Y. March 10.

ALEXANDER H. DUMONT, Pres. inst. pastor, Morristown, New Jersey, Jan. 20, 1841.

SAMUEL L. TUTTLE, Pres. ord. pastor, Caldwell, N. J. Feb.

A. O. PATTERSON, Cong. inst. pastor, New Lisbon, Pennsylvania, Dec. 9, 1840.

THOMAS W. KERR, ord. pastor, Middlesex, Pa. Jan. 5, 1841.

ERASTUS B. FOOT, Epis. ord. priest, Philadelphia, Pa. Jan. 10.

WILLIAM W. BROWNSON, Epis. ord. priest, Philadelphia, Pa. Jan. 10.

FREDERICK G. BETTS, Pres. ord. pastor, Clearfield and Pike, Pa. Jan. 11.

ARCHIBALD STUDEHOPE, Pres. inst. pastor, Philadelphia, Pa. Jan. 12.

SAMUEL W. HALLOWELL, Epis. ord. priest, Philadelphia, Pa. Feb. 7.

CURTIS THURSTON, Pres. ord. pastor, Athens, Pa. Feb. 24.

DANIEL H. EMERSON, Pres. inst. pastor, East Whiteland, Pa. March 8.

JOSIAH P. FOSTER, Bap. ord. pastor, Petersburg, Virginia, Jan. 7, 1841.

EDWARD LATHROP, ord. Evang. Savannah, Georgia, Feb. 13, 1841.

SAMUEL HENDERSON, Bap. ord. pastor, Talladega, Alabama, Nov. 1, 1840.

MASON GROSVENOR, Cong. inst. pastor, Hudson, Ohio, Dec. 22, 1840.

SAMUEL LEE, Cong. inst. pastor, Streetsboro, O. Jan. 6, 1841.

EDWARD W. WRIGHT, Pres. inst. pastor, Lafayette, Indiana, Sept. 28, 1840.

L. SMITH HOBART, Cong. ord. pastor, Union City, Michigan, Jan. 13, 1841.

PHILO F. PHELPS, Pres. inst. pastor, Tallahassee, Florida Territory, Jan. 31, 1841.

JEREMIAH PORTER, Pres. inst. pastor, Green Bay, Wisconsin Territory, Jan. 4, 1841.

Whole number in the above list, 75.

SUMMARY.

		STATES.	
Ordinations.....	45		
Installations.....	30		
Total.....	75		
OFFICES.			
Pastors.....	84		
Evang.ists.....	8		
Priests.....	7		
Missionary.....	1		
Total.....	75		
DENOMINATIONS.		DATES.	
Congregational.....	30		
Baptist.....	11	1840. September.....	1
Presbyterian.....	22	November.....	2
Episcopalian.....	7	December.....	15
Unitarian.....	2	1841. January.....	24
Ref. Dutch.....	1	February.....	24
Not specified.....	2	March.....	9
Total.....	75	Total.....	75

QUARTERLY LIST

OF

DEATHS OF CLERGYMEN.

WILLIAM BRADFORD HOMER, *et. 24*, Cong. South Berwick, Maine, March 22, 1841.

JOSEPH BROWN, *et. 76*, Cong. Chester, Vermont, Dec. 16, 1840.

SYLVESTER SAGE, *et. 75*, Cong. Westminster, Vt. Jan. 21, 1841.

ASA LYON, *et. 79*, Cong. South Hero, Vt. April 4.

JOHN LELAND, *et. 86*, Bap. North Adams, Massachusetts, Jan. 14, 1841.

JOSEPH L. MILES, *et. 59*, Cong. Becket, Ms. Jan. 18.

EDWIN W. DWIGHT, *et. 51*, Cong. Stockbridge, Ms. Feb. 26.

JOHN HAMMOND, *et. 84*, Bap. Coventry, Rhode Island, Dec. 23, 1840.

LEWIS P. BAYARD, D. D. *et. 49*, Epis. New York City, N. Y. August, 1840, (died at sea.)

JACOB FISLER, *et. 87*, Meth. Fisletown, N. Y. March 4, 1841.

JAMES CAMPBELL, *et. 79*, Meth. Pemberton, New Jersey, Dec. 31, 1840.

CYRUS STEBBINS, D. D. *69*, Pres. Waterford, N. J. Feb. 8, 1841.

JOHN H. KENNEDY, *et. 39*, Pres. Cannonsburg, Pennsylvania, Dec. 15, 1840.

F. A. RAUCH, D. P. Pres. Mercersburg, Pa. March 2, 1841.

CLEMENT READ, *et. 72*, Pres. Charlotte Co. Virginia, Feb. 14, 1841.

WILLIAM V. DUNN, *et. 33*, Bap. North Carolina, Jan. 1841.

JOHN CULPEPER, *et. 76*, Bap. Gum Branch, South Carolina, Feb. 16, 1841.

IMLAH G. BARKER, Bap. Savannah, Georgia, Feb. 15, 1841.

JOSEPH ASHBROOK, *et. 41*, Bap. Hickman Co. Kentucky, Jan. 5, 1841.

ALEXANDER McDUGAL, *et. 102*, Bap. Hardin Co. Ky. March 3.

CHARLES HENKEL, Lutheran, Somerset, Ohio, Feb. 2, 1841.

ELIJAH F. WILLEY, *et. 55*, Bap. Cleveland, O. Feb. 16.

DAVID B. CARTER, *et. 47*, Meth. (of the Illinois Conference) Illinois, Nov. 27, 1840.

JOHN TAYLOR, *et. 78*, Pres. Bruce, Michigan, Dec. 26, 1840.

Whole number in the above list, 24.

SUMMARY.

AGES.

STATES.

From 20 to 30.....	1	Maine.....	1
30 40.....	2	Vermont.....	3
40 50.....	3	Massachusetts.....	3
50 60.....	3	Rhode Island.....	1
60 70.....	1	New York.....	2
70 80.....	7	New Jersey.....	2
80 90.....	3	Pennsylvania.....	2
100 110.....	1	Virginia.....	1
Not specified.....	3	North Carolina.....	1
Total.....	24	South Carolina.....	1
		Georgia.....	1
Sum of all the ages specified.....	1,361	Kentucky.....	2
Average age of the 24.....	55	Ohio.....	2
		Illinois.....	1
		Michigan.....	1
		Total.....	24

DENOMINATIONS.

DATES.

Congregational.....	11	1840. August.....	1
Baptist.....	8	November.....	1
Methodist.....	3	December.....	1
Presbyterian.....	5	1841. January.....	5
Episcopalian.....	1	February.....	7
Lutheran.....	1	March.....	4
		April.....	1
Total.....	24	Total.....	24

GENERAL SUMMARY,

Of Ordinations & Installations for the year ending March 31, 1841.

Ordinations.....	231	New Jersey.....	14
Installations.....	114	Pennsylvania.....	28
Consecration.....	1	Maryland.....	5
Institution.....	1	Dist. Columbia.....	3
		Virginia.....	6
Total.....	347	North Carolina.....	1
		South Carolina.....	1
		Georgia.....	2
		Tennessee.....	3
		Kentucky.....	1
		Ohio.....	12
		Michigan.....	2
		Indiana.....	5
		Illinois.....	4
		Missouri.....	1
		Alabama.....	2
		Florida Territory.....	1
		Wisconsin Territory.....	1
Total.....	347	Total.....	347

OFFICES.

Pastors.....	253
Evangelists.....	31
Priests.....	21
Missionaries.....	5
Rector.....	1
Bishop.....	1
Not specified.....	22
Total.....	347

DENOMINATIONS.

DATES.

Congregational.....	111	1839. September.....	1
Presbyterian.....	92	December.....	1
Episcopalian.....	31	1840. January.....	3
Baptist.....	82	February.....	1
Reformed Dutch.....	13	March.....	22
German Reformed.....	1	April.....	41
Unitarian.....	13	August.....	25
Christian.....	1	May.....	22
Not specified.....	3	June.....	24
Total.....	347	July.....	13
		August.....	23
		September.....	39
		October.....	43
		November.....	25
		December.....	24
		1841. January.....	24
		February.....	9
		March.....	2
		Not specified.....	347
		Total.....	347

STATES.

Maine.....	26
New Hampshire.....	13
Vermont.....	16
Massachusetts.....	75
Rhode Island.....	8
Connecticut.....	26
New York.....	86
Total.....	347

GENERAL SUMMARY,

Of Deaths, for the year ending March 31, 1841.

AGES.

STATES.

From 20 to 30.....	13	New Jersey.....	9
30 40.....	16	Pennsylvania.....	7
40 50.....	16	Maryland.....	6
50 60.....	10	Virginia.....	4
60 70.....	15	North Carolina.....	3
70 80.....	16	South Carolina.....	5
80 90.....	11	Georgia.....	3
90 100.....	2	Alabama.....	4
100 110.....	2	Mississippi.....	2
Not specified.....	27	Tennessee.....	4
Total.....	127	Kentucky.....	3
Sum of all the ages specified.....	5,636	Ohio.....	9
Average age of the 100.....	56	Indiana.....	2
		Illinois.....	2
		Michigan.....	4
		Florida Territory.....	1
		Not specified.....	1
		Total.....	127

DENOMINATIONS.

DATES.

Congregational.....	26	1839. September.....	1
Presbyterian.....	23	1840. January.....	3
Episcopalian.....	12	February.....	1
Baptist.....	25	March.....	9
Methodist.....	21	April.....	16
Reformed Dutch.....	2	May.....	10
German Reformed.....	1	June.....	7
Lutheran.....	1	July.....	8
Unitarian.....	5	August.....	16
Roman Catholic.....	1	September.....	8
Not specified.....	10	October.....	11
Total.....	127	November.....	11
		December.....	5

STATES.

Maine.....	8	1841. January.....	5
New Hampshire.....	6	February.....	7
Vermont.....	8	March.....	4
Massachusetts.....	15	April.....	1
Rhode Island.....	3	May.....	10
Connecticut.....	6	June.....	7
New York.....	13	July.....	8
		August.....	16
		September.....	8
		October.....	11
		November.....	11
		December.....	5
		1841. January.....	5
		February.....	7
		March.....	4
		April.....	1
		May.....	10
		June.....	7
		July.....	8
		August.....	16
		September.....	8
		October.....	11
		November.....	11
		December.....	5
		Total.....	127

JOURNAL

OF

THE AMERICAN EDUCATION SOCIETY.

MAY, 1831.

REVIVALS OF RELIGION IN WILLIAMS COLLEGE.

[By Prof. ALBERT HOPKINS.]

Continued from p. 351.

Williams College, March 8th, 1841.

REV. DR. COGSWELL,

DEAR SIR,—Agreeably to my promise, I resume the religious history of the College. The statement made at the close of my last communication, in reference to the quiet, and religious order of the College, in the interim between 1812 and 1815, may have been rather too broad. Where the waters of the sanctuary flow most freely, there will be still some barren spots, some “miry places given to salt.” I have ascertained, that throughout the revival of 1812, there was a knot of young men, reduced down, however, to a very small number, who warded off their convictions by drinking secretly, and by card-playing. These persons were very little affected by that work, and continued their habits afterwards. Probably what I now state was not known, at the time, out of the circle; but one of the number, through the mercy of God, has since been converted, and has recently communicated these facts to me. I wish, also, before proceeding, to refer to one more period, embraced in the last account, viz. the revival of 1805 and 1806. As that revival was one of great importance, and, owing to the character of the individuals concerned in it, a work of something more than local interest, I was anxious to obtain a very complete account of it; and accordingly applied to one of the subjects of the revival—the individual referred to, in the account, as fostering young Obookiah, and thus, in an important sense, paving the way for the Sandwich Islands Mission. The idea of preparing such a sketch, struck him agreeably. At a late hour, however, I received a note, stating that his health would not permit him to do so. It becomes, now, my melancholy duty to add the name of that individual, to that of those who were actively concerned in the scenes of that day, and who now “rest from their labors.” Edwin W. Dwight, since the Rev. Mr. Dwight, was the person there referred to. The Foreign Mission School, at Cornwall, Ct. was commenced under his tuition. He was, afterwards, deeply interested in various objects of benevolence, and at the time of his death, which occurred a few days since, he was among the most efficient members of the Board of Trustees of this College.

I proceed now to give some account of the revival of 1815. This first made its appearance in the summer term, near the commencement of it. Prof. Dewey thinks that the first indications of seriousness were in connection with the preaching of Pres. Fitch, which was, at this time, more than commonly pungent. It is less difficult to trace the instrumental, than the real causes of religious awakenings. The following anecdote has been stated to me, and though not committed to writing, at the time, may be substantially relied upon. A member of College had been West, during the Spring vacation, and fallen into a place where the Lord was pouring out his Spirit. His feelings, which had previously been in a low state, became aroused. As he approached the college buildings, on his return, a few days after the term opened, he said within himself, why might not the Lord do a similar work here? Before getting out of the wagon, a pious student came up. Said he, ‘Do you wish to see a work of grace here?’ Being answered in the affirmative; ‘Then,’ said he, ‘let us have a prayer meeting *to-night*.’ ‘Where shall we have it?’ ‘At my room.’ The room-mate of this individual was a professor of religion, but tinctured with Arminianism. He became, immediately, downcast and unhappy, and for a few days, could scarcely engage actively in religious services. At length, he met his room-mate one morning, at the door, exclaiming, ‘O, glorious sovereignty! glorious sovereignty!’ From that time, his piety became active, ardent; and he now ranks among the most learned and devoted of modern missionaries. This private meeting became so crowded, that, in less than a week, it was found necessary to

adjourn to a recitation room. This also filled up, immediately, and the work went on with power. 'It came,' says one of the subjects of it, 'in the majestic stillness of God, and scarce a heart but felt its near and intimate relations to the great things of the future. The aspect of College was suddenly changed. Our rooms were places for prayer, and for religious conversation. We resorted to those Christians, in whom we had seen the Christian character exemplified, for instruction and counsel. The exercises of the classes were not suspended, except in a few cases, though classical improvement became a secondary matter.'

The proximate causes of religious awakenings, as has been already hinted, may be often minutely traced. The intimate and true causes, however, are more difficult to be detected. They lie veiled in the bosom experience of the pious, and are among those secrets, of which we gain only occasional, and, as it were, accidental glimpses. These glimpses are deeply refreshing, when we are so fortunate as to be favored with them, and deserve to be recorded as samples of what will be found, no doubt, among the most affecting disclosures of the day of judgment. A convert in this revival said to me with tears, that he never could think of it without being affected. His attention was arrested, he became deeply serious; at length, in anguish and self-despair, he was led to cast himself upon the sovereignty and mercy of God. The mother of this youth, residing at a distance, and knowing nothing of what was here taking place, just at this time had her feelings drawn out, with remarkable fervor, toward her son. On the night of his submission, sleep departed from her, and she wrestled with the Angel of the covenant 'till the breaking of the day.' So calm was her assurance in the morning, that she informed her family of the event, either as something which had taken, or would immediately take place. The disclosures of eternity will, no doubt, reveal agonizing throes in the secret chamber, as the springs of those movements, which have suddenly revolutionized the moral aspect of communities, to the astonishment of by-standers, and the wonder even of Christians themselves.

We have alluded to Dr. Fitch, as zealously engaged, before the commencement of this revival. As he left the Presidency, at the close of the year, it may be proper to remark, that he was a plain and faithful preacher. At the outset of his career, he took a decided stand against the French infidelity, and 'had not a little influence in staying its progress.' His character for sincerity and kindness, added weight to his instructions, and gave him decided advantage as a religious teacher.

The revival of 1815, unlike that which preceded it, seems to have spent its force, to a considerable extent, on the higher classes. Hence the fact, probably, that its influence upon College was less permanent. A lax state of things crept in. The question began to be agitated of the removal of the College to Amherst. President Moore, the successor of Dr. Fitch, was understood to be favorable to such a measure. College meetings were held on the subject. The students were divided in opinion. The influence of all this was unsettling and evidently not favorable to religious impression. Christianity lost ground, both from the diminished number of its professors, and a general want of spirituality. Says a correspondent, 'Professors were hardly distinguished, as a body, from the impenitent members of College. There were some exceptions.'

As a natural result of worldly conformity, in the church, various species of immorality became prevalent. 'The general habit of drinking wine and brandy, on all extraordinary occasions, the habit of treating on the election of officers, of the two societies. In fact, at most of the meetings, at the close of a term, (let the reader notice the manner of closing the term in 1812,) on the commencement of a term, wine and spirits were freely used. It was customary, with some, to keep them in their rooms. Intemperance was a crying sin, in those times; and it was no uncommon thing, for professors of religion to be found mingled with the multitude, partaking and even encouraging it.' Card playing was common, and there was a 'constant succession of low tricks.'

In the midst of a state of things, like that now described, a powerful awakening broke out in town, in the winter or spring of 1819, under the ministry of the Rev. Mr. Gridley. The impression became quite general in College. Some of the most wild and thoughtless were brought under serious impression. The Bible came into demand, as a matter of course. But alas! it had disappeared. Some had sold their Bibles for whortleberries, and others parted with them on one pretence and another. Professors of religion came now to make their confessions to the awakened; but there was little deep solicitude for souls, nor any permanent changes in life. The cloud of mercy vanished, without one drop falling, so far as appears. I may have overestimated the influence of the unsettled state of things and dark prospects of the institution, at this period, on the tone of religious feeling and morals. Certainly, in these respects, there appears to have been no radical improvement, previous to the year 1821, when Dr. Griffin was inaugurated. The prospects of the institution now became brighter, and more resorted to it. Dr. Griffin had commenced his career, as has been already noticed, just at the opening of that series of revivals, which commenced soon after the Revolution. Some of the earliest of them occurred under his preaching. Regarding this ground as in a

sense sacred from its character as the birth-place of American missions, he came on feeling that in so doing he was identifying himself with the cause of God. Though past the meridian of life, Dr. Griffin had lost, at this time, but little of his native vigor. Ardent in his temperament, uncommonly commanding in person, and not inferior, perhaps, to any of the pulpit orators of that day, his preaching was generally admired; and being of a pungent cast, it was calculated also to work upon the consciences of his hearers. No sensible impression, of an awakening character, however, appears to have been felt, till the spring of 1824. Quite a number, at this time, were impressed. I conclude that the influence was somewhat deep and general, from a remark said to have been made by Prof. Dewey: 'Is it possible that God has shaken this College to its centre to bring out one conversion?' We might, however, remark, as in the case of Hall, that that conversion was worth this; yes, and infinitely more. It took place in the person of William Hervey, who afterwards died in India; and who, for simplicity and purity of heart and life, and devotion to the great interests of the missionary work, has had few superiors. His name is embalmed in the memory of many here, who afterwards witnessed 'how holily and unblamably he behaved himself;' and although he fell an early prey to death, it is believed, that his life told sensibly on the great work of evangelizing the world. It was thought by Dr. Griffin, that the idea of the annual fast for the conversion of the world, originated with him.

The two following years, were years of great spiritual drought and declension. Iniquity, in various forms, abounded, and the love of many waxed cold. There was a good deal of dissipation, at this period; treating at elections, and at other times, was common. Beastly drunkenness was an occurrence not unfrequent, when holidays were given. I should think the gravest men in College, certainly with one or two exceptions, did not scruple to drink (at least drank) on set occasions. The order of College, at this time, was not good. I am not aware that any religious meetings were held during the week. On Saturday evening and Sabbath morning, there were meetings, but very thinly attended. The majority, probably, did not know that such meetings were held.

During the summer term of 1825, some of the more considerate and serious Christians began to consult with each other, and to make the condition of things in College a matter of prayerful consideration. It is understood that, towards the close of that term, a small number met to pray, specifically for a revival of religion in the College, with a determination to continue the meeting into the next year. In the fall vacation, a member of the Senior class, who had professed religion during his college life, but had not honored it, was reclaimed, and came back a new man. There was a solemnity on his countenance which was noticed. There seemed to be a small sound, as it were, the moving of a leaf in the top-most bough, indicating in the ear of those who had been waiting for it, that a breeze was coming. They began accordingly to bestir themselves. It deserves to be mentioned, that the movements of the church were so entirely still that those around were not aware that anything was going forward more than usual, except as they gathered this, from the countenance and altered deportment of their fellows. I was not aware, until I commenced this account, that deep feeling pervaded the church so early in the term. An individual has informed me, that returning, a few days after its commencement, he was met in the college yard by his room-mate, with the salutation—'Chum, God is here.' An accidental opening of a door, between breakfast and study hours, in the morning, disclosed a band of Christians, kneeling and pouring out their hearts in prayer. Other trivial circumstances may have led individuals to suspect something unusual. The impendent part of the College, however, in the main, had no knowledge, whatever, of any special movement, during the two first months of the term. I say, in the main, for it afterwards appeared, that one or two were seriously impressed quite early in the term.

About the time of the annual thanksgiving, in the latter part of November, some indications of more than usual wakefulness began to be evident. The author of this notice was called, providentially, just at this crisis, to leave the institution, for a season. He well remembers, one morning, of hearing a very profane young man say, to some of his mates standing before the College—'Come, my friends, let us go up and attend to the concerns of our souls.' There will be occasion to refer to this young man again. The remark is introduced to show, that at this time, probably, the day before thanksgiving, there began to be some impression on the minds of the hitherto unawakened.

About the middle of the next week, there came to Williamstown, two delegates from the south of Berkshire, whom the churches, in compliance with the example of primitive times, had sent to look in upon the state of religious affairs in this section, and to pray with and exhort the people. These delegates were the Rev. Dr. Hyde, of Lee, and Dr. Field, of Stockbridge. As a matter of courtesy to the churches and their messengers, in part, and, it is believed, without some strong desires, that the anticipated visit might result in the revival of God's work, the church in town agreed to set apart the day of their visitation, and observe it as a fast. Intelligence of this was communicated to the faculty of College, and it was determined to suspend literary exercises, for the

purpose of giving to any who wished, liberty to hear these brethren ; and also to furnish to the students an opportunity of prayer and conference among themselves. This was announced, it would seem, at evening prayers the night before, and occasioned no small stir among the students, who had begun to be already somewhat sensitive on the subject. As is usual, at such times, Satan took advantage of the natural enmity of the carnal heart, and excited the wicked to throw off the convictions which had begun, now, to hover around, if not to settle upon them. I have been told that there were mock meetings, that night, all over College. There was, also, another meeting, at the Junior recitation room, attended by Dr. Griffin, at which one heart at least was stricken. Next morning, the aspect of things was rather tumultuous. A meeting had been appointed, however, at the Senior recitation room, under the idea that most of the religious part of College would be present, and some, at least of the impenitent. The hour arrived, and immediately there began to be a flocking to the place. Some left their rooms, without the least intention of going to the meeting. Their account of it is, that they found themselves there—they knew not how. Few had manifested any particular seriousness. Many were very bold sinners, and came in whirling their hats across the room, as if in derision. The room became directly crowded. Every student from both college buildings at length found his way in. The meeting began with marked stillness, such as is wont to be noticed when a crisis is at hand, and the Spirit of God intimately near. Tutor Hervey, who had been from the first, in his meek and quiet way, exceedingly active, and his associate in office, now the president of the College, were present to take the direction of this meeting. In a short time, however, it became evident that the great Master of assemblies was himself present to take the lead. The exercises of the meeting had not proceeded far, when a student, the hitherto notoriously profane one already alluded to, arose in the assembly. The deep solemnity of his countenance, the altered air, and strange attitude of the speaker, conspiring with that deep impression of the divine presence, which previously pervaded the meeting, was sufficient to bring about a sudden and most extraordinary crisis. The minds of some were made up, before he uttered a word. In a moment, said he, 'Will you trifle with your souls?' Every head was bowed, and the place became 'a Bochim.' The most hardened were melted, and the meeting became a scene of indescribable interest. Considering the character of those who composed it, and their position in reference to society and the church, perhaps few private meetings, in our times, are more worthy of remembrance.

In the afternoon, was the public meeting at the church ; and as little interest as the mass of College took, the night before, in the delegation, probably Paul and Barnabas were not more welcome, at Antioch, than were these messengers of the churches now. During two or three days succeeding, it was impossible to pursue study ; there was a prayer meeting going on in each college building from morning to night, in some room or other. I do not know that the regular recitations were omitted after the fast. So entirely, however, was the mind absorbed with the great realities of religion, that anything like concentrated attention to any book, except that long neglected one, the Bible, became impossible. *The term was now drawing to a close, and ended with a religious meeting of deep and affecting interest. The majority of those, who were in the religious meeting above described, obtained hopes nearly at the same time, and not many days after.*

From the influence which descended on the College, feeling spread, immediately, into the community around ; and a very powerful awakening commenced. College assembled, at the opening of the spring term, to experience a renewal of the same scenes, which had characterized the closing weeks of that which had preceded. The work went on with more or less power, until the warm season opened ; and a sermon was preached at the close of the term, as had been done in 1812. A synoptical view of the state of College, at the close of the fall term, which I find among Dr. Griffin's private papers, states the number of actual members of College, at that time, eighty-five ; forty-three hopefully pious before, twenty-seven recently hoping—total, seventy. Without hope, fifteen ; of these, four on the ground, and eleven absent. Twenty-three of these professed religion soon afterwards, of whom two have fallen away. Of six others, who fell away, three are since hopefully converted, and three are dead. Of those who were active spirits in this awakening, some of the most prominent 'have fallen asleep.' Among these, it is no more than a tribute due to Christian worth, to mention the name of Daniel Freeman. Uniformly consistent as a Christian, he was among the first to take the alarm, in view of the awful and increasing degeneracy of the times before the revival. And, probably, to no one member of College, is so much due as to him, in the way of bringing forward and promoting the work. He was a member of the senior class, and died about six weeks after his class had graduated. Mr. Hervey, already referred to, was another of the same stamp. Firm, consistent, mild, yet ardent, his example was one uncommonly pure and dignified, and carried great weight with it at that time. To these must now be added the name of the venerable president, Dr. Griffin. The divisions, which have since so unhappily distracted the church, in relation to doctrines and measures, were then unknown. It was not necessary to spend much time,

either in hunting after heresy or guarding against it. Dr. Griffin threw himself into the work, with no trammels or scruples to check the ardor of his feelings. Evening after evening, for several months, through darkness, snow, and mud, he went to a school house, in the east part of the village, and poured out torrents of truth, with an enthusiasm not inferior to that which characterized his best days. He seemed to be nerved up to a great effort, and probably, never afterwards appeared to the same advantage, or preached with equal power.

The subsequent year was memorable, in the annals of Berkshire county, as a year of great, and probably unprecedented religious interest. Just at the commencement of the year, or rather toward the close of 1826, what were termed in those days church conferences, originated in the south part of the county. Radiating from the point of their origin, they illumined all the surrounding region. Scarce a place where the delegates assembled, but enjoyed a refreshing. A conference was held in Williamstown, early in the spring, and attended with happy results. In College, there was little remaining material in the three higher classes, likely to be wrought upon. In the Freshman class, there were eleven hopeful conversions, only six of which, however, proved permanent.

From the period, of which we are now speaking, the religious history of the College became more dark. Various causes may be assigned for this. 1st. A want of permanence among the officers of the College, operating, of course, unfavorably to the exertion of any systematic religious influence. Of two professors, inducted at the same time into office, one soon left, the other, the lamented Prof. Porter, just as his religious influence was beginning to be more sensibly felt, was removed by death. 2d. The removal, in the natural course of things, of those who had shared in the awakening of 1825. 3d. The influx of an uncommon amount of impiety, men of corrupt principles or no principles, and dissolute life—spoiled before coming, and fitted, of course, only to taint and corrupt the moral atmosphere. 4th. A general suspension of divine influences in this region of country. Owing to the influence, mainly, of these four causes, College became, again, soon corrupt, probably quite as much so as before the revival of 1825. Intemperance and card-playing prevailed. Also, at this time, there was not a little licentiousness. Enjoying great opportunities of association, wicked men 'waxed worse and worse.' The college buildings, or at least the west college, was repeatedly set on fire, there is reason to believe wantonly. The Bible was stolen from the desk, and worse than burnt. This state of things ran on till the fall of 1829; when some engaged Christians instituted a meeting, at nine o'clock in the evening, which Dr. Griffin used to attend. This continued into the spring term; when there was some seriousness in College, and two hopeful conversions. 'This little refreshing,' says a correspondent, 'called forth Dr. Griffin's sermon on the prayer of faith, which was published in the National Preacher, and delivered in the church a little previous. The great difficulty seemed to be, that there was not a general waking up among Christians. An impression seemed to prevail, that sinners could not be converted till all the professors were awake. Hence the little refreshing was expended in the church.'

No decided change, in the religious aspect of College, occurred till the ensuing winter. Dr. Griffin had been called, that winter, to labor at Troy, where was a powerful awakening. This was at the commencement, of what were then known as four days meetings. The Doctor returned, and it was agreed to hold a meeting of this description in Williamstown, the first which was held in this State. The third day, Saturday, was a day which will long be remembered. The meeting was at the church. It was not full—but there was 'a sound of a going.' 'I can hear it,' said an aged father, rising in the assembly, and addressing the church and the impenitent, after the afternoon's discourse. 'On the evening of the succeeding day,' says Dr. Griffin, in his private journal, '— came to see me, and so overwhelmed, that as soon as I saw him, I said to myself, the question is decided, there is to be a revival in Williams College.' This was the Sabbath before the opening of the term; so that there was considerable interest in the things of religion, when the term commenced. This was increased by the coming on of one or two from Troy, who had obtained hopes in the revival there.

Within three weeks, there was a great breaking down among professors of religion. One of this description came out as a new convert, and, 'within three days,' says a correspondent, 'more than twenty professors of religion had given up their hopes. I well recollect three calling at my room at one time, to be prayed for as impenitent sinners.' This breaking up of hopes, probably, will furnish a clue to the awful and reigning stupidity and dissoluteness of morals, before adverted to. I did not mention this among the causes which led on to that state of things, as it exists always in periods of declension, and rivets and seals for a sure work those specific causes of deterioration which are liable at such times to exist. About the time of the monthly concert, in March, the work began to deepen among the impenitent. Several became alarmed, and cried out, in view of their undone condition by nature and practice. Very careless persons became awakened. Moralists, also, of whom, at this period, there were not many, grew convinced that they were standing on unsafe ground. There was a great

shaking, particularly in the two upper classes. The doctrine of perfection, as that doctrine has since been held by various persons, scattered throughout the country, started, so far as I have been able to ascertain, here at this time. The original principle appears to have been good, but it has since been adulterated with many things. Of those who were awakened in this revival, several went back, some of whom came in the ensuing spring. Some became infidels, of whom two have died since; one, however, renouncing his infidelity on his dying bed.

The spring of 1832, was one of religious interest in town. Rev. Dr. Beman held a protracted meeting here. A number of conversions occurred in College, in the course of the term. Those who came in, at this time, were, for the most part, made special objects of prayer and labor. They came in lingeringly, one or two in the course of a week, for a considerable time. Not many were awake, but these labored hard. It was a time of much trial in the church, and it is believed that spiritual religion gained ground. The necessity of toiling on, under a heavy burden, and working, as it were, at arms' length, on account of the sluggishness of the mass of professing Christians, inured those, who came under this burden, to severe toil, contributed to form habits of patient, persevering effort, and College, probably, has never turned out a more faithful set of working men, than those who passed through this ordeal. Indeed, I regard this, as in some sense, the commencement of a new era in the religious history of the College, and shall take the liberty to enlarge, here, on what I conceive to be some pretty important principles—which may, perhaps, have in them something of general application.

In the progress of things towards perfection, light comes by degrees, and new light generally breaks in, whilst we are working under the guidance and impression of that already enjoyed. There are many simple truths, pregnant with others; these last remain in a germ or embryo state, till the first strike their roots, so to speak; that is, become fixed, and imbedded in the character, by being applied to some use. It is probable, that in matters of religion, no practical judgments have ever been formed, in advance of those which have preceded, except in compliance with, or at least tacit recognition of that saying of Christ, 'That if any man will do his will, he shall know of the doctrine.' The Christian system contains in it many things intended to be revealed, not directly, but only in the development of the system itself. So full of truth is this assertion, that no period, probably, will come, either in this world, or in eternity, in which it may not be said of the Gospel, as then developed, what Paul said of it, comparing his own times with preceding periods—'The mystery which in other ages was not made known.' Now, at present, seeing only 'through a glass,' we make but slow advances, and these safely, only so far as the spirit of that precept guides. This is a salutary and sufficient corrective against rapid and wild theories in religion. The idea, which I think came out more prominently, at the period I am alluding to, than it had previously done, in the history of the College, was the all important one of a permanent state of religious feeling, and correspondent course of action. In this respect, the experience of our institutions tallies, probably, pretty nearly with that of the churches. This might be expected, College being, as was observed at the commencement of this sketch, only society in miniature. Alternations between high degrees of fervor and low states, quite as near and probably nearer the other extreme of the scale, have given to religion a kind of mutable character, and gone to invalidate the force of its testimony, in the judgment of prudent men, accustomed to regard stability and consistency, as the only true criterion for detecting principle and distinguishing it from its counterfeits. I have said that college experience tallies, probably, nearly with that of the churches. The nature of the case would lead us to look for less stability than in the churches generally, on account, first, of the inexperience of Christians; and secondly, numerous cases of excitement, which inevitably spring up in communities constituted as Colleges are, over and above those which exist in society at large, which are of themselves sufficient to inundate, one would think, most of the religion in the country, at frequent intervals; and thirdly, the interruption of feeling and efforts arising from the occurrence of vacations. Whether the fact accords with what the nature of the case would lead us to expect, I shall not now inquire. It is sufficient to say, that in respect to a permanent, straight-forward course of Christian living, there has been, at least, as much to complain of in Colleges as elsewhere. It should be noticed, also, that, thrown more nearly together, and in various respects more intimately associated, dereliction of principle and inconsistencies of character are more easily detected, at least, force themselves more naturally, and I may say necessarily, upon the attention. It has been said that, of late years, infidelity is increasing in our Colleges. Certainly there was, up to the time to which we have advanced in the narrative, a great deal of practical, some avowed infidelity, and, there is reason to believe, much secret skepticism here. This arose, in part, from accidental causes—causes, however, which might have been counteracted, no doubt, and crippled very much, had there been a mass of consistent, steady, concentrated Christian action. Let me ask any man, who was on this ground, and conversant with the times of which I

am writing, what he imagines would have been the effect on college principles, and college morals, had every professedly religious student here, sustained the character of Jesse Lockwood. I mention him, because death has sealed his testimony, and I am sure no one will dare to dispute it. Could the supposition just made, have been verified, I imagine that other lurking places than this, would have been sought, for infidelity, intemperance, profanity and licentiousness, to have celebrated their orgies in.

I am now going to explain, in what way I think the revival of 1832 contributed to a more permanent religious order. It did so, I think, by exercising the principle of personal exertion and self-sacrifice, till it became habitual, and led on to a system, which I shall presently give some account of. The principle of persevering steady devotedness, has been firmly established in individual minds, in all ages. But too little has been done to perpetuate this sentiment. One and another has cut his way through the solid rock, and, as it were, filled up the space behind him, so that others have been little benefited, except as they have seen them safe out, and therefore gathered hope, on the ground that such a thing was possible. Peter says, to be sure, "The God of all grace, after that ye have *suffered* awhile, stablish you." But we are not to infer from this, that direct means are of no use toward the confirmation of piety. There is, no doubt, in respect to means, such a thing as a millennial order, (using the term millennial generically here,) and it was towards this that numbers among us were led at this time to look. Having become inured to a pretty steady course of religious action, anxious to persevere in this, without faltering, sensible, at the same time, of the sluggishness of nature, and warned by the experience of the past, the inquiry came up, what corrective can be thrown in, what stimulus to excite us forward in an unwavering onward course of Christian action? It was in the way of righteousness, 'doing his will,' that light was thrown on this subject—the doctrine of means. It was resolved by the Christians of that period, that they would meet together at noon. This, it was thought, would furnish a strong antidote against a tendency, so prevalent every where, but perhaps especially in College, to fall in with the tide of worldliness. By setting up, as it were, a dam at midday, it was thought possible to check the current, and thus prevent our Christianity from being overflowed, and every thing relapsing, again, into a stagnant and dead state, as had been the case after most previous revivals. I must be permitted to say, that I think the doctrine of a perfect Christianity, that is, of living in perfect conformity to the injunctions of Christ, without regard to seasons or circumstances, and without reference to the feelings or practices of others, have to do with the institution of the system of means. A very good opportunity was approaching to test it, or at least, to test the strength of the resolution which determined on its adoption—viz. the approach of the summer term—when there is uncommon temptation to laxness, and a letting down of the Christian watch. The result proved that the idea was a very practicable one, and very salutary in the operation of it. A few, from five to seven, from the two college buildings, met in rainy as well as sun-shiny weather, during the term, and felt improved by it. This meeting, somewhat modified in its character, has continued to the present time; and has more than answered the anticipations of those who originated it. It has served as a balance wheel, to check the irregular movements of individual action, to temper well-meaning, but injudicious zeal. I am just now in from one of these meetings, consisting of from forty to fifty students. The average sometimes ranges considerably higher than this, in times of awakening, and sometimes falls short of it. I have introduced this subject here, because the religious history of the College cannot be given, from this point, without frequent allusions to this meeting—it having become a pretty certain criterion by which the religious pulse of the College may be judged of.

During the year 1833, no special awakening occurred. The noon meeting increased, during the summer, to fifteen or more, and several persons being attached to it, who were devoted to the cause of missions, a spirit of prayer prevailed with reference to that object, more, perhaps, than at any time since. Towards the close of this year, Mr. Foot, the evangelist, came into the north of Berkshire. He preached in an adjoining town, and the attention of the community was more or less awakened. A protracted meeting was held in Williamstown, somewhat early in the ensuing spring. There was special attention to religion, at this time, in College. A revival in Northampton, affected several students who were spending the winter there. These came on changed men. Others were awakened, some under the preaching of the evangelist, and some under the ordinary means. The work was not very extensive—it did not silence scoffers—'divers persons were hardened.'

The ensuing year, religion gained ground. A tutor came in who was much devoted to the work. The noon meeting had increased so much, that it was thought expedient to divide. The west college set up for themselves, and the silent influence of their operations appears to have been considerable. An infidel has told me, lately—one, at least, who was either tempted or trying to be so, at that time, that the prayers and singing kept him constantly uneasy; so much so, that, at length, he divulged his feelings

to his teacher, renounced his infidel principles, embraced religion, and became one of the most steady supporters of the meeting.

The two ensuing years were characterized by nothing of very marked interest. The regular means were kept up. There was considerable private fasting and private labor, and several interesting cases of conversion occurred. In 1838, the attention to religion was more general. At a noon meeting, held on the 14th of February, soon after the commencement of the spring term, it was proposed to have a meeting in the evening, and to have preaching. The meeting was held at the west College. About the middle of the afternoon, uncommon seriousness appeared to manifest itself in the north Hall of the east College, mostly in the Senior class. At the evening meeting, every member of that class was present. The prospect seemed fair for a great work. Satan, however, took occasion to distract the public mind. An unhappy case of litigation came up, growing out of some things which had occurred in town, the term previous. As the college fast was approaching, the faculty of College, and those among the students, who were favorably disposed to religion, were anxious that a legal process should, if possible, be avoided. A compromise was proposed, and mutually assented to by the parties, the evening before the fast, and high hopes were entertained in reference to the day. When the morning came, however, it was found that some unquiet spirits had been successfully busy in undoing all that had been done, in the way of compromise; and probably a more stormy morning had not been known in the east college building, for years. Every thing seemed to be in a complete ferment. The religious part of College went, as our custom is, in the forenoon, and united with the people of the town, in a meeting for prayer and conference. The usual noon meeting was held at one o'clock; and knowing the turbulent and angry state of College, and feeling the utter hopelessness of the case, without divine interference, it is believed that the cause was laid over upon the arm of Him who holds the hearts of all men in his hands. At the afternoon exercise, in the Conference room, all College are required to be present. On this occasion, there was no preaching; but brief remarks were made by individuals. It began to be evident, before the meeting had proceeded far, that a divine influence was pervading the assembly. The room became still and solemn. Many were affected to tears. Scarce a member of College but felt a kind of awe from God, which lasted several days. With others, impressions were more permanent. The work went on, and several, particularly in the upper classes, professed submission to Christ. This was a good work, more powerful than any since 1831. It was, however, wanting in depth and thoroughness. The ensuing year passed, in general quiet, but with no special religious interest. This brings us on to the year 1840—a year somewhat memorable in the religious annals of the College. Before proceeding directly, to an account of what took place during that year, I wish to make some general statements. I have run over, very briefly, the eight years previous, confining myself simply to facts. Let me observe then, more generally, 1st. that, since the year 1831, there has been a general improvement, in the order of College, petty annoyances have become less frequent, cases of discipline have been rare. Except on one or two 4th of July occasions there has been next to nothing of an outbreking character. I have lived during all these years in the east college building, and could not wish in general for a more quiet habitation. This statement cannot be made, with equal truth, in reference to the west college, occupied by the two lower classes. The order, however, there has been generally good. 2d. the moral tone of College has been elevated. Drunkenness, in the day light, and open profanation of God's name, do not show themselves boldly as they once did. Avowed infidelity is extremely rare, and those, who have opportunity to know, speak of it as an occurrence extremely uncommon, to hear the Christian religion and divine institutions spoken of contemptuously or disrespectfully.

It would not be easy, perhaps, to trace this gradually favorable change to all its causes. Indirectly, might be mentioned, a system of exercise of a somewhat rural character, which has been introduced amongst us. The occupying of the mind during the warm and open season, when the avenues to temptation are more open, with tasteful arrangements about the college grounds, spending leisure hours in laying out better plots, cultivating shrubbery, flowers, &c. instead of lounging about in listlessness, as was formerly the case, smoking and indulging in various kindred things, not very favorable to good health or good morals. We do not believe with Combe, in converting men by beginning with the skin. There is, however, no doubt much religion in nature, if we have grace to find it. It is not easy to be familiar with her forms, without owning, though unconsciously, an influence to a certain extent humanizing, softening, and even purifying. Natural history, also the study of atmospheric laws and of celestial phenomena, to which numbers are beginning to devote themselves, assiduously, all come in aid of sound virtue, and the peaceful and happy pursuance of those ends, for which youth ought to be associated in an institution like this.

Of those causes which have operated, *directly*, in the way of bringing about the change above alluded to, may be mentioned the temperance reform. The evils arising

from the use of strong drink in our literary institutions, as strange and incongruous as such a mixture may seem, have been among the most appalling, which they have had to contend with. These evils are not done away, but they are moderated, they have taken their place among those evils, which are committed in the dark, and do not receive the countenance, as formerly, of men of respectable moral character. Another direct cause is that already adverted to, viz. the uninterrupted use of a system of means, intended to bear directly on the religious character. Recognizing the gospel, as the only adequate moral purifier, this system bears directly upon the conscience. It is like a wheel in constant motion, which proves the existence of a secret power, and reproves men, silently, for their vain practices, and worldly course of living, to say nothing of outward vice.

With all these helps to a pure state of things, in a moral and religious point of view, and, especially, after what has been said of the general quiet which has reigned among us, for several years, those who read this account will doubtless be surprised at some statements which I am presently to make. Let it be remarked, however, that all these helps are of voluntary application; we cannot compel men to prefer the cool outward air of a summer's morning and the odor of a flower bed to a pent up room filled with the fumes of tobacco. We are obliged to say, however reluctantly, on these points, "*de gustibus nil disputandum.*" So of ranging the fields, for plants, minerals, &c., some have no taste for such things. If this were the place, we might state probably why *some* have not; but this is not to our present purpose. In respect to the daily meetings, they never have embraced much over seventy,—about half of College, in the best times and this only for a brief period, leaving the rest, ordinarily by far the majority, unaffected by them except indirectly and incidentally. What has now been said will relieve some statements which I am about to make.

The college year of 1839 and 1840 opened with no very favorable omens for good. The Senior class, which always gives tone, more or less, in College, both to opinion and feeling, embodied but little vigorous active piety. There was no particular deficiency, in respect to profession; but the profession of many set so loosely upon them, that piety itself came to be greatly depreciated in the estimate of others. There were also various causes of intestine difficulty which I shall take notice of farther on. About the middle of November, several began to feel that they could not live longer without making an effort to interrupt the prevailing apathy, and lay a check on those influences, which were sapping the foundation of all that was vital in Christianity amongst us. As the way did not appear to be open, for any direct effort, it was determined to hold meetings, several evenings successively, in a private house near by; these meetings were attended, both by Christians and sinners from College, and it is now known that one individual was, about that time, under very deep conviction. These meetings were continued, with more or less frequency, till the close of the term. When College assembled at the 1st of February, there was an uncommon degree of wakefulness among several Christians. The noon meetings were more full and solemn than had been usual. The Methodists were holding a meeting, near by, the influence of which was to deepen the feeling in College, the students attending without restriction. About the time of the college fast, two or three meetings were held at the conference room in the chapel. There was preaching at these meetings, which seemed to produce an awakening influence upon the church, to whom it was mainly directed. After this time, the noon meetings thickened, almost all the church, being now gathered into them, and some of the impenitent, taking covert under increasing numbers, came in also. In this state of painful and solemn suspense things remained for several days. Having been brought up before, on more than one occasion, nearly to the point where we were at present standing, there was ground for alarm lest this might prove the case now. Prayer was offered "without ceasing," and it would be no exaggerated statement to say, of some, that they appeared to be willing to die, rather than not to see God glorified in the salvation of souls. It was with us, indeed, a great day, "even the time of Jacob's trouble." There was, however, strength in the church to lay hold on the promise, "he shall be saved out of it." God also encouraged some of his people by gracious intimations, which he was pleased to give them, that he would work "for his great name's sake that his name might not be polluted." There was no movement, outwardly, which went to relieve this suspense, till the 16th of March, which was town-meeting day, or, rather, the evening of the day before, which was Sabbath. At that time, numbers of the impenitent had their attention arrested in a more sensible and lively manner. Two or three conversions had occurred before this, but now there seemed to be a breaking away, and lifting up of the cloud. That kind of false shame, which had hitherto prevented sinners from resorting to little prayer meetings, and seeking the company and conversation of the pious, was all done away. They began, now, indeed, 'to flock like clouds, and like doves to their windows.'

The increasing tide of feeling, which, up to this point, had flowed harmoniously in the channel of our daily meetings, began to overflow, and require more expansion; it

not being thought best to alter the form of these meetings, which are devoted, in part, to repetition of the Scriptures, and which, therefore, did not give sufficient time for expressions of feeling. This will be readily understood, when we observe, that the Sophomore and Junior recitation rooms, where these meetings are held, were both much crowded. Meetings, accordingly, began to be held at 9 o'clock in the evening. These were, many of them, very happy meetings. There was a great deal of freedom in them. Almost every one had something to say. Some, who were older, a word in the way of experience; some had an invitation or a promise; some a sigh or a tear. Many had confessions. This was true of the most conscientious among us, whose walk had been irreproachable. Under the strong impressions of the Spirit, and the clear light which was now shed upon eternal things, their best services appeared defective, either in motive or in measure. Lukewarm persons, who had been living loose, and encouraging in wickedness those, whose countenances they now saw in the solemn meeting, felt called upon to do something more than confess. Not a few of this description, became convinced that they had been building on the sand, renounced their hopes, and took their place among inquirers. Anxious sinners stated their case, and asked for prayers. And those into whose minds light had begun to break, bore testimony to this. In brief expressions of feeling, from individuals, in almost every variety of mental frame, time would pass away unconsciously. I was struck, one evening, with a remark. It was at a late hour—numbers had expressed their feelings, and the meeting was exceedingly solemn and still. One spoke and said, 'I have forgotten what day it is.' Such a contrast with the dark and wintry days which had preceded, might well throw a transient doubt about the reality of those scenes which were now passing. This meeting will not soon be forgotten. It closed by singing the words, 'O, there will be mourning at the judgment seat of Christ.' The following language of Watts was well suited to this time, and found involuntary utterance from those who had long 'waited for it.'

'When we review our dismal fears,
'Twas hard to think they'd vanish so,
With God we left our flowing tears,
He made our joys like rivers flow.'

From the period before alluded to, when the west College set up for themselves, it had been our custom to have a joint meeting on Friday, at one College and the other, alternately. The recitation room being too strait, we adjourned, this week, to the conference room, in the chapel. Many were affected at this meeting. I may mention, too, in this connection, the existence among us of what are termed class meetings, on Friday evening—meetings for the individual classes—an important means of grace, which originated sometime during the dark period between 1827 and 1831. The meeting in the Senior class, on the evening of the Friday above referred to, appeared to be accompanied with a remarkable effusion of the Spirit. On the evening of the succeeding Wednesday, the two literary societies adjourned for prayer; and, after a season, came together to hear the word of God. The same evening, a spirit of confession appeared to break out anew, in the 9 o'clock meeting at the east College. Some confessions, of rather a startling character, were made by individuals who had confessed before; but it seemed that their confessions did not go sufficiently deep, to satisfy conscience, with the amount of light and of the Spirit now enjoyed. Statements were made, which involved, more or less, the lower classes in College. At least, transactions were confessed to, the influence of which upon members of these classes had been injurious. It now began to be evident that things were coming to a crisis—that pride of character, in the two upper classes, was likely to be severely tested. Christianity was getting sufficiently deep hold to make men *honest*. A point to which it comes more rarely than is often imagined. Feelings and frames and experiences, and happy modes began, at this moment, to look rather dim. The great practical question came up, now, are you willing to turn about, and become an *honest man*. Throw off all disguises, make confession of the whole, take high ground, and start anew. Had it not been for this meeting, things might have ran along. The happy state of feeling, before described, might have continued, and men have blessed themselves in the enjoyment of it. As it was, it became evident, that a new page must be turned over in the history of the revival. It says in the Bible, "that man perished not alone in his iniquity." So, now, it was obvious, that the sins of individuals were so linked in with those of others, in both buildings, that a general meeting was needed for confession. Such a meeting, accordingly, was agreed upon, at the conference room, the next night. Every member of College, it is believed, was present; and after some remarks in relation to the duty, to attend to which, especially, the meeting was convened—the work of confession went forward. It is not necessary to specify all the things which were confessed to in this meeting. Among those things which weighed most heavily, were neglect and abuse of the Sabbath and the Bible, lying to officers of college, stealing, card playing, drinking, keeping

liquor at their rooms. The disclosures of this evening were deeply humiliating not only to individuals, but to human nature, and probably few scenes are witnessed, on earth, antedating and foreshadowing more significantly and solemnly, the day appointed for the revealing of secrets, when God "shall both bring to light the hidden things of darkness, and make manifest the counsels of the hearts." Their confessions, as might be supposed, were cruel darts to the companions of those who had made them, who now stood revealed, as guilty of the same things, but without sufficient moral honesty to make confession of the wrong which they had done. Some of those who confessed, this evening, had had a good deal of pride of character and a very fair reputation for honor and integrity. Between these and others, when the scales of the sanctuary were applied, as now, there appeared no radical difference, and no one, probably, left the meeting without being convinced of the total depravity of unsanctified human nature. It seemed, for a while, as though there were about to be an entire upheaving and overturning, and a coming out, from the dark and guilty chaos, of order and moral honesty. There began to be a glimpse of what is implied in a pure community, and a hope that such a condition was about to be realized by us. Before the meeting closed, however, it was made evident, that there was a dark corner not yet entered. A motion was made towards it, but something seemed to say this is forbidden ground.

As it is impossible to give a complete account of the revival, or to present any thing like a faithful view of the moral and religious history and aspects of the College, without entering somewhat into detail, here, I propose to break off the thread of the narrative for the purpose of doing so. The delicate subject, an approach to which created so much sensitiveness, in the meeting above described, was that of college societies. There have been here from the beginning two societies, purely literary. These have always been fostered, by the trustees and authority of the College, as conducive to the mental improvement and the purposes of a liberal education. Within a few years, however, societies of a professedly secret character have been introduced. In connection with the introduction and progress of these, much ill feeling and personal animosity has been excited. Equally with other things contrary to the spirit of the gospel, it was thought that these should be confessed to; and many despaired of seeing a state of things permanently better, in a moral and religious point of view, whilst this, by far the most fruitful source of personal difference and hard feeling, was permitted to continue. I shall now give some account of secret societies, in order that their precise position and moral bearing may be understood.

So far as I have been able to obtain information, the origin of these societies among us does not date back beyond the year 1824. At this time there was, in town, a Masonic lodge. The students being, as a body, older than now, were most of them candidates for admission. St. John's day was celebrated, about this time, with all the imposing rites and ceremonies which belong to that order. The Bible was carried in front of the procession, and a clergyman procured to deliver the oration. A degree of sanctity was, by these means, thrown around the subject, and the institution appeared, invested not merely in that charm which belongs to whatever is needed in a mystery, but also in a kind of religious sacredness. With these captivating helps, having also the authority of great names to support it, it is not to be wondered that young men were attracted, and that the lodge should have become popular. At this time there sprang up, as the fruit, perhaps, of the masonic spirit which was then rife, a secret society in College, several members of which were also members of the lodge. Whether drinking was, at that time, *one* of the *secrets* of the lodge, I am not sure. Certainly it was, of the little feeder which sprang up in the institution. There was no intention that I am aware of, of perpetuating this society in College; that is, of handing it down to other classes. The meetings of the lodge, meanwhile, went on; the ceremonies connected with the initiation, furnishing a constant source of amusement to the initiated, till the revival broke out in 1825. That work seemed to operate as a death blow to the lodge, being an uncommonly deep and heart-searching work both in town and College. The young converts, taking the badge of discipleship under one, "who ever spake openly," and declared, "in secret have I said nothing;" renounced both the principle and practice of the system, as anti-gospel at once in its spirit and tendencies. The conscience of one, at least, could not be satisfied, without an open recantation in the public prints. The lodge was broken up, or meetings since that period, if held, have been kept secret. The Morgan affair occurred about this time, and may have had an effect to confirm and perpetuate the influence of the awakening. Of secret associations, afterwards, I knew nothing till 1834. At that time I went abroad and spent several months. On my return, almost if not quite the first morning of entering my room, I perceived that a new element had found its way into the atmosphere of the place. I could scarcely compare College to any thing but a bee-hive. Little collections were gathered about, some in College, and some out before the building, engaged in earnest disputation and apparently angry conversation. Among these I was surprised to notice some for whose Christian character I had great charity, and whose uniform sobriety and

good temper formerly, led me to suppose that something very uncommon must have occurred. My doubts but not my anxieties were soon relieved by information that certain societies termed secret had been introduced during my absence, and it was ill feeling growing out of this circumstance which gave rise to the excitement I had witnessed. I say, *not my anxieties*, for I readily perceived, that the ground of excitement was not ephemeral—that the dissocial element, embodied in a regular organization, would be likely to incorporate itself into the very bone of our system; and become, if the fruits then witnessed were any criterion to judge by, a perpetual source of gangrene. Some, it appeared, had been elected members of these associations, others not. Some Christians had been elected, others not. Distinctions were thus created, which gave rise to jealousies, and hard feelings sprang up both between those who were professedly Christians and those who were not so.

Some persons are anti-secret, constitutionally, some at this juncture, perhaps, became so by the supposed slight put upon them, by their non-election as members of the secret associations. An embodied influence soon collected against the new system, and for aught I know, at the time I speak of, had already concentrated itself in a counter association. These associations, of course, were at war with each other in principle, and not less so in practice; and what went to enhance the evil, was the fact that animosities sprang up between the secret societies themselves, these societies becoming, in a sense, rival to each other. It is not necessary, probably, to proceed farther into detail, to show the influence of all this in its moral and religious bearings. Alienation of feeling grew up so bitter, that for a long time before the revival, it is understood that individuals of the same class, and some of them professors of religion, were not on speaking terms with one another. Under such circumstances there was no room to urge the apostolic exhortation, "let brotherly love continue." Nor was it possible to bring about any thing like concentrated religious effort. This will serve, in part, to account for the otherwise inexplicable fact, that amidst all the religious helps here enjoyed, things sunk down into a state so low, as that which preceded the revival. Nor will the remark, made above, now appear strange, that many, in the height of the revival, felt that this giant cause of dissension among brethren must be approached, or all efforts at radical reformation would amount to nothing more than a sickly attempt to cover up a wound, festering and ready to break out afresh after a partial check, perhaps with greater virulence. There is no question, had the work been as vital and thorough as that of 1825, that a system, so obviously injurious to religion in its tendencies, would have been at once exploded, as free masonry was at that time. But alas! all that we could do, and probably all that prudence allowed, was to hush the tendency to restlessness, which became manifest when a system seemed likely to be endangered, in which the feelings of individuals had become so deeply enlisted.

As a chronicler of religious events, I am not called upon to speak of the social tendencies of this system, which are sufficiently obvious from the nature of the case. A regard for truth, however, has made it proper and necessary to speak thus far; and this I have been the more willing to do, as the evil complained of exists in sister institutions, from one of which also it was introduced here, and is creeping more or less into them all. Some conscientious and Christian men, not having examined this system, in all its bearings, have given their influence to it, and in the review have had occasion to regret this, and have expressed those regrets. It is but right, that those who wish to live godly in Christ, should be cautioned. Parents, too, have been informed that this system was of no injurious tendency. It is but right that such should know the opinion of those, who may be reasonably supposed to know more than their children can, of tendencies and results.

I shall now proceed with the narrative. The meeting above referred to did not on the whole interrupt the solemnity of College,—the work went on with interest and power, conversions occurring from time to time nearly to the close of the term. Boisterous sports, such as ball-playing, &c., were not resumed this year, as has been usual, at the opening of the season. The planting of trees, gardening, and going off evenings to a distance, in the outskirts of the town, where a protracted meeting was in progress, furnished exercise well suited to the time, and to any time. As in 1812 and 1825, so now, the exhibition, at the close of the term, was suspended, and a religious exercise took its place. It deserves, perhaps, to be mentioned here, as evidencing the fact that nature and the Christian religion are not unfriendly, that the day after the close of the term, an expedition started under the auspices of the Natural History Society, consisting of about twenty individuals, most of whom had been affected more or less by the awakening. Indeed, had it not been for the awakening, I question whether the expedition would have moved at this time. There was a disposition to blow the gospel trumpet around the land, and as news of what the Lord had been doing for us had gone before, it seemed to be taken for granted, that we would hold meetings as we travelled; which we did, much to our own gratification, and we have reason to believe, in some instances, not without special benefit to others.

The summer term was one of quiet, and religious activity. A kind of Home Missionary Society was formed, consisting of twenty or more, the object of which was to cultivate the waste ground in the vicinity. The 4th of July, which has sometimes been boisterous, and into the celebration of which, cannon, powder in other forms, and fireworks, were introduced in the turbulent period between 1827 and 1831, was this year very quiet. I shall not soon forget the impression made upon my mind, as the young men were assembling to form their usual procession. The place of rendezvous was near the west College garden. Not a discordant sound, unless it might be from neighboring villages, had occurred to interrupt the stillness of the morning. The sun shone bright, and the atmosphere seemed to sympathize with the inward serenity which reigned. When all had come, the music struck up and the procession moved. So deep, upon my mind, was the impression of moral order, and so strong the conviction, that many pure hearts were beating in unison with the soft but lively air, that I seemed to see, in miniature and in type, and obtained, through this outward sign, a more vivid view than ever before, of that purer and longer procession, which will be formed on the morning of a brighter day, before which will be uttered the proclamation, "open ye the gates that the righteous may enter." I felt an involuntary impulse to go and join myself to the procession, which conscience had never before permitted me to do.

A little before this time about twenty were admitted to the college church, among whom was one of the officers of College who had shared in the awakening. In respect to those whose minds were deeply affected, but who either hoped not at all, or only faintly, and that for a time, I should say that some of them, so far as human judgment can decide, stand on higher ground, in reference to the gospel, than before. I am aware that the prevalent theology will not bear me out in such a supposition. I am compelled, however, to believe, judging from the walk of numbers, which is the best criterion, that an impression was made, at that period, upon their minds, which if it does not issue in conversion, will be favorable to Christianity and ever prevent them from lightly speaking evil of Christ or of his cause. I do not think there are any flagrant cases where a revulsion of feeling has taken place such as we sometimes witness, though our God has humbled us and left us "to bewail many who have sinned already and have not repented."

The first term of the present college year, has furnished melancholy though not unexpected proof, of the soundness of those views which were entertained by many, in the spring, in relation to what might be expected to occur, if the causes of moral infection were not then thoroughly sifted. Many were grieved, though none probably were surprised, on the entrance of a new class, and the commencement of an electioneering campaign for members of the various associations, to witness a recurrence of old jealousies and old feuds. To such an extent did this feeling arise, before the close of the term, that on one occasion, the quiet of midnight was disturbed by bands of students, walking the streets, with loud vociferation and clubs, either for purposes of attack or of self-defence. It is not necessary to say, that numbers in College, I believe I may say with truth, the mass, shook their hands of all participation in such disgraceful occurrences. The general good feeling of College interposed a barrier against any permanent and spreading excitement, and so the matter was hushed for a season, and has been kept still by a prevailing spirit, which there is reason to know is nothing less than the Spirit of God. A pretty uniform solemnity, a kind of awe from God has been among us since the opening of the term in February. One or two hopeful conversions occurred early in the term. The college fast was solemn. Some were awakened then—a few have expressed hope since. The noon meeting on Friday has adjourned to the chapel for want of room. One or two meetings recently held at 9 o'clock have been crowded. As fast as the stumbling blocks are removed, we find that the chariot rolls forward and souls flock to the standard of the Redeemer. What we at present enjoy we do not call a revival, we do not call it any thing, we only work on steadily, assured that we shall continue "to reap if we faint not."

Thus I have brought this narrative to a close. It relates to scenes which figure but little, in the eye of the world. Connected, however, as the College has been, with the spiritual destiny not only of individuals, but, in the providence of God, also in some measure of the race, it may fairly be believed, that these humble scenes have a weight and moment, in God's estimate, above that which belongs to many stirring events which have transpired since the foundation of the College, on the arena of civil competition, or the field of military strife. Coming into existence at a peculiar crisis, it has wielded a moral and religious power which has been remotely felt. Wofully defective, at its best periods, when compared with a perfect standard, it has still held up against the prevailing licentiousness of trying and critical times, and if its influence has been of a mixed character, this is no more than we must be compelled to allow of all human institutions. It would have been easy, indeed, to have given a connected account of religious revivals, and thus, perhaps, to have conveyed to the reader the idea of our having enjoyed a kind of constant millennium. It has seemed to us, however, that this

was not what was needed. Both the theory and phenomena of revivals are well understood at the present day. These phenomena as matters of fact are indeed to be made the subject of historical record. The community, however, by whom our institutions are fostered and for whom they exist, are concerned to know the whole truth, to have presented before them the dark ground of the picture as well as its bright lights. There are in our literary institutions, tendencies to evil, and evils absolute, of a very alarming character, to which every thing noble in humanity and dear in the hope of a better life, has often fallen a quick and easy victim. To lay a check upon these tendencies, this narrative shows, if it shows any thing, that nothing is adequate but the power and sanctions of a spiritual religion;—I mean a religion which recognizes the Spirit of God as the great re-creating and sole originating cause of spiritual life in the soul of man. It may be relied upon, without inspection, that those institutions, where this influence either is not recognized or not enjoyed, are in a moral condition gloomy in the extreme. Will it be said that in these institutions all things go on quietly? Grant it, which however is far from being true, so have things gone on quietly with us; and yet, when the door was thrown a little ajar, and the commencement of honest confession gave a brief glimpse, not merely of heart sins, but of life sins, yes, sins reduced to practice, under the covert of a Christian profession and a fair exterior, and not interfering with outward order, and a reputation for sound morality, when these things are considered, I say, we look with more than suspicion upon every place of moral training, whether it be a nursery or a university, where the influences of God's Spirit are repudiated.

One obvious reason why we have thought fit to expose the moral tendencies of things here, and through these the exposures to which the young are subjected, is, that the information may operate in the way of caution. Those who have children, set a dearer estimate on their moral life than on their natural, and that justly, for the one is immortal and the other transient. Such, for the most part, are not ignorant, we presume, that in sending their children to the primary schools and colleges they are incurring a great hazard. There always have been, and there is reason to fear will continue to be, while the present dispensation holds, in these institutions, some persons of corrupt minds, whose presence cannot be safely encountered, and whose vicinity even is dangerous. Whatever may be the theory of some, wiser than ourselves, we hope the day may be far distant, when this College shall come to be regarded as a house of correction. On the other hand we would earnestly hope and pray, that the hints thrown out in this narrative might lead parents and guardians, if they are aware of corrupt principles in those committed to them, or of no principles, owing to the immaturity of extreme youth, which is coming to be (I mean the fact last mentioned) a source of increasing evil, it is earnestly to be hoped, that such may see evidence in what has been stated, that by sending their sons or wards here, they will pursue a course which will probably lead to their being still more corrupt, and becoming the instruments of corruption to others.

Christians, we trust, will need no farther stimulus than the narrative itself will afford, to lead them to pray for the continued operation of God's Holy Spirit, that the work of reformation among us may be radical; that existing evils may be restrained, and that new and unheard of species of corruption, of which the age appears to be so prolific, may be deterred from making their incursions among us. We need wisdom, more than those who have preceded us, to set on foot and give expansion to a system of spiritual training, which will mould the features of those subjected to it into conformity with primitive models of Christian excellence, and to nerve up our young men to that great moral encounter, of which we believe that our times are to be both the theatre and the witness.

Let me conclude this sketch by requesting any philosophical student of character, who may have doubts in reference to the identity of the human nature under the different dispensations, after having read the sketch, to peruse the 2d chapter of the book of Judges.

Complete List of the Members of the Massachusetts Senate for 1841.

[Prepared by Hon. MELATIAH EVERETT.]

<i>Names.</i>	<i>Residence.</i>	<i>When Born.</i>	<i>Where Born.</i>	<i>When and where graduated.</i>	<i>When first in Gl. Ct.</i>	<i>Profession.</i>	<i>Age.</i>	
Amos Abbott	Andover	Sept. 7, 1786	Andover		1835	Merchant	54	
Chester Adams	Natick	Oct. 21, 1785	Bristol, Ct.		1833	Lawyer	55	
James Allen	Oakham	July 2, 1792	Oakham		1833	Farmer	48	
Seth Ames	Lowell	April 19, 1805	Dedham	Harv. 1825	1832	Lawyer	36	
William G. Bates	Westfield	Nov. 17, 1803	Westfield	Yale, 1825	1841	Lawyer	37	
William Bowdoin	South Hadley	Oct. 25, 1786	Ware		1836	Lawyer	54	
Thomas Bradley	Tisbury	Feb. 18, 1787	Edgarton		1836	Mariner	54	
William Child	Springfield	Jan. 7, 1788	Haddam, Ct.		1827	Farmer	53	
David Choate	Essex	Nov. 23, 1797	Ipswich		1839	Instructor	43	
Seth Crowell	Dennis	Oct. 17, 1792	Dennis		1835	Mariner	48	
George T. Davis	Greenfield	Jan. 12, 1810	Sandwich	Harv. 1829	1840	Lawyer	31	
Melatih Everett	Wrentham	June 24, 1777	Foxborough	Brown, 1802	1831	Lawyer	63	
Albert Fearing	Boston	March 12, 1798	Hingham		1841	Merchant	43	
Ch's C. P. Hastings	Mendon	Nov. 3, 1803	Mendon	Brown, 1825	1840	Lawyer	37	
Amory Holman	Bolton	Jan. 17, 1796	Bolton		1831	Farmer	45	
Foster Hooper	Fall River	April 2, 1805	Walpole, N. H.		1831	Physician	36	
Phineas How	Concord	May 15, 1797	Methuen		1841	Merchant	43	
Appleton Howe	Weymouth	Nov. 26, 1792	Hopkinton	Harv. 1815	1841	Physician	48	
William J. Hubbard	Boston	July 3, 1802	New York, N. Y.	Yale, 1820	1834	Lawyer	38	
Daniel P. King, <i>Pres.</i>	Danvers	Jan. 8, 1801	Danvers	Harv. 1823	1836	Farmer	40	
Henry W. Kinsman	Newburyport	March 6, 1803	Portland, Me.	Dart. 1822	1833	Lawyer	38	
Asa F. Lawrence	Pepperell	Feb. 7, 1800	Groton	Harv. 1824	1841	Lawyer	41	
Charles Marston	Barnstable	July 31, 1792	Barnstable		1829	Farmer	48	
Stephen Oliver	Lynn	March 29, 1785	Lynn		1830	Merchant	56	
Edmund Parker	Reading	Nov. 1, 1779	Reading		1816	Farmer	61	
Theophilus Parsons	Boston	May 17, 1798	Newburyport	Harv. 1815	1825	Lawyer	42	
Jesse Perkins	N. Bridgewater	June 3, 1791	N. Bridgewater		1831	Farmer	49	
Timothy A. Phelps	Chesterfield	Oct. 1, 1789	Chesterfield		1839	Farmer	51	
William C. Plunkett	Adams	Oct. 23, 1799	Lenox		1841	Manufacturer	41	
Horatio Pratt	Taunton	June 1, 1805	Mansfield	Brown, 1825	1839	Lawyer	35	
Jeffrey Richardson	Boston	Oct. 9, 1789	Boston		1832	Merchant	51	
James M. Robbins	Milton	June 30, 1796	Milton		1838	Farmer	44	
Seth Sprague, Jr.	Duxbury	Nov. 21, 1788	Duxbury		1826	Merchant	52	
Benjamin Thompson	Charlestown	Aug. 5, 1798	Charlestown		1830	Merchant	42	
Emory Washburn	Worcester	Feb. 14, 1800	Leicester	Wms. 1817	1826	Lawyer	41	
John B. Wells	Boston	Feb. 14, 1782	Boston		1830	Mechanic	59	
Seth Whitmarsh	Seekonk	Oct. 18, 1782	Warren, R. I.		1830	Farmer	58	
James White	Northfield	March 9, 1781	Heath		1841	Farmer	60	
William Williams	Stockbridge	Aug. 26, 1790	Stockbridge		1841	Farmer	50	
Samuel Wood	Grafton	Dec. 16, 1793	Grafton		1829	Merchant	47	
Ch's Calhoun, <i>Ct. k.</i>	Boston	June 24, 1797	Boston		First elected in 1830			43

Of the preceding List of Senators, consisting of 40 individuals, 13 are Lawyers, 12 Farmers, 8 Merchants, 2 Physicians, 2 Mariners, 1 is an Instructor, 1 a Manufacturer, and 1 a Mechanic. The oldest member of the Senate is 63 years of age, and the youngest is 31. The average age is 46 8-10 years.

[From the Annals of Education.]

INSTRUCTIONS OF REV. THOMAS SHEPARD,
MINISTER OF CHARLESTOWN, MASS., TO
HIS SON, WHILE A MEMBER OF COLLEGE.

Written about 1674.

1. To remember the great end of this life, even the glorifying of God through Christ, and the end of this turn of life, even the fitting him for the most glorious work of the holy ministry. For this end, your father hath set you apart with many tears, and hath given you up to your God that he might delight in you. And I had rather see you buried in your grave, than grow light, loose, wanton, or profane: God's secrets in the Holy Scriptures are never made known to common and profane spirits; and therefore be sure to begin and end

every day wherein you study, with earnest prayer to God; reading some part of the Scripture daily, and setting apart some time in the day (though but one quarter of an hour) for meditations of the things of God.

2. To remember that these are times of much knowledge, and therefore one almost as good be no scholar, as not to excel in knowledge; wherefore abhor one hour of idleness, as you would be ashamed of one hour of drunkenness. Though I would not have you study late in the night usually, yet know that God will curse your soul, while the sin of idleness is nourished, which hath spoiled so many hopeful youths in their first blossoming in the college. Hence don't content yourself to do as much as your tutor sets you about, but know, that you will never excel in learning, unless you

do somewhat else in private hours, wherein his care can not reach you.

3. To make your studies as pleasant and as fruitful as can be, first by singling out two or three scholars, the most godly, learned and studious, and such as you can love best, and such as will most love you, of any that you find among your equals, as also some that are superiors, and often manage discourses with them on all subjects which you have before you; and mark diligently what occurred remarkable in every one's conferences, disputations and other exercises, but by no means letting too much leak away by visits. Next by having a variety of studies before you, that when you shall be weary of one book or theme, you may have recourse with another. Then, by prosecuting studies in some order and method; and therefore, every year at least, if not oftener, fixing the course thereof, so as you may not allow yourself to be ordinarily therein interrupted. Fourthly, by giving of difficult studies the flower of your thoughts, and not suffering any difficulty to pass you, till by industry or inquiry, you have mastered it. Fifthly, by keeping an appetite for studies, by intermixing meditation, and at fit seasons recreation, but by such as might moderately stir thee, and render the spirit more lively to its duties. Sixthly, by making of choice collections from what authors you peruse, and having proper indices to your collections, and therewithal contriving still how to reduce all unto your more particular service in your exercises or otherwise. Seventhly, by taking pains in preparing for your recitations, declamations, disputations, and not upon any pretence whatever, hurry them off indigestedly. Reading without meditation is useless; meditation without reading will be barren. But here I would not have you forget a speech of your blessed grandfather to a scholar that complained to him of a bad memory, which discouraged him from reading. *Lege, lege, aliquid hærebit.* That sentence in Proverbs xiv. 23, deserves to be written in letters of gold on your study-table, "*In all labor there is profit.*" But, lastly, by praying much not only for heavenly, but also human learning; for remember that prayer at Christ's feet, for all the learning you want, shall fetch you in more in an hour, than possibly you may get by all the books, and helps you have otherwise, in many years.

4. To be grave in your carriage towards all the scholars; but be watchful against the two great sins of many scholars, of which the first is youthful lusts, speculative wantonness, and secret filthiness, for which God blinds and hardens young men's hearts, and his Holy Spirit departing from such unclean sties. The second is malignancy and secret distaste of holiness, and the power of godliness and the professors of it. Both of these sins you will fall into, unto your own

perdition, if you be not careful of your company; for there are, and will be such in every scholastical society, as will teach you how to be filthy, and how to jest, and scoff, and to scorn at godliness, and at the professors thereof; whose company I charge you to fly as from the devil, and abhor; and that you may be kept from these, read often that Scripture, Proverbs ii. 10—12, 16.

5. Remember to entreat God with tears before you come to hear any sermon, that thereby God would powerfully speak to your heart, and make his truth precious to you. Neglect not to write after the preacher always in handsome books, and be careful always to preserve and peruse the same. And upon Sabbath days make exceeding conscience of sanctification; mix not your other studies, much less vain and carnal discourses, with the duties of that holy day, but remember that command, Leviticus xix. 30—"Ye shall keep my Sabbaths, and reverence my sanctuary: I am the Lord."

6. Remember that whensoever you hear, read, or conceive any divine truth, you study to affect your heart with it. Take heed of receiving truth into your head, without the love of it in your heart, lest God give you to strong delusions. If God reveal any truth to you, be sure you be humbly and deeply thankful.



[From the Southern Churchman.]

REV. JONAS KING, D. D.

WE recollect to have read several years since an interesting incident which was related by the late Hon. William H. Maynard of Utica, at a meeting convened for the purpose of advancing the cause of education. It was a cause which was near to his heart, and he sealed his attachment to it, as well as to that of his profession, by leaving the bulk of his property to endow a professorship. Mr. Maynard stated, that when he was a young man, he was engaged in teaching a school in one of the eastern States. One morning in winter on entering his school-room, he found a lad sitting upon one of the benches, who was not one of his scholars. He immediately entered into conversation with him, and learned that he was the son of very poor parents, who lived at the distance of some miles from his school, that the lad had come to see him for the purpose of ascertaining whether he could not make some arrangements by which he could acquire an education. He frankly informed Mr. M. that he had no friends who could assist him, that his parents were poor, and that he must rely upon his own unaided exertions. Pleased with the heroic and determined spirit of the lad, Mr. M. set himself about devising means to assist him. He procured a place for him to board, where he could pay his charges by his labor—his

instruction he gave him without compensation. When school was ended in the spring, the lad was found to have made great progress, and to have realized the hopes of Mr. M. He engaged the clergyman of the place to continue his instruction. Such was the commencement of the life of a now distinguished man—for that lad is now the Rev. Jonas King, whose profound learning and research in Oriental literature has shed a lustre upon the name of American scholars.

We propose to sketch another incident, or series of incidents, connected with Mr. King. They were communicated to a friend of ours by an ardent friend of the missionary cause, and who has contributed largely of his abundant means for its advancement. It will be remembered that Mr. King, after his election to a professorship in one of the eastern colleges, was sent to Europe on business connected with the institution. While there, it was deemed important by the American Board of Commissioners, that he should proceed as a missionary under their direction to Palestine. The college, after some solicitation, was prevailed upon to consent to the arrangement, and a letter was written to Mr. King, informing him of the wishes of the Board of Commissioners. This letter reached Mr. King at Paris, and was received for him by the gentleman to whom we have alluded, who was then engaged in mercantile business in that city. This gentleman received a letter at the same time, desiring him to unite with the Board in their endeavors to procure the valuable services of Mr. King, in that most interesting and important field of labor, Palestine. When Mr. King came into the counting-room, the letter was handed to him. He immediately retired with it to a small private adjoining room. He did not return for about three hours. When he came out, reaching his hand, he inquired, "What shall I do?" "Go," "Behold," says he, "I go bound in the Spirit to Jerusalem, not knowing the things that shall befall me there." The gentleman immediately wrote to several friends of the missionary cause in Europe, saying, Mr. King has consented to go to Palestine, I will give a certain sum for so many years, will you do the same? Affirmative answers were returned in every case.

Before he left for Jerusalem, Mr. King requested his friend on his return to America, to go and see his aged parents and administer to them such consolation as their condition should require. This he promised, and this promise he kept, when a few years after he found himself at Northampton, in Massachusetts, and within a few miles of their residence. Knowing that they were still in indigent circumstances, he determined not to visit them without an open hand. It was in the winter season; a sleigh was procured and laden with provisions, and, accompanied by a young man, the son of

the host from whom he had procured the sleigh, he started on his long promised errand of mercy. On arriving at the house he found it as he expected, small and decayed, the inmates of which might well say—

"No beggar soils the knocker of my door,
The child of rags by instinct shuns the poor."

When that door was opened by the aged mother, in every lineament was seen the features of Jonas King. There was no mistaking the parentage. "I have come," said the ambassador, (for such he may well be termed,) "from your son at Jerusalem." The venerable father rose up to receive him, and after a few hurried questions, said, "Let us pray," and bending down, he returned fervent thanks for his social privileges, and especially, for the opportunity offered him of hearing from his long absent and beloved son. The provisions were brought in. "These," said the ambassador, "are sent by your son, at least I present them in his name." "What," said the aged and simple-hearted mother, "did these things come all the way from Jerusalem?" As the coffee, and tea, and sugar, were successively placed before them, the good old man said, "Of a truth God has this day abundantly blessed us, again let us return thanks," and he bowed the knee and lifted up his voice, and gave thanks to God for his goodness to them. The table was soon spread, and the aged pair, and their son's friend and their benefactor, were gathered around it, the lad who had driven the horses was among the number. A blessing was invoked and the meal partaken of, with grateful hearts. When it was over, the day was drawing to a close, and the gentleman signified his intention of returning. Before he departed, the old family Bible was brought forward, and a chapter read. The eyes of the pious old man were dimmed with age, and he regretted their decay, especially, as it prevented his reading the sacred word. Again, the old man said, "Let us unite in prayer," and again he bowed himself, and invoked the choicest blessings upon his son and upon his friend. With a heart filled with love and admiration of the piety of these aged saints, and depositing secretly between the leaves of the old Bible a twenty dollar bill, that friend departed, expecting in all probability never to see their faces again upon the earth. A few years afterwards, the same gentleman was attending a commencement of one of the New England colleges. After the close of the exercises, a young gentleman approached him, and addressing him by name, said, "You probably do not recollect me, but I am the person who accompanied you on your visit to the parents of Jonas King; I date my first serious religious impressions from that day." That young man was the Rev. Henry Lyman, who was afterwards missionary to

India, and whose prospects of usefulness, and whose life, were terminated by the melancholy death of himself and associate, by the cannibals of the island of Sumatra. The good old man has gone to his rest, and by his will left to the friend of his son, the old family Bible.

Such are some of the fruits of the American Education Society. Dr. King was one of its beneficiaries, and like multitudes of others, whose names might be mentioned, has proved himself worthy of its patronage.

AMERICAN EDUCATION SOCIETY.

THE regular Quarterly meeting of the Directors was held at the Rooms, April 14, 1841. The usual business which comes before the Board was transacted, and the appropriations made to beneficiaries, were ordered to be paid under the direction of the Financial Committee.

After much consideration of the subject, the Directors adopted the following preamble and vote:

"Whereas, The number of beneficiaries of this Society has been greatly increased within a few years, and its receipts for the same time, owing to the pecuniary embarrassments of the country, have not been proportionably increased, and, consequently, have not been sufficient to meet the current disbursements, and thus a debt has been incurred which the Directors do not feel justified in increasing;—and whereas, the funds of the Society are derived from four or five denominations of Christians, while assistance is now rendered to individuals of at least eight different denominations, and most of those other denominations, which do not contribute to the funds of this Society, have now education Societies of their own to assist young men in preparing for the ministry; there is not, therefore, the same reason for this Society's rendering assistance to young men of those denominations as formerly existed; and, as appropriations must be withheld from some beneficiaries, justice seems to require that aid should not be rendered to young men connected with those denominations, which do not contribute to the funds of this Society: Therefore,

"Resolved, That no appropriations be made hereafter to new applicants for assistance connected with denominations which do not contribute to the funds of this Society, until its funds will enable it to do so without embarrassment."

Resignation and appointment.

The Secretary of the Society tendered

his resignation of the offices of Secretary and a Director, which is as follows:

To the Directors of the American Education Society.

GENTLEMEN,—Having been elected Professor of National Education and of History in Dartmouth College, and, feeling it to be my duty, after prayerfully considering the subject, to accept the appointment, I do hereby resign the offices of Secretary and a Director of the American Education Society—the resignation to take effect on the last day of April, the present month.

Although, at the last meeting of the Directors, it seemed to me expedient, after hearing their statements and wishes, that I should withdraw my resignation of these offices presented on the 8th of March; yet much of the time since then, I have regretted that I did it, and now my impressions on this subject are so strong, I feel constrained to resign these offices anew.

While thus retiring from these services, I would express my gratitude to the Great Head of the church for whatever success has attended my imperfect efforts; and also my lively and continued interest in the Society, to which nearly *twelve years* of the most active part of my life have been devoted.

With earnest desires for the blessings of Almighty God upon the Society, which I have so long served, and upon the Directors with whom I have been most happily associated; and requesting an interest in your supplications at the throne of Divine grace, that I may be found faithful and successful in my new employment,

I am, gentlemen, with high
esteem and sincere affection,
Yours,

WILLIAM COGSWELL.

Education Rooms, }
Boston, April 14, 1841. }

Whereupon, the following preamble, vote and testimonial, were adopted by the Board of Directors:

"Whereas, the Rev. Doctor Cogswell has deemed it to be his duty renewedly to tender to this Board his resignation of the offices of a Director and of Secretary of this Society, having been elected to the office of a Professor in Dartmouth College,

"Voted, That, under all the circumstances of the case, and in compliance with the renewed request of Dr. Cogswell, this Board, reluctantly accept the resignation, thus tendered by him, of the offices of Secretary and a Director of the American Education Society.

"This Board would embrace the present opportunity to bear their cheerful and united testimony to the high character which Dr. Cogswell has sustained during his connection with this Society, to his

untiring labors, his devoted zeal, and his signal success in promoting the best interests of the institution; and they do affectionately commend him to the guidance and blessing of Almighty God, and to the confidence of the churches of our Lord Jesus Christ and of the friends of good education in every place, while their kindest wishes attend him in the honorable sphere to which he is called by the Trustees of Dartmouth College."

The Board then proceeded to fill the vacancies occasioned by the resignation of Dr. Cogswell; and the Rev. SAMUEL H. RIDDEL, of Hartford, Ct. was unanimously elected Secretary, and a Director of the Society.

Mr. Riddel was graduated at Yale College in 1823, and studied divinity at the Theological Seminary, Andover. He was ten years settled in the ministry at Glastenbury, Ct. In the spring of 1836, he was appointed Secretary of the Connecticut Branch, and General Agent of the American Education Society for Connecticut and Rhode Island, and was dismissed from his pastoral charge to engage in the duties of his appointment. And though, for a part of the time since, he has been Editor of the "Congregationalist," published at Hartford, he has continued to retain his connection with the Society as Secretary of the Connecticut Branch.

From the acquaintance which Mr. Riddel has had with the concerns of the American Education Society, from the interest he has ever manifested in its objects, and the favorable reception he has had with the Christian public in advocating its cause, the fullest confidence is entertained in him as being well qualified for the duties devolving upon him in his present office. This confidence is increased by the high standing Mr. Riddel sustains as a scholar, a minister, and an efficient friend of the benevolent operations of the day.

EXTRACTS OF LETTERS

From Presiding Members of the Concerts of Beneficiaries to the Secretary of the Society.

I SHALL apologize for not writing you sooner in the term, by saying that I was absent at its commencement, and was not permitted to meet with the other beneficiaries in the concert for March. But I am happy to say, that the brethren who were then present, observed the concert, when your letter was read, which has since been circulated and read by those who were then absent. We thank you for the instruction it contained, for the interest you mani-

fest for our future usefulness, by turning our minds to the contemplation of the doctrines of grace, as the only sure foundation on which to build all our hopes of future usefulness as ministers of the gospel. Transient, indeed, is the zeal which springs from a heart that is not under the influence of doctrinal piety.

The concert for April was held on Tuesday the 2nd,—twenty-seven only of the brethren were present. There was a college exercise at the same hour on that morning, which furnished an excuse to most of one of the classes for being absent. Although but few were present, yet I trust the God of peace was with us, and we all could say 'at its close, that it was good for us that we had been together. Our meeting was rendered solemn by the recent news of the death of one of our number. We were admonished of our dependance upon God for life, and of the importance of improving it to his glory. We rejoiced to hear, that in his death he was sustained by a hope full of immortality, and left evidence to all around, to believe he has gone to inhabit the mansions prepared for the righteous. Two of our number have been taken away by death since we had all been together for prayers in the concert last November. We could not, as we looked upon each other, refrain from asking, Who of us is prepared to give an account of his stewardship before the next concert?

Judging from the number that attended our last concert, you would naturally conclude that there is not much engagedness in religion among us. I should rejoice if I could give you any information that would counteract such an impression. I cannot say that the beneficiaries or Christians, in college, generally possess so much of the spirit of Christ as it becomes those who have consecrated themselves to the Christian ministry, yet I think there is an increasing religious feeling in college. There are prayer meetings daily in all of the classes, which are very well attended, where, by communing with God and each other, Christians are drinking in daily more of the spirit of Christ, and are better prepared to exert a holy influence over the impenitent. Nor is this influence without effect; there is a perceptible seriousness among the impenitent. We rejoice in the hopeful conversion of one of the students this week; others are serious. We ask your prayers for us and the college. The health of the beneficiaries is good.

At a meeting of the beneficiaries of American Education Society, of this seminary, held in August last, I was chosen presiding member for the year ensuing. On the transfer of the papers and records into my hands from the former presiding member, I perceived that there had been a correspondence kept up between you and

my predecessors. We have had but one meeting of the beneficiaries for prayer since our present term of study commenced. This was at the usual time in the present month. We trust that this meeting was not altogether an unprofitable one. A degree of interest seemed to be felt, although we had all of us great reason to lament our coldness, and do still have. The present seems to be a time of general coldness in things of religion, in this region, and we participate too much in it with others. We can but feel that we, one and all, have abundant reason to cry out, "Who shall deliver me from the body of this death." That we possess too little of the earnestness of St. Paul is evident, and almost none of his burning ardor of spirit in heavenly things. Yet, on the whole, I think there is good evidence of an increase of piety among us. More settled depth of religious feeling, I think, is apparent. Yet it is also true, that our progress is but slow. We make moderate attainments. We feel that we need your prayers, your counsels and your warnings. As we believe that they have been heeded, so we trust that they will continue to be. And may we continue to receive them.

And for yourself, and that dear Society whose organ you are, and whose patronage we now receive, that the blessings of Heaven may descend upon you and it, and also for the extension of the Redeemer's kingdom throughout the earth, our prayers shall ascend while we have strength and breath to pray.

Your valuable letter on "Self-examination in a Religious Point of View," was received before our concert in February, and was read at that meeting, which was well attended and interesting, as I was informed. I was not permitted to attend on account of lameness. The concert in March was very well attended indeed,—one of the largest and most interesting meetings we have had for a long time. The time was fully occupied by brethren, in remarks and prayer. The brethren appeared to pray and hope for a revival of pure religion in this college. But we have reason to fear that we have not been sufficiently humbled; that we have not been in a proper attitude to receive the blessing so much needed,—the out-pourings of the Holy Spirit. Though there have been some indications of God's special presence among us, yet we have not fully returned unto him so that he might come and display his saving power among us. There has, however, been one hopeful conversion.

ENCOURAGEMENT TO PIOUS PARENTS.

OF the 114 students whose names are on the catalogue of the Theological Seminary, Princeton, at the present time, 104 (or

about eleven twelfths of the whole number) have had mothers that were professors of the Christian religion, 82 have had both parents professors. Only 10 had neither parent a professor. In 22 cases the mother was a professor and the father was not. Not a single case where the father was a professor and the mother was not.

HAVERFORD SCHOOL, PA.

THIS Institution is under the direction of the denomination of Christians called Friends, and is located at Haverford, eight miles from Philadelphia, in Delaware County, Pa. The first movements in respect to it were made in April, 1830, and by the joint efforts of Friends, who met at the time of their Yearly Meetings in Philadelphia and in New York, an association was formed the same year, called the Haverford School Association. Two of the rules of the Society are,—“The members of this association shall all be members of the religious Society of Friends;” “Every student admitted into this institution shall be a member of the religious Society of Friends, or the son of a member of that Society.” The property is held as stock in shares.

In 1831 a farm, consisting of about two hundred acres of land, was purchased for \$17,865. In 1833, a building of stone, three stories high, 110 feet in length, 28 feet in width, was erected. The library contains between one and two thousand volumes, and includes nearly complete sets of the Latin and Greek classics, and a number of standard works on mathematics and the kindred sciences, philology, mental and moral philosophy, and a general literature. The collection of apparatus, necessary for the purposes of instruction in astronomy, and the higher branches of mathematics, natural philosophy and chemistry, though incomplete, is valuable.

A cabinet of specimens in Natural History and other objects of curiosity, amounting to more than 2,000 articles has been established.

The seminary was incorporated by the General Assembly of Pennsylvania, April 4, 1833, and soon went into operation.

The school was opened October 28, 1833, with twenty-one students.

The course of study is somewhat similar to that pursued in our colleges, and embraces the Greek and Latin languages, antiquities, ancient and modern literature, history, composition, logic, rhetoric, criticism, mathematics, natural philosophy, chemistry, botany, physiology, intellectual and moral philosophy, political economy, and the evidences of natural and revealed religion. This course will occupy a period of four years, and those students who shall complete it, will be entitled to become candi-

dates for the diploma. The students in the collegiate department are divided into four classes, viz. the 3rd junior, 2nd junior, junior and senior.

We are pleased to learn, that "the practice of smoking and chewing tobacco is to be altogether avoided by the students," and that religious instruction is imparted to them all. In the report of the managers for the year 1837, it is said, "The study of the Scriptures has been pursued by all of the students, and endeavors have been used to impress them with the truth of our religious principles, by showing their consistency with the revelations contained in the sacred volume, and to render them familiar with the writings and devoted lives of our early Friends. Deeply do the managers feel the importance of this branch of education, and earnestly do they desire, that it may obtain a greater prominence in all our institutions;—requiring, on the part of the teacher, qualifications of a peculiar character, his success must mainly depend upon a deep sense of Christian obligation and a sincere reliance upon the Divine blessing."

The number of students at the institution for the year 1840, was 47, having their residence in seven different States.

The officers of the Institution are, John Gummere, Superintendent and Teacher of Mathematics. Daniel B. Smith, Teacher of Moral Philosophy, English Literature, &c. Samuel J. Gummere, Teacher of the Latin and Greek Languages, Ancient Literature, Mathematics and Natural Philosophy. Benjamin V. Marsh, Assistant Superintendent.

COMPARATIVE INCREASE OF THE EPISCOPAL CHURCH.

We have no means of ascertaining this fact with certainty, but the following may be considered as an approximation to the truth. We give below the population of six States, having the largest number of Clergy in 1790, and the population at intervals of 20 years after, and the number of Clergy in the same States at the same time.

	1790	1810	1830
Massachusetts,	378,787	472,040	610,408
Connecticut,	237,946	261,942	297,675
New York,	340,120	959,049	1,918,608
Pennsylvania,	434,373	810,091	1,348,233
Maryland,	319,728	380,546	447,040
Virginia,	747,610	974,622	1,211,405
South Carolina,	219,073	425,115	581,185

Clergy in the same States,

	1792	1811	1830
Massachusetts,	10	8	31
Connecticut,	23	31	59
New York,	20	47	129
Pennsylvania,	15	21	60
Maryland,	33	35	62
Virginia,	61	38	45
South Carolina,	14	16	34

During this period of *forty years*, the ratio of increase of the population in these

States has been, Massachusetts, 16,6; Connecticut, 8,2; New York, 39,4; Pennsylvania, 24,4; Maryland, 9,7; Virginia, 13,7; South Carolina, 15,7. It will be seen, therefore, that the population has increased in Connecticut, more slowly than in any of the above mentioned States. Massachusetts has increased *twice* as fast as Connecticut; Pennsylvania *three times* as fast; New York almost *five times* as fast; South Carolina almost *twice* as fast; and Virginia more than *once and a half* as fast. In order, therefore, to see what has been the *comparative increase* of the Church in the several States, we shall set down the number of Clergy in 1792, the number in 1830, and the number there would have been, had they increased in the same ratio to the whole population, as in Connecticut.

	1792	1830	Comp. No.
Massachusetts,	10	31	53 —22
Connecticut,	23	59	59
New York,	20	129	250 —121
Pennsylvania,	15	60	114 —54
Maryland,	33	62	82 —20
Virginia,	61	45	231 —186
South Carolina,	14	34	64 —30

It will be seen from this table, that the increase of the Church in Connecticut, when compared with the increase of population, has been much greater for the forty years, ending 1830, than in any other State in the Union. To make this more apparent, we have placed in the right hand column, the number of additional Clergy which were wanting in the several States, in 1830, to have kept pace with Connecticut, in the comparative increase of the Church.

It is impossible for us to make the comparison for 1840, as the census has not been completed; but we presume the case is not materially altered. The number of Clergy in these several Dioceses in 1839, was as follows; Massachusetts, 48; Connecticut, 83; New York (including W. N. Y.) 268; Pennsylvania, 99; Maryland, 66; Virginia, 84; South Carolina, 46. We see therefore, that while the population of Connecticut has increased slower, the Church has increased faster than in any other of the above mentioned States. Next to Connecticut, the Church has probably increased the fastest in New York. But within the last six years, the increase in Virginia and Massachusetts has been greater than at any time before.—*Chronicle of the Church.*

PHILLIPS ACADEMY, ANDOVER, Ms.

COURSE OF STUDY.

FIRST YEAR.—*First Term*;—Latin Lessons, Latin Grammar and Latin Reader.—*Second Term*;—Latin Grammar continued, Latin Reader continued, Exercises in writing Latin.—*Third Term*;—Latin Grammar continued, Latin Exercises continued, Nepos, Arithmetic, Geography.

SECOND YEAR.—*First Term*;—Cicero's Orations commenced, Greek Lessons commenced, Transla-

tions into English and Written Analysis of the Orations, Arithmetic.—*Second Term* ;—Cicero's Orations completed, De Senectute et Amicitia, Greek Lessons completed, Greek Grammar, Anabasis commenced, Arithmetic, Geography.—*Third Term* ;—Virgil commenced, Latin Prosody, Anabasis continued, Written translations from Virgil, Arithmetic completed.

THIRD YEAR.—*First Term* ;—Virgil continued, Anabasis continued, Exercises in comparing the Latin with the Greek, Algebra commenced.—*Second Term* ;—Virgil completed, Homer's Iliad—two books, Translations into Latin and Greek verse, Algebra completed, Greek Testament, Ancient Geography.—*Third Term* ;—Sallust, Greek Testament completed, Translations from Latin into Greek and from Greek into Latin, Studies revised.—Same system of Grecian and Roman Antiquities will be used through the course.—Declamations every week.

The instruction in this institution is confined to the Latin and Greek classics, and such other studies as are requisite to prepare young men for college. Efforts have been made for some years past to render the course of study as thorough as possible. For this purpose, the number of classes has been greatly diminished. Each teacher devotes his whole time to two classes, giving twice the usual amount of time to each recitation. This has been found of very great service to the student. Considering therefore the single object had in view and the time afforded to each teacher to enter into a full explanation of the difficulties and peculiarities of every lesson, it is believed that few institutions present equal advantages to young men wishing to prepare for college.

The exercise of comparing the Latin and the Greek with each other, and these with the English, has been found a very important one.

The course of study, as above marked out, embraces three years; and it is believed that this thorough course is best fitted to prepare the student for most successful progress in his college studies.

While the regular course is three years, yet students are permitted to pursue their studies here, so long as their time and circumstances will allow. And it is fully believed, if a student can spend but two years, it is decidedly better to pursue such a course as is here marked out, so far as that time will allow, than to pass superficially over a more extended course.

Board may be had in Commons for about \$1 33 per week; in private families from \$2 to \$3.

ANNIVERSARY OF THE AMERICAN EDUCATION SOCIETY.

THE twenty-fifth Annual Meeting of the American Education Society will be held in the city of Boston on Monday, the 24th day of May, 1841. The members of the Society are notified to meet for business at Room No. 2, Marlboro' Chapel, at 4 o'clock, P. M. The public services will be held in the Chapel, at 7½ o'clock in the evening, when extracts from the Annual Report will be read, and Addresses delivered.

SAMUEL H. RIDDEL,

Sec'y Am. Ed. Soc'y.

Education Rooms, }
Boston, May 1, 1841. }

FUNDS.

Receipts of the American Education Society, for the April Quarter, 1841.

INCOME FROM FUNDS	458 07
LOANS REFUNDED	1,353 57

LEGACIES.

<i>Adol.</i> , <i>Ms.</i> Mrs. Persis Goodell, by Dea. Elijah Goddard, Ex. additional	6 00
<i>Boston</i> , <i>Ms.</i> Mrs. Christian Baker, by Messrs. J. Tappan, S. Hubbard, and D. Moseley, Ex'rs.	14,250 00
<i>Essex</i> , <i>Ms.</i> Mrs. Mary P. Choate, by Mr. John Choate, Ex.	100 00
<i>East Bloomfield</i> , <i>N. Y.</i> Mrs. Fally Taylor, by the Ex'rs	1,000 00
<i>Hartford</i> , <i>Cl.</i> Mr. Normand Smith, Jr. by Francis Parsons, Esq. Ex.	556 00
<i>Steekonk</i> , <i>Ms.</i> Miss Polly French, by Mr. Ezra French, Ex.	26 15—15,938 15

AUXILIARY SOCIETIES.

SUFFOLK COUNTY.

[H. Ropes, Boston, Tr.]	
<i>Boston</i> , Old South Society	845 66
Park Street do.	331 06
Bowdoin Street do.	480 66
Salern Street do. in part	84 35
Franklin Street do.	242 78
Essex Street do.	139 72—1,624 23

BERKSHIRE COUNTY.

[Rev. H. N. Brinsmade, Pittsfield, Tr.]	
<i>Williamstown</i> , by Pres. Hopkins	86 85

ESSEX COUNTY SOUTH.

[Hon. David Choate, Essex, Tr.]	
<i>Beverly</i> , Soc. of Rev. Mr. Abbot	41 00
<i>Wenham</i> , Ladies' Ch. Soc. in the Cong. of Rev. Mr. Mansfield, by Andrew Dodge, Esq.	30 00—71 00

ESSEX COUNTY NORTH.

[Col. Ebenezer Hale, Newbury, Tr.]	
<i>Andover</i> , Chapel Cong. in the Seminary	46 25
<i>Ipswich</i> , Ladies' Ed. Soc. in 1st Parish, 10th ann. paym't for a Temp. Schol. by Mrs. Amy S. Wardwell, Tr.	75 10
<i>Newburyport</i> , Ed. Circle in 1st Pres. Soc. by Miss Mary C. Greenleaf, Tr.	52 00
<i>Newbury</i> (<i>Byfield Par.</i>) Soc. of Rev. Mr. Durant	40 40
<i>Topsfield</i> , Soc. of Rev. Mr. McEwen, bal. of coll.	50
<i>West Newbury</i> , Dea. Moses Brown \$1, Mrs. Brown \$1	2 00—216 25

EDUCATION SOCIETY IN BROOKFIELD ASSOCIATION.

[Rev. Micah Stone, Brookfield, S. P. Tr.]	
Received from the Tr.—no particulars given	77 06

EDUCATION SOCIETY IN HARMONY CONFERENCE OF CHURCHES.

[Wm. C. Capron, Esq. Uxbridge, Tr.]	
<i>Westborough</i> , Soc. of Rev. Charles B. Kittredge	53 81

HAMPDEN COUNTY.

[Mr. Samuel Raynolds, Springfield, Tr.]	
<i>Longmeadow</i> , Ladies' Assoc. 15 40, Gentlemen's do. 28 02	43 42
<i>Ludlow</i> , Gentlemen's Assoc. 11 74, Ladies' do. 13 24	24 98
<i>West Springfield</i> , Ladies' Assoc. in Rev. A. A. Wood's Soc. \$15, of which from Miss Amanda Bagg, to const. herself a L. M. of Co. Soc.	44 26
	112 66
Deduct the expense of printing the Ann. Report	6 50—106 16

MIDDLESEX COUNTY.

Charlestown, Winthrop Ch. and Soc. by Dea. E. P. Mackintire, Tr.	75 49
Hopkinton, Soc. of Rev. Mr. Webster	21 50
Lowell, Ladies' Ed. Soc. in Rev. Mr. Blanchard's Cong. of which \$75 in acco. Blanchard Temp. Scho. by Mrs. Clarissa Davidson, Tr.	91 12
Natick, Soc. of Rev. Mr. Hunt, in part	40 00
A Lady, by Rev. J. Emerson, Ag't	2 00—42 00—230 11

NORFOLK COUNTY.

[Rev. John Codman, D. D. Dorchester, Tr.]

Randolph, Rev. Mr. Hitchcock's Soc. in part, by Rev. J. Emerson, Ag't	19 12
Randolph, East Parish, in part by do.	48 00—67 12
Rozbury, Eliot Ch. and Soc. by Dea. James Clap	100 50—167 62

PLYMOUTH COUNTY.

[Dea. Morton Eddy, Bridgewater, Tr.]

Middleborough, Soc. of Rev. Philip Colby, in part	10 00
Soc. of Rev. I. W. Putnam	83 50—43 50

RELIGIOUS CHAR. SOC. OF MIDDLESEX NORTH AND VICINITY.

[Dea. Jonathan S. Adams, Groton, Tr.]

Ashby, Soc. of Rev. Charles W. Wood, to const. him an H. M.	40 00
Leominster, Ladies' Aux. Ed. Soc. by Miss Susan Lincoln, Tr.	7 00
Pepperell, Young Men's Ed. Soc. Soc. of Rev. David Andrews, of which, \$40 to const. him an H. M.	32 00
	48 35—80 35—127 35

[Most of this sum by Rev. J. Emerson, Ag't.]

SOUTH CONFERENCE OF CHURCHES, MIDDLESEX COUNTY.

[Mr. Otis Hoyt, Framingham, Tr.]

Berlin, Soc. of Rev. Robert Carver, of which \$40 is to const. him an H. M.	50 00
Dracut, Soc. of Rev. William Page, in part to const. him an H. M.	16 54
Soc. of Rev. Joseph Merrill	21 66—38 20
Lincoln, coll. by Dr. Hoyt, Tr.	9 64
Mariboro', Soc. of Rev. George E. Day, of wh. from Ladies' \$40 to const. him an H. M.	56 75
Saxonville, Rev. Mr. Hosford's Soc.	8 72
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Fem. Assoc. 62 38
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John Heron, Minersville 10, Sab. Sch. at Minersville 20, A Friend 20, do. 5, E. J. Higby, Pittsburg 1, Miss Dickey, Pittsburg 3, coll. at Carlisle by Rev. Mr. Sprole 111, C. Elliott, Central Ch. N. L. 10. Coll. in 1st Pres. Ch. Phil.—Dr. J. M. Foul 100, Geo. W. Forbes 100, Cash 100, C. S. Wurtz 50, Clem. Tingley 75, A. R. Perkins 75, James Fassitt 75, Mary Fassitt 75, John A. Brown 75, A. Fullerton 50, Ambrose White 50, James W. Paul 60, Alfred Fassitt 25, Cash 25, James Bruen 25, Thomas Biddle 20, Isaac Duntun 20, Wm. Purves 10, B. W. Tingley 10, Cash 10, John Reed 15, Jacob Duntun 10, George Handy 10, Wm. McKee 10, H. J. Williams 10, Wm. Raiguel 10, J. McLannan 10, Cash 5, Thomas Harris 5, D. H. White 5, Cash 5, Thomas Roney 5, Thomas Stewart 5, Geo. Philier 5, A Friend 5, Wm. Miller 5, Cash 5, John Eckle 30, Dr. H. Neill 10, B. W. Richards 10, J. B. McIlwaine 10, S. H. Perkins 10, B. Gerhard 5, Cash 5, Do. 1, Do. 2, Do. 3, Wm. Griffin 5, J. O. Ewing 5, John W. Ashmead 10, A Friend 5, Ladies of 1st Pres. Ch. 314 50.—Coll. in 5th. Pres. Ch. Phil. in part—From the Ladies 42, Geo. W. McClelland 100, Wm. C. Coates 15, H. Sloan 25, Cash 25, Do. 15, Alexander Reed 15, Cash 10, Jas. M. Kennedy 10, S. Loyd 5, Cash 1, C. Torbert 1, E. Safford 5, E. Brown 3, Cash 5, Do. 5, Mrs. Coe 3, T. B. Smith 5, J. Rush 5, Cash 1, John Wiegand 5, Cash by Miss S. Hart 1. West Bloomfield coll. 13, 1st Pres. Ch. Kensington 30 06; Miss Stewart, Bridesburgh 5; 5th Pres. Ch. Miss Montmullin 5; Geo. Henderson 5, W. Walkinshaw 2, Miss Parson 1 50, Margaret Collins 1, Catharine Oldham 1, Mrs. Lockhart 250, Cash 500, Mrs. Sutherland 5, Mrs. Montgomery 4. \$2,125 81

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April Quarter.

Albion 28 11
Auburn, 2d Ch. 25 58, Ladies' Perm. Schol. 70 95 68
Barre, Centre 15, Batavia 7 35 22 35
Buffalo, 1st Ch. 63, Park Ch. 9, Individuals 2 51 64 51
Cato 8 40, Elbridge 9 81, Geneva, Ladies' Ed. Soc. 65 83 21

Ira 3, Jordan 10 57, Knowlesville 12 15, Le Roy 20 50 46 22
Lockport, 1st Ch. 46 25, Cong. Ch. 8 54 25
Medina 6, Millville 6 14, Riga 12 97 25 11
Rochester, Mr. Campbell 10 00
Sennett 5 25, Somerset 2 50, Weedsport 5 50 13 25
Yates 3 75, Youngstown 70, Rev. Mr. Orton 500. 74 25
\$514 84

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January Quarter.

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April Quarter.

Augusta 35, Barrville 2, Camden 32 37, Clinton 26 95 37
Copenhagen 3, East Richfield 7 56, Exeter 22, Fort Covington 22 54 56
Fulton 49, Hartwick 20, Lewis 3, Malone 20 68, Mexico 25 122 66
New Hartford 40 55, New Haven 22 60, Lew Lisbon 11 50 74 65
Oriskany Falls 9 34, Oswego Presbytery 3 85, Paris 3 69 16 88
Rensselaerville 20, Rome, 1st Ch. 57, 2d Ch. 30 62 107 62
Sangerfield 4 77, Springfield 23 70, Sauquoit 11 44 39 91
Utica, 1st Pres. Ch. 64 05, Cong. Ch. 18 75, Volney 9 79 90 59
Vernon Centre 4, Vernon Village 23 27 00
Warren 33 77, Waterville 14 14 47 91

\$677 15

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Flyria 32 00
Florence 2 50
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Hudson, Rev. H. Coe 5, J. B. Clark, Esq. 10 15 00
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Mesopotamia, Ladies' Ed. Soc. bal. 4 83
Monroeville, in part 4 00
Milan, do. 63 30
Medina, balance 8 00
Norwalk 26 22
Ohio City, Pres. Ch. 4 37, Cong. Ch. 7 31 11 68
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Ruggles, Rev. B. B. Judson 1 00
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Ypsilanti 50 00
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J. Child, Esq. 5, Cash 7 62 12 62
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1842.

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WE now close the fourteenth volume, and the fifteenth year of our labors. Through the favor of Providence, we are permitted to believe that our work has not been altogether in vain. Occupying a department which is filled by no other publication, we have hoped that it would acquire some permanent value, as a repository of minute and authentic facts, methodically arranged, on a great variety of important subjects. On this very account, however, it is less popular in its character, and is less certain of an adequate patronage. Good wishes are sometimes regarded as a substitute for substantial support.

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BOSTON, MAY 1, 1842.

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VOL. XIV.

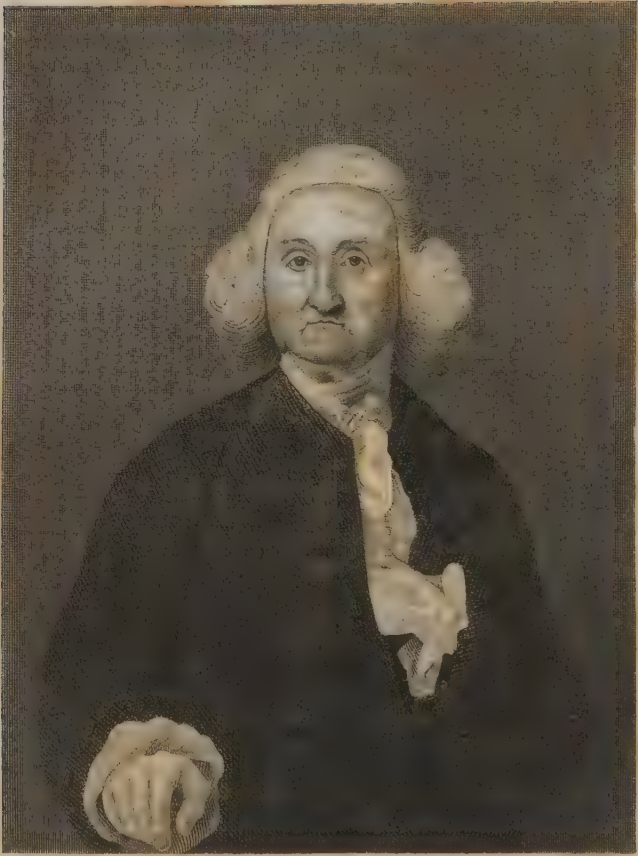
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Portrait of a man, possibly a historical figure, wearing a wig and a dark coat.

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BRIEF MEMOIR OF GOVERNOR TRUMBULL.

JOHN TRUMBULL, the ancestor of the distinguished families of the name in Connecticut, came as it is reported, from the county of Cumberland, England.* He settled in Rowley, Essex Co., Ms.† The second John Trumbull, (or as the name was then written, *Trumble*,) doubtless the son of the original settler, appears to have been a person of considerable distinction. He was made freeman in 1640, was appointed deacon Oct. 24, 1686, and in 1689 was a lieutenant in the militia. The exact date of his removal to Suffield, Ct. (then in the jurisdiction of Massachusetts) we have not been able to ascertain. He had three sons, John, Joseph, and Benoni. John Trumbull was a distinguished clergyman in Watertown, Ct. His son John was the poet, author of *McFingal*, etc. Benoni was settled in the ministry at Hebron, Ct. His son Benjamin, D. D., the historian, was minister of North Haven. Joseph Trumbull, the second son of John of Suffield, settled at Lebanon as a merchant.

JONATHAN TRUMBULL, the subject of this memoir, and the son of the last named, was born in Lebanon, June 10, O. S., 1710. He entered Harvard University in 1724, and graduated in 1727. "He early discovered fine talents," says Dr. Eliot, "and a most amiable disposition. He was a modest, ingenuous youth, very bashful when he entered College, owing to his tender years, as well as retired situation; but he was much beloved by his classmates, [among them, 37 in number, were Gov. Hutchinson, Benjamin Church, Benjamin Colman, and Belcher Hancock,] and when he took his degree, one of the finest scholars, with such accomplishments as qualified him to be useful, as well as to make the most conspicuous figure."

Immediately after he graduated, he commenced the study of theology with the Rev. Solomon Williams of Lebanon. In due time, he was licensed to preach, and was soon after invited to settle in the ministry at Colchester. While deliberating upon the subject, a domestic affliction turned the

* There is a singular confusion in respect to the names, dates, etc., in the various accounts. Eliot Biog. Dictionary, states that two brothers came from England, one settling at *Ipswich*, the other at Charlestown. The National Portrait Gallery, Art. Gov. Trumbull, mentions that the original ancestor was *Joseph*, and that he settled at *Ipswich*. Eliot says that *Westfield*, Ms., was the place to which the ancestor of Gov. T. removed from Ipswich.

† Rev. Ezekiel Rogers, with some of his people, who had removed from Rowley, Yorkshire, Eng., settled in Rowley, Ms., in the spring of 1639. In 1643, 61 house-lots were laid out. One of these was *John Trumble's*.—*Gage's Rowley*, p. 128.

current of his life into another channel. An elder brother, who was engaged in business with his father, had sailed on a voyage to London, in June, 1732, and was never more heard of. For a long time, a forlorn hope was entertained that the vessel had been captured by the Algerines; but distressing as even this hope was, time proved it to be fallacious. The loss of this son, together with the vessel and cargo which wholly belonged to the family, was severely felt by the aged father, who found himself unfitted to adjust his mercantile concerns without the assistance of his surviving son, who at the urgent request of his father, with great reluctance declined the call of the church at Colchester.*

In closing up the concerns of his brother, Jonathan Trumbull gradually commenced business for himself, and was, for many years, a merchant in his native town. He imported his goods directly from London, and by his fair and upright dealing secured the respect and confidence of the public. At the age of twenty-three, he was elected a member of the general assembly of the colony. Here a new scene opened before him. His talents for public business were soon perceived and acknowledged, and he rose rapidly in office. He was soon chosen speaker of the House, and shortly afterwards a member of the Council. In 1766, he was elected lieutenant-governor of the colony, and, by virtue of that office, chief judge of the Superior Court. He continued in that office two years. Pitkin, the governor of the colony, being advanced in life, was cautious in his proceedings upon the absorbing subjects which then agitated the public mind.

The right claimed by the British Parliament of taxing the colonies at their pleasure, and the passage of the Stamp Act caused great excitement. Governor Pitkin and several of the Council, took the oath enjoined by the British government on that occasion; but Trumbull, the lieutenant-governor, strenuously refused to take it himself, or to be present when it was administered to others. In resistance to the arbitrary acts of Parliament, no individual in the colony was more active, ardent or energetic, than the youthful and modest Trumbull.†

In 1769, he was chosen by the people governor of the colony, as one on whom, in times of danger and trouble, they could safely rely. He decided in Council, by his casting vote, to resist, by force of arms, the encroachments of Great Britain against the liberties of the colony. He was the only colonial governor, at the commencement of the revolution, who engaged in the cause of the people.‡ He was the only governor of a State who held his station through the war. He was one of the most prominent New England whigs. His firmness in danger, his persevering spirit in the most gloomy period, his ardor, patriotism and zeal in his country's cause, endeared him to all the lovers of liberty. As a statesman, his views were clear, correct and open, while the soundness of his opinions was proved by the result. His diligence, ability and fidelity were tested by the manner in which he performed the immense amount of business intrusted to him. During the whole war, a council of safety sat with him, except during the sessions of the general assembly; at all other times he and his

* "It is an observation of Mr. Hutchinson, 'that many of the first characters in Massachusetts were at first probationers for the ministry, and afterwards made a figure at the bar, or in the legislative or executive courts of the province.' We recollect the names of Stoughton, Read, Gridley, and Judge Stephen Sewall. That gentleman adds, that when persons have been ordained, they ought 'to have very special reasons to leave the profession for a civil employment.' We have seen an instance of this in Gov. Saltonstall, where the public was much benefited."—*Elliot*.

† National Portrait Gallery.

‡ He was the only one who was chosen directly by the people.

Council were the executive of the State.* In addition to his duties as governor, and his attendance with the legislature, (at least three times a year,) he sat in council during the war more than 1,000 days. His correspondence with the governors of the other States, with General Washington and other officers of the army, and with distinguished foreigners, was very extensive. He promptly complied with the requisitions of General Washington for supplies, to the extent of his ability or the power of the State. It is a fact highly honorable to Connecticut, that she furnished the United States with more troops and supplies than any other State in the Union, except Massachusetts. The foreign correspondence of Gov. Trumbull was extensive and of great importance to the country.†

We here copy a few extracts from a long and very able historical letter of Gov. Trumbull, to the Baron J. D. Van de Capellan, "membre des Nobles de la Province d' Overysel," in Holland.

"LEBANON, 27th June, 1777.

"The cause of liberty is not peculiar to one free State—it is a common cause; the destruction of one cannot be indifferent to the few other free States, which God, in his providence, hath preserved from being swallowed up by tyranny. It was with the greatest pleasure we were informed that the States of Holland refused to lend their troops to Great Britain, to be used in extending the dominion of tyranny over these States, and effacing almost the only traces of liberty which remain in one quarter of the globe; I cannot sufficiently express the gratitude we feel for the generous part, you, Sir, was pleased to take in that matter, worthy of a senator of a free State, and a candid and impartial friend of liberty and humanity.

"In the United States of America you will be revered. We are now reduced to the necessity of defending, by force, against the power of a renowned and mighty empire, our ancient and indubitable rights, immunities, and privileges, founded upon national liberty, confirmed by Royal charters, of the predecessors of the (present) King of Great Britain; approved and recognized by successive Parliaments; and enjoyed, from the first settlement of these States, to the present day. The present reign opened with a deliberate system, and digested plan to reduce these States to the most abject dependence and vassalage. By our ancient charters, by the most solemn contracts with our kings, we were to have, and enjoy, all the liberties, privileges, and immunities of free and natural born subjects of the realm of England; of these privileges, that which fixes private property, and exempts the subject from taxation but by his own consent, has been always justly reputed the chief, the loss of which involves in it, or draws after it, the loss of all the rest; this was first attacked."

"To many, the views of the British cabinet had been long apparent; most people, however, had flattered themselves the nation would not suffer the Court to take away their privileges by force; and that at length they would be confirmed; but now, it is become evident to all, that the design to strip them of their privileges, and lay their lives and property at the mercy of a haughty and unfeeling ministry and a venal Parliament, was fixed and determined; and that

*The civil officers of Connecticut in 1774 were as follows: Jonathan Trumbull, governor, Matthew Griswold, deputy-governor, Jabez Hamlin, Shubael Conant, Elisha Sheldon, Eliphalet Dyer, Jabez Huntington, Roger Sherman, Abraham Davenport, William Samuel Johnson, Joseph Spencer, Oliver Wolcott, William Pitkin, and James A. Hillhouse, assistants, John Lawrence, treasurer, George Wylls, secretary, Matthew Griswold, chief judge of the Superior Court, Eliphalet Dyer, Roger Sherman, William Pitkin and Samuel Huntington, associate justices.

† Governor Trumbull made a large collection of papers, MSS., circulars, speeches, etc., which were presented by the family, after his death, to the Massachusetts Historical Society. Several of them have been printed in the volumes of their Collections. The whole constitute an invaluable treasure. They are chronologically arranged, well bound, furnished with convenient indexes, etc. We have spent a number of hours, recently, in looking them over. The greater part of them are from Gov. Trumbull's correspondents. A large selection from them might be published to the manifest advantage of the public. General Washington is one of the most prominent correspondents. The papers are so voluminous, that we could not well make use of them in the completion of this short memoir. They show, most conclusively, the high estimation in which Gov. Trumbull was held for ability, patriotism, and incorruptible integrity.

no step tending to that end would be deemed inexpedient or unjust, if practicable. On the 19th day of April, 1775, the scene of blood was opened by the British troops, by the unprovoked slaughter of the Provincial troops at Lexington and Concord. The adjacent Colonies took up arms in their own defence; the Congress again met, again petitioned the throne for peace and settlement; and again their petitions were contemptuously disregarded. When every glimpse of hope failed, not only of justice but of safety, we were compelled, by the last necessity, to appeal to Heaven, and rest the defence of our liberties and privileges upon the favor and protection of Divine Providence; and the resistance we could make by opposing force to force. Although the war was begun, on our part, under the greatest disadvantages, without any preparation of arms, artillery, military stores, magazines of provisions, or other necessities, which proves to demonstration that the war did not proceed from any ambitious, premeditated plan on our part; yet Heaven has so smiled upon us hitherto, that we have been able to maintain ourselves and make head against our enemies. And, although all Europe has resounded with ostentatious accounts of their victories and success, it is nevertheless true that they have not yet been able to maintain themselves in any post where they were not protected by their navy; or where, if attacked, they could not immediately retire on board their transports. And we have yet good hopes and a fair prospect, with the smiles of Heaven, of making a good defence, and vindicating our liberty against the unjust attempts of power to deprive us of it. From our brethren in Great Britain we have not experienced their boasted candor, impartiality, and clemency. We appeal from their injustice to the Supreme Governor and Judge, and to the candid censure of the impartial world. In you, Sir, and in your wise and generous sentiments, we find that justice, the sincerity of our intention and rectitude of our measures entitle us to hope for. We may justly flatter ourselves that no free State will so far forget what is due to their own glory and interest, as to lend their aid to exterminate liberty, (even) from the wilds of America; might they not rather be expected to assist in preserving what liberty yet remains upon earth from falling a sacrifice to the encroachments and avidity of Tyrants—lest Liberty itself should be banished or forced from amongst men, and universal tyranny, with its attendant calamities and miseries, overwhelm the whole human race? But I desist; it is not my intention to send you a history. I would only thank you for your favorable sentiments of us, and request a continuance of your good offices as far as we shall appear to you to deserve them."

The correspondence continued till the Governor's death.

The services of Gov. Trumbull, throughout the war, were of very great importance, not only to Connecticut, but to the United States. During the whole American war, he showed himself the honest and unshaken patriot, the wise and able magistrate. No man ever loved his country more. No man could guide the vessel of state with more care. He was, happily, permitted to live to see the day when his native land enjoyed the blessings of peace, and the glory of her independence.

In October, 1783, Gov. Trumbull declined any further election to public office. "A few days," said he, in his address to the general assembly, "will bring me to the anniversary of my birth; seventy-three years of my life will then be completed; and, next May, fifty-one years will have passed since I was first honored with the confidence of the people in a public character. During this period, in different capacities, it has been my lot to be called to public service almost without interruption. Fourteen years I have had the honor to fill the chief seat of government. With what carefulness, with what zeal and attention to your welfare, I have discharged the duties of my several stations, some few of you, of equal age with myself, can witness for me from the beginning. During the latter period, none of you are ignorant of the manner in which my public life has been occu-

pled ! The watchful cares and solicitude of an eight years' distressing and unusual war have also fallen to my share, and have employed many anxious moments of my latest time ; which have been cheerfully devoted to the welfare of my country. Happy am I to find that all these cares, anxieties, and solitudes are amply compensated by the noble prospect which now opens to my fellow-citizens, of a happy establishment (if we are but wise to improve the precious opportunity) in peace, tranquillity, and national independence. With sincere and lively gratitude to Almighty God, our great protector and deliverer, and most hearty congratulations to all our citizens, I felicitate you, Gentlemen, the other freemen, and all the good people of the State, in this glorious prospect.

" Impressed with these sentiments of gratitude and felicitation, reviewing the long course of years in which, through various events, I have had the pleasure to serve the State ; contemplating, with pleasing wonder and satisfaction, at the close of an arduous contest, the noble and enlarged scenes which now present themselves to my country's view ; and reflecting, at the same time, on my advanced stage of life—a life worn out almost in the constant cares of office—I think it my duty to retire from the busy concerns of public affairs : that at the evening of my days I may sweeten their decline by devoting myself with less avocation and more attention to the duties of religion, the service of my God, and preparation for a future and happier state of existence ; in which pleasing employment I shall not cease to remember my country, and to make it my ardent prayer that Heaven will not fail to bless her with its choicest favors.

" At this conspicuous moment, therefore, of my country's happiness, when she has thus reached the goal of her wishes, and obtained the object for which she has so long contended, and so nobly struggled, I have to request the favor from you, Gentlemen, and through you, from all the freemen of the State, that, after May next, I may be excused from any further service in public life ; and that from this time I may be no longer considered as an object of your suffrages for any public employment in the State."

After thanking the Assembly for the aid which they had always afforded him in the discharge of his duties, the Governor availed himself of his experience, and rendered his last address "an advisory legacy" to his constituents.

Governor Trumbull was seized with a malignant fever, and, after a few days' illness, died on the 17th of August, 1785.

He was, in many respects, a remarkable man. M. Chastelleux, who saw him when he was 70 years old, writes, " He was governor by excellence, for he had been so fifteen years, having been re-chosen every two years, and equally possessing the public esteem, under the British government, and that of Congress. His whole life is devoted to business, which he passionately loves, whether important or not, or rather with respect to him, there is none of the latter description. He has all the simplicity in his dress, all the importance, and even all the pedantry, becoming the great magistrate of a small republic. He brought to my mind the burgomasters of Holland, the Heinsiuses, the Barneveldts, etc." He retained the costume of the early part of the eighteenth century, and the primitive habits of his fathers ; he was grave and serious, and mild in his discourse, but firm and resolute in action. The crowning excellence of his character was his unaffected piety.

The following letter, addressed by General Washington, to Jonathan Trumbull, the Governor's son, will be read with interest.

"MOUNT VERNON, Oct. 1st, 1785.

"MY DEAR SIR,

"It has so happened that your letter of the first of last month, did not reach me until Saturday's post.

"You know too well the sincere respect and regard I entertained for your venerable father's public and private character, to require assurance of the concern I felt for his death; or of that sympathy in your feelings, for the loss of him, which is prompted by friendship. Under this loss, however, great as your pangs may have been at the first shock, you have every thing to console you.

"*A long and well-spent life in the service of his country, places GOVERNOR TRUMBULL among the first of patriots.* In the social duties he yielded to no one; and his lamp, from the common course of nature being nearly extinguished, worn down with age and cares, but retaining his mental faculties in perfection, are blessings which rarely attend advanced life. All these combined, have secured to his memory unusual respect and love here, and, no doubt, unmeasurable happiness hereafter.

"I am sensible that none of these observations can have escaped you, that I can offer nothing which your own reason has not already suggested upon the occasion; and being of Sterne's opinion, that 'before an affliction is digested, consolation comes too soon, and after it is digested it comes too late, there is but a mark between these two, almost as fine as a hair, for a comforter to take aim at,' I rarely attempt it; nor should I add more on this subject to you, as it will be a renewal of sorrow, by calling afresh to your remembrance things that had better be forgotten.

"My principal pursuits are of a rural nature, in which I have great delight, especially as I am blessed with the enjoyment of good health. Mrs. Washington, on the contrary, is hardly ever well; but, thankful for your kind remembrance of her, joins me in every good wish for you, Mrs. Trumbull, and your family.

"Be assured, that with sentiments of the purest esteem and regard, I am,

"Dear Sir, your affectionate friend, and obedient servant,

"GEO. WASHINGTON."

Governor Trumbull's wife was Miss Robinson, a descendant of John Robinson of Leyden, by whom he had four sons and two daughters. Joseph was commissary general in 1775, and died unmarried. Col. John Trumbull was, at one period of the war, in Europe. He was aid-de-camp to Gen. Lee. David died in Lebanon, Jan. 17, 1822, aged 71. Faith married Gen. Huntington.—Hope married Gen. William Williams of Lebanon. The remaining son, Jonathan, was born at Lebanon, March 26, 1740, graduated at Harvard College, 1759, and settled in his native town. From 1775 to the close of the campaign in 1778, he was paymaster to the northern department of the army. In 1780, he was appointed secretary and first aid to Washington, in whose family he lived, and whose confidence he enjoyed till the end of the war. In March, 1789, he was a member of the House of Representatives of the United States. In 1791, he was speaker of the House, and in 1794, a senator of the United States. In 1798, he succeeded Wolcott as governor of Connecticut, in which office he remained eleven years, till his death. He died at Lebanon, Aug. 7, 1809, aged 69. He had no children. His wife, Eunice Backus, died at New Haven, Feb., 1826, aged 76. Gov. Trumbull, like his father, was a man of extensive knowledge, sound judgment, and of incorruptible integrity. He was zealously attached to the ancient religious principles of New England, and died in the confidence of Christian hope.*

* See Allen's and Eliot's Biographical Dictionaries, National Portrait Gallery, Mass. Hist. Coll., etc.

SKETCHES OF THE GOVERNORS AND CHIEF MAGISTRATES OF NEW ENGLAND, FROM 1620 TO 1820.

[By JACOB B. MOORE, Esq., Member of the New Hampshire and New York Historical Societies.]

Continued from Vol. xiii. p. 447.

SAMUEL BELL.

[Governor of New Hampshire from 1819 to 1823.]

SAMUEL BELL was born at Londonderry, New Hampshire, on the 9th February, 1770. The most remote of his ancestors of whom any account is preserved in the family, was an inhabitant of the western coast of Scotland, who with a considerable company of his friends (Scotch Presbyterians) emigrated, in 1612, to the opposite shores of Ireland, and settled in the vicinity of the city of Londonderry. The little colony were mostly cultivators of the soil. John Bell, the grandfather of Gov. Bell, was born in Ireland in 1678; and in 1722, attracted by the flattering accounts received from the American colonies, he emigrated, with his family, then consisting of one son and four daughters, to the province of New Hampshire, and settled in the town of Londonderry. A number of families from the same neighborhood in Ireland, had preceded him, and commenced a settlement at Londonderry as early as 1719. Mr. Bell brought with him property sufficient to purchase three hundred acres of land, and to erect such buildings and make such improvements as placed the family in comfortable circumstances. He died in 1742. John Bell, his son, the father of Governor Bell, was born at Londonderry in 1730, received such advantages of education as the common schools afforded, inherited the homestead farm of his father, and pursued the business of a farmer through life. In 1758, he married Mary Ann Gilmore, daughter of James Gilmore, one of the original settlers of Londonderry, by whom he had twelve children, nine of whom both parents survived. In the revolutionary contest, Mr. Bell took an active part in favor of freedom, and was a member of the provincial legislature from the commencement to the close of the revolution. After the peace of 1783, he was during several years a member of the House of Representatives, and subsequently a member of the Senate. He was a man of sound, discriminating and intelligent mind, and of the highest integrity. He died in December, 1825, at the age of 95. His wife died in 1822, at the age of 86 years.

Samuel Bell, until the age of eighteen, remained employed upon his father's farm, attending the common schools during the winter season. Having a strong desire to acquire a collegiate education, his father at length yielded to his entreaties, and in April, 1788, he commenced the study of Latin, with John Ewins, a graduate of Harvard College, who at that time taught school in Londonderry. He subsequently attended the academy in New Ipswich, under the supervision of John Hubbard, afterwards professor in Dartmouth College. From October, 1790, to April, 1791, he taught school in his native village; and in the May following entered the sophomore class of Dartmouth College. He graduated in 1793; studied law with the Hon. Samuel Dana, of Amherst, and was admitted to practice at the Hillsborough bar in September, 1796. He immediately rose to distinction in his profession.

His public career, as a legislator, commenced in 1804, when he was elected a member of the House of Representatives. He was re-elected in the two following years, during both of which he filled the office of Speaker of the House. In 1807, he was appointed Attorney-General of the State; but the salary attached to the office at that period being entirely inadequate, Mr. Bell declined accepting the appointment, preferring the more solid advantages of his professional pursuits. In 1807, and the year following, he was elected a member of the Senate, during both of which years, he presided in that body. In 1808, Mr. Bell was elected one of the five members constituting the Executive Council of the State. In all these various offices, he was distinguished for his dignified character, sound constitutional views, and zealous devotion to the public welfare.

During the succeeding year, having been seized with a severe affection of the lungs, accompanied by the common symptoms of consumption, Mr. Bell was advised by his physicians to relinquish his profession, and resort to travel for the benefit of his health. He adopted that course, and spent portions of several succeeding years in distant journeyings, principally on horseback, by which he gradually regained his former health.

On the re-organization of the State Judiciary, in 1816, Mr. Bell was appointed associate justice of the superior court; an office for which he possessed the most eminent

qualifications, and the duties of which he discharged with great ability. He remained upon the bench until May, 1819, when he resigned the station, having been called to the chief magistracy of the State. During four years, from June, 1819, to June, 1823, Governor Bell discharged the duties of that high office with universal satisfaction to the people. Indeed, such was the confidence in his patriotism and character, that there was scarcely a show of an opposing party during his administration, except on his first election, when, out of 24,265 votes, he received 13,751. In 1822, the whole number of votes cast was 23,980, of which Governor Bell received 22,934, showing the smallest minority ever thrown against any candidate, under the constitution, except in 1795, when John Taylor Gilman received 9,340 out of 9,440, all the votes given. In June, 1822, having declined a re-nomination for the office of governor, Mr. Bell was elected to the Senate of the United States; an office to which he was again chosen in 1829. With the expiration of this latter term of office, in 1835, Governor Bell retired from public life, to a farm in Chester, which he had purchased in 1813, and continued to improve, when not engaged in the public service. Here, with an income entirely adequate to the supply of all the wants of a temperate and frugal citizen, he passes the evening of life pleasantly and contentedly, between his books and the cultivation of his farm.

In 1808, Governor Bell was elected a Trustee of Dartmouth College, but resigned in the year following. In 1820, he was honored with the degree of Doctor of Laws from the Faculty of Bowdoin College. Governor Bell was twice married. His first wife was Mehitable Bowen Dana, daughter of Judge Dana, to whom he was married in November, 1797. She died in August, 1810, leaving six children, four sons and two daughters.* In July, 1828, Governor Bell married his present wife, Lucy Smith, daughter of the late Jonathan Smith of Amherst, by whom he has four sons.

RICHARD BELLINGHAM.

[Governor of Massachusetts in 1641 and 1654, and from 1665 to 1672.]

RICHARD BELLINGHAM, the fifth Governor under the first Massachusetts charter, was a native of England, born in 1592. The learned editor of Winthrop says, "he was of a good family in that country." He was educated to the profession of the law, which he abandoned, and came to this country in 1634. On the 3d of August in that year, he joined the church at Boston, with his wife Elizabeth, whose death is mentioned as having occurred not long after. Mr. Bellingham was one of the twenty-six original patentees named in the charter of King Charles I. in 1628; and being well qualified to take an active part in the affairs of the infant colony, the opportunity was not long wanting. He was chosen a deputy in March, 1635. He was an assistant from 1636 to 1639, and from 1643 to 1652; and was also treasurer of the colony from 1637 to 1639. In May, 1635, the general court placed him upon the commission for military affairs, which Winthrop says "had power of life and limb"—and which was indeed the most important power exercised in the colony. His associates in the commission were the governor, deputy-governor, Winthrop, Bradstreet, Endicott and others, and they were empowered to make war offensive and defensive, and to imprison such as they might deem to be enemies of the commonwealth, and in case of refusal to come under restraint, to put offenders to death. At the succeeding general court, held at Newtown, [Cambridge,] 6th May, Mr. Bellingham was chosen deputy-governor. From this period he was annually chosen a magistrate until 1641. Hutchinson represents him to have been, at this period,

* *Samuel Dana Bell*, eldest son of Governor Bell, was born 9th Oct. 1798; graduated at Harv. Coll. in 1816; studied law with the late Attorney-General Sullivan at Exeter; was admitted to the bar in 1820; settled in Chester, where he became a member of the legislature; was during five years solicitor of Rockingham; and is now in the successful practice of his profession, at Manchester, N. H. In 1826, he married *Mary Healy*, the only daughter of the late Hon. Newell Healy of Kensington, N. H.

John Bell, born 5th November, 1800, was graduated at Union College, Schenectady, N. Y. in 1818; studied medicine with Dr. Shattuck of Boston, and subsequently with the celebrated Luennece, at Paris; and commenced the practice of medicine in the city of New York, in 1823, with flattering prospects of success. He remained two years in the city, during which he became one of the editors of the *Medical and Physical Journal*, a work of high reputation. He was appointed Professor of Anatomy and Physiology in the University of Vermont; but being about this time afflicted with a severe hæmorrhage of the lungs, he removed to Natchez, Mississippi, in 1825, and subsequently to Louisiana, where he died unmarried, 27th November, 1830, at the age of 30.

Mary-Anne Bell, eldest daughter of Gov. B., was born 26th Oct. 1802; was married to John Nesmith, Esq. in 1825, and died in 1830. The other daughter of Gov. B. died in infancy.

James Bell, born 13th of November, 1804, graduated at Bowdoin College in 1822; studied law with Judge Gould of Litchfield, Conn., afterwards with his brother at Chester, was admitted to the bar in 1825, and is now in the practice of his profession at Exeter. He married *Judith*, daughter of the late Hon. Nathaniel Upham, of Rochester, N. H.

Luther F. Bell, born 20th December, 1806; was graduated at Bowdoin College in 1823; studied medicine with his brother John; settled at Derry, N. H., where he continued in a successful practice until Jan. 1837, when, having been appointed Superintendent of the M'Lean Asylum at Charlestown, Mass., he entered upon the discharge of his duties, where he yet remains. His wife *Frances C.*, is the daughter of *James Pinkerton, Esq. of Londonderry.*

like Winthrop, Dudley, and Bradstreet, a man of property and estate above most of the planters of the colony.

In the framing of the colonial laws, which occupied the attention of the General Court from time to time, Mr. Bellingham, being a lawyer, and a man distinguished alike for good judgment and integrity, had a greater share than any other person of his time, excepting perhaps Governor Winthrop.

In 1640, Mr. Bellingham was re-elected deputy-governor; and at the election in 1641, he was chosen governor, in opposition to Winthrop, by a majority of six votes. There were rival and party interests, even at that early day, among those who had fled from a common persecution. Winthrop seems to have been the favorite candidate of the General Court, and Bellingham, for the time, to have been the candidate of the people; and no sooner was the result known, than the Court repealed an order formerly made for the annual allowance of £100 to the governor. There was no general dislike of the excellent Winthrop, but the people held to the democratic doctrine of rotation in office, even to the neglect of so good a man as Winthrop, "lest there should be a governor for life." Mr. Winthrop seems to have felt some little mortification at this result, and complained that "there were divers who had not given in their votes," and were denied by the magistrates, "because they had not given them in at the doors." At the following election, however, the Court party rallied, and Winthrop was again elected.

During the few years preceding, raged the Antinomian controversy, in which the celebrated Anne Hutchinson bore so conspicuous a part; and there were other circumstances which contributed to render the first administration of Bellingham unpleasant, and finally unpopular. Toward the close of the year, the General Court being in session, there were "uncomfortable agitations and contentions" between the governor and Court. Winthrop says that they arose from the jealousy of the governor, at "seeing some others of the magistrates bear more sway with the people than himself, and that they were called to be of the standing council for life, and himself passed by." And he goes on to pronounce the conduct of Bellingham in this instance to be the "occasion of grief to many godly minds, and matter of reproach to the whole Court in the mouths of others." The prejudices of the governor's opponents, in this case, seem to have outstripped their judgment, as his alleged offences bear no proportion to the formal reprimand which was imposed. One was, that the governor had taken the part of a poor miller, of the name of Howe, of Watertown, in a dispute about the title of a mill, against the rich and austere Dudley; and another was, that he had interfered improperly in the matter of a fine imposed upon a citizen for an infraction of the law. The governor was inflexible in his opinions, and probably did not spare his opponents in the heat of the controversy. The deputies, after consulting together, gave him, says Winthrop, "a solemn admonition, which was never done to any governor before."

There was another proceeding, however, on the part of the governor, which greatly offended the puritan delicacy of the elders and magistrates. Winthrop, who relates many other things less proper to be told, gravely expresses a doubt whether the facts in this case were "fit to be published." There resided at this period in the family of governor Bellingham, a young man, who had been paying his addresses to a gentlewoman of the neighborhood, of the name of Penelope Pelham, a sister of Herbert Pelham;* and matters had proceeded so far, as Winthrop says, that she "was ready to be contracted to him" in marriage. The governor, who was a widower, suddenly made overtures to the damsel, who, being dazzled by the prospects of a better establishment thus suddenly placed before her, accepted his suit, jilted her former admirer, and married his excellency. This little episode in the affairs of the colony, excited universal attention and animadversion. The governor, it seems, not only disappointed the hopes of the unsuccessful suitor, but he committed a gross breach of order, in refusing to have his contract of marriage published where he dwelt, according to law, and also by performing the marriage ceremony himself. This he claimed the right to do, in his capacity of magistrate, but it was contrary to the practice of the colony. These offences were deemed so inexcusable, that he was presented by the grand inquest for a breach of the law; and the General Court, not being in a very friendly mood, took up the matter, and through their secretary formally summoned the governor to answer to the prosecution. But the governor, refusing to descend from his high place as judge on the bench, to take the bar as an offender, and the magistrates not wishing to proceed to extremities, the matter was finally suffered to rest, without any further proceedings. But the popular opinion was for the time decidedly against the governor, and, as a consequence, in 1642, he was dropped from office, and Winthrop chosen in his stead.

After this, we hear little of governor Bellingham for several years, except in occasional conflicts with his brethren of the magistracy, whose course he did not approve. With

* Herbert Pelham was an assistant from 1646 to 1649. He was of the same family with Thomas, Lord Pelham, who on the death of John Hollis, Duke of New-Castle, 15th July, 1711, succeeded that nobleman in his estate and titles.

Mr. Saltonstall, of Salem, one of the most worthy of the fathers of New England, we find governor Bellingham frequently joined in opposition to the rest of the council, and taking part with the deputies against the powers claimed by the magistrates.

In 1644, another controversy arose out of a trifling affair, which set the little colony by the ears, and so divided the magistrates and deputies, that the elders were obliged to interfere, and the difficulty was only ended by both parties finally getting weary of the dispute, and glad to compromise. A poor woman had lost a swine, which strayed away, and after some time she found it, as she alleged, in the possession of a rich neighbor. She claimed the swine, but the neighbor denying that it was her's refused to deliver it up. She appealed to the magistrates. Bellingham, with his usual readiness to protect the interests of the weaker party against the more powerful, took up the cause of the poor woman; while Dudley, on the other hand, as in the case of the miller, espoused the cause of the patrician. The contest waxed warm, and there being no hope of ending it, Dudley and Bellingham, at last, "in order that the public peace might be restored," arranged a compromise between the parties.

In a popular excitement which occurred two years afterward, when some "persons of figure," who had settled at Scituate, undertook to complain of the illiberality of the government of the colony, we find Mr. Bellingham opposed to rigorous measures, and in favor of that Christian toleration, which has since become a distinguishing feature in our institutions.

In 1653, Mr. Bellingham was again chosen deputy-governor; and in the following year, governor. In 1655, he was again elected deputy-governor, and was annually re-elected until 1665. He was then chosen governor, in which office he continued under annual elections until his death, in 1672.

During this long period, he was actively engaged in the affairs of the colony, and carefully watched over its interests in the trying periods of the revolution, the protectorate, and the restoration. During the latter years of the reign of Charles I., and during the stern despotism of Cromwell, when the colonists were increasing in numbers and wealth, and were apprehensive of some invasion of their chartered privileges, Bellingham was an admirable pilot to carry them through the storm. After the restoration, and at a time when fears were entertained of the disposition of Charles II. respecting the charter, Mr. Bellingham was appointed, with Leverett and others, "to receive the charter and duplicate thereof in open court," for safe keeping. The same determination probably existed at this time to preserve their Charter, at whatever hazard, that actuated the people of Connecticut, when Andros, twenty-two years afterwards, demanded the surrender of theirs.

In obedience to a royal summons, agents had repaired to London, to answer allegations against the colony, with whose explanations the King declared himself to be satisfied, and promised to confirm their charter, at the same time enjoining upon them the toleration of Episcopalians and Quakers. A short time afterwards, however, the colony was alarmed by the appearance of four royal commissioners, who had been appointed for the purpose of exercising a supervisory power over all the colonial governments. The spirit of the colony was roused. They considered the commission to be, as in truth it was, in derogation of the powers granted by their charter. The colonial government had now a difficult task to perform. On the one hand, they were determined to resist at the threshold any invasion of their chartered privileges, and on the other hand loyalty to the sovereign required that they should be discreet in their proceedings. An extra session of the General Court was summoned, and the bold and decided stand at once taken, not to recognize the authority of the commissioners. An address was at the same time forwarded to the King, explaining and defending the course adopted. The proceedings of the commissioners were in general arbitrary and impolitic, and adapted rather to distract than to tranquillize the people. On their return to England, they did not fail to represent the conduct of Massachusetts in the most unfavorable light. The King was vexed at this instance of disregard for prerogative, and issued peremptory orders to Governor Bellingham and four others, who were named, to appear before him, and "answer for refusing the authority of his commissioners." Instead of complying with this injunction, they addressed a letter to the Secretary of State, in which they affected to doubt the authenticity of the royal mandate. They profess the utmost loyalty, and say that their case had been already so well unfolded, that the wisest among them could not make it any clearer. With this manifestation of loyalty, and the timely present of a ship-load of masts for the royal navy, at that time much wanted, and which was sent forward to the King, he was appeased—and the cloud, which had for some time been gathering over the colony, was dispersed.

Although, as before intimated, governor Bellingham was less rigid than his associates Winthrop and Dudley, in his religious opinions, he was devotedly attached to the puritan faith, and warmly opposed any movement, which he feared might weaken or prejudice the church. He was opposed to the establishment of a new church in Boston, in 1669, "as detrimental to the public peace," and summoned the council to consider the

subject, but they declined to interfere. In the whole controversy growing out of the settlement of Davenport, he was the advocate of the first or original church.

The witchcraft delusion was at this time existing in New-England, and a sister of governor Bellingham, the widow of William Hibbins, was executed in June, 1656, as a witch, being the second victim in this country to that absurd fanaticism.* Hutchinson intimates that some pecuniary losses of her husband, in the latter part of his life, had so soured her temper, that she became quarrelsome, and falling under church censures, was so odious to the people, that they accused her of witchcraft. It was of her that the famous Norton made the remark, that "one of the magistrates' wives was hanged for a witch, only for having more wit than her neighbors."

Governor Bellingham died on the 7th December, 1672, at the age of 80. He lived to be the only surviving patentee named in the charter. As a man, he was benevolent and upright; as a Christian, devout and conscientious; and as a magistrate, attached to the interests of the people, and resolute in defending them. Hubbard speaks of him, as "a very ancient gentleman, having spun a long thread of above eighty years, a notable hater of bribes, and firm and fixed in any resolution he entertained." Mather, following Hubbard, says, that "among all his virtues he was noted for none more than for his notable and perpetual hatred of bribes;" and for this he would honor him with a Theban statue. Nor does the testimony stop here; for in the granary burial-ground, in Boston, over his tomb is inscribed:

"Virtue's fast friend within this tomb doth lie,
A foe to bribes, but rich in charity."

By his will, executed on the 28th November, a few days before his death, he left his large property at Rumney Marsh, for charitable and pious purposes; but the instrument was drawn in such a manner, that the General Court set it aside, and made a different disposition of the estate.

SAMUEL BELLINGHAM, M. D., the only son of governor Bellingham, who survived him, graduated at Harvard College in 1642, completed his education in Europe, and settled in London, in the parish of St. Anne, Westminster. He lived to an advanced age.—Mrs. Penelope Bellingham, widow of governor B., died at Boston, May 23, 1702.

EARL OF BELLOMONT.

[Governor of New York, Massachusetts and New Hampshire, from 1697 to 1701.]

RICHARD COOTE, Earle of Bellomont, was an Irish peer, and a descendant of the family of Cootes, of Coloony. He was born in 1636. He was a relative of Sir Charles Coote, a brave officer, and governor of Dublin in 1641, whose son Charles, afterwards Earl Mountrath, was one of the most distinguished officers in the civil wars of Ireland. In 1660, Earl Bellomont married Eliza, daughter of John Naufan, an eminent English merchant, the lady, at the time of her espousals, being but twelve years of age.—The residence of the Earl was subsequently at Merton Court, near Ledbury, in Herefordshire. He took no very prominent part in public affairs until about the time of the revolution of 1689, when he became an active politician and gained the confidence of William III.

The faithless and despotic conduct of James II., and of Francis Nicholson, who had been lieutenant-governor of New York under the papist governor Dongan, and was continued in office by Andros, gave great dissatisfaction to the people of that colony. The wealthy and influential citizens were irritated by the privation of their former liberties, and the mass of the people were inflamed by a dread of popery. Nicholson himself was a papist, and almost every station in the province had been filled by men of the same faith. Accordingly, when the news arrived of the designs of the Prince of Orange, and the people of New England had declared in his favor and imprisoned governor Andros, in April, 1689—the people of New York were for following the example of the people of Boston. But the wealthy citizens hesitated, and generally discountenanced any movement of the kind. Nicholson and his council not only refrained from proclaiming King William, but despatched a messenger to governor Bradstreet at Boston, haughtily commanding the release of Andros, and "the suppression of the rabble."

At this crisis, Jacob Leyslaer, a militia captain of Dutch descent, ambitious spirit, and popular address, determined on declaring for King William. Accordingly with his company, he seized the fort on the 21st May, 1689, when the populace of the whole town at once declared for William III. Leyslaer thereupon assumed and exercised the office of governor, expecting that the King would confirm his acts, and reward his loyalty, by conferring the government upon him. But the aristocracy, who had refused to

* William Hibbins, was admitted a freeman, May 13, 1640; was a deputy from Boston in 1640 and 1641, and an assistant from 1643, to his death, July 23, 1654. He was a man of some note, and had been agent of the colony in England.

sign the declaration proposed by Leyslaer in favor of the Prince of Orange, were greatly displeased that a man of humble origin should thus get the start of them; and while they tardily declared for the new King, they published a manifesto against the government of Leyslaer. Backed by the influence of these men, the friends of Nicholson prevailed at court; and Leyslaer's messenger who had been dispatched to London, was sent back with empty thanks. Henry Sloughter, a weak, intemperate man, was sent out as governor, in 1691; and Leyslaer, resenting the supposed intrigues of his enemies, and refusing to surrender the fort without express orders under the sign-manual of the King, was arrested by order of Sloughter, tried, condemned by his enemies, and hurried to execution, on the 16th May, 1691. It is said by the historian of that period, that Sloughter hesitated for some time to sign the warrant of execution; that the enemies of Leyslaer, apprehensive of a re-action in his favor, earnestly pressed the governor to act, and having invited him to a sumptuous entertainment, procured from him, while in a state of intoxication, his signature to the death-warrant of Leyslaer, and of Milbourne, his son-in-law.

This proceeding, alarming the adherents of Leyslaer, they fled in great numbers from the province; and for many years, the most bitter contentions were kept up between the two factions into which the people were thus divided. Sloughter died at New York, 23d July, 1691, and was succeeded by Benjamin Fletcher, who arrived 29th August, 1692. During Fletcher's administration, piracy, though not openly encouraged, was secretly promoted, and the governor himself, if he did not share in the spoils of the freebooters, winked at their outrages, and took no pains to punish them. Such was the situation of the province of New York, when the ministry became aroused to the necessity of prompt measures for the suppression of piracy, and for healing the disorders in the colony. A son of Leyslaer, an energetic and resolute man, had brought the attainder of his father before the King, and finding efficient aid in the Massachusetts agents, who were then in London, and also in the Earl of Bellomont, succeeded, in 1694, in procuring a reversal of the attainder. Bellomont, who had been one of the committee in the House of Lords to examine the proceedings in the case of Leyslaer and Milbourne, did not hesitate to declare in his place that "these men had been barbarously murdered."

Early in the year 1695, the Earl of Bellomont was summoned before the King, who remarked to him, that having come to the determination to repress the illegal traffic and piracy, which had for several years been increasing in the colonies, he had selected him as the most suitable person to be invested with the government of New York and New England.

Anxious to make effectual preparations for the suppression of piracy, Lord Bellomont at once set about devising the most ready means. It so happened, that Robert Livingston, of New York, was at that time in London, and being acquainted with the Earl, introduced, and recommended to his lordship one William Kidd, whom he knew as "a man of honor and intrepidity," to command the proposed expedition against the pirates. The plan was, to have fitted out a frigate, and of this Kidd would have had command, but the exigency of the war prevented. The scheme of a private adventure was then planned by Livingston, with the concurrence of the Earl, and other noblemen, and the King entered so heartily into it, that he took one-tenth of the stock, the Earl of Bellomont and Romney, the Lord Chancellor Somers, and various other noblemen, becoming partners with the sovereign in this adventure against the pirates. Kidd with the commission of a privateer, sailed from Plymouth in April, 1696, with orders to proceed against the pirates, and hold himself responsible to the Earl of Bellomont. The result of this enterprise is well known. Kidd, instead of suppressing piracy, became the prince of pirates, and came near involving the ministry and all concerned, even the King himself, in the charge of aiding the freebooters. In the articles of impeachment preferred against Lord Somers and others, in May, 1701, this was among the specifications. The impeachment, however, fell to the ground.

Although designated as governor of New York in 1695, Earl Bellomont did not receive his commission until the 18th June, 1697. He embarked early in the following autumn, on board a vessel of war. The merchant vessels which sailed at the same time, arrived safe at Boston; but the man-of-war, encountering the severe gales of the tempestuous season which followed, was blown off to Barbadoes, and there wintered, not arriving at New York until the following spring.

The Earl of Bellomont arrived at New York on the 2d April, 1698. He brought with him, as lieutenant-governor, John Naufan, Esq., a cousin of the Countess Bellomont, who also came out with him. As soon as it was known that the royal vessel was entering the harbor, notwithstanding the enemies of Leyslaer, whose cause the Earl had espoused, were in power, they made extensive preparations to welcome the arrival of the new governor with every public demonstration of joy. The city council ordered "four barrels of powder for a grand salute." The most loyal addresses were voted by the mayor and aldermen; and the most wealthy citizens, those who had sided with the

persecutors of Leyslaer, vied with the majority of the people, the friends of the unfortunate victim, who should pay the Earl the highest honors. A few days after the Earl had published his commission, the common council invited him to a public entertainment, projected on a magnificent scale for that period, and appointed two from each board, as "a committee to make a bill of fare," with power, "for the effectual doing thereof, to call to their assistance such cooks as they shall think necessary." There can be no doubt, says Dunlap, that the party in power trembled, and were conscience-struck; knowing, as they probably did know, that Lord Bellomont came to his government with strong prejudices against some of the prominent actors in the preceding administration, and a fixed determination to exert his power and influence to restore to the family of Leyslaer their former rank and possessions.

After going into a thorough investigation of Fletcher's administration, the Earl openly denounced him as a corrupt and profligate magistrate, and not only caused proceedings to be instituted against him and his partisans, who had shared the public spoil, but at one time proposed to send him a prisoner to England to undergo a criminal trial. These early and decisive proofs of the just and equitable character of the Earl of Bellomont, at once rendered him popular; and it may be said, that he became, in fact, although a nobleman of the highest rank, the leader of the democratic party in the province over which he had come to preside.

The Earl's commission included the provinces of New York, Massachusetts, and New Hampshire. The people of these two latter provinces, who had been harrassed with every species of vexation under the rule of Andros and Dudley, anxiously looked for his arrival. The province of Connecticut had also suffered from the interference of Fletcher, the late governor of New-York, and being desirous of conciliating the favor of Earl Bellomont, their General Court, which was in session at the time of his arrival, appointed a deputation of the most distinguished characters to wait upon and congratulate him on his arrival. Trumbull says, that the committee discharged their trust with a dignity and address, that greatly pleased the governor, and produced the most favorable impressions. The New-Hampshire assembly, determined to obtain the ear of Lord Bellomont, even before his arrival appointed a deputation to wait upon him at New York. Their instructions to their agent were, that "if he should find his Lordship high, and reserved, and not easy of access, to employ some gentleman who was in his confidence, to manage the business; but if easy and free, he was to wait upon him in person, to tell him how joyfully they received the news of his appointment," &c.—But he was instructed further, in case the friends of Usher (the former lieutenant-governor of New-Hampshire, and who was the head of a powerful party at the time) had got the start, "to observe what reception they met with. If his Lordship was ready to come that way, he was to beg leave to attend him as far as Boston, and then ask his permission to return home." This mission, which shows the contrivers to have been no mean politicians, had the desired effect. The party who so promptly moved in this affair, were placed in power on the arrival of the Earl at Portsmouth.

The affairs of the colony of New York demanding the most vigilant attention, the governor did not visit New England until the year after his arrival. The peace of Ryswick, of 10th September, 1697, had interrupted hostilities between the English and French; but the governor of Canada, Frontignac, determined to prosecute his vengeance against the Iroquois, whom he refused to consider as embraced within the provisions of the treaty. The vigilance and energy of governor Bellomont frustrated the designs of Frontignac, and a short time after, peace was formally concluded between the French and the Five Nations.

Governor Bellomont first met the colonial legislature in session, on the 19th May, 1698, and the line of policy which he had resolved to pursue, was clearly indicated in his address, on that occasion. "I cannot but observe to you," said he, "what a legacy my predecessor has left to me, and what difficulties to struggle with: a divided people, an empty treasury, a few miserable, naked, half-starved soldiers, not half the number the King allowed pay for, the fortifications and even the governor's house, very much out of repair; and, in a word, the whole government out of frame." Speaking of the necessity of economy in the public service, he says, "I will take care there shall be no misapplication of the public money. I will pocket none of it myself, nor shall there be any embezzlement of it by others, but exact accounts shall be given you."—He then urges upon them the importance of finding out some expedient to reconcile the contending parties in the province, declaring that he would esteem it "the glory of his government to bring so good a work to pass."—The assembly, however, were in no condition to profit by the sage counsels of the governor. In the recent election the enemies of Leyslaer had prevailed, and although the house agreed to a formal answer of eight lines to the governor's speech, they could agree in scarcely any thing else; and on the 14th June, the governor dissolved them. At the next election, the Leyslaerians were in the ascendant, and the governor, determined to have unity in his administration, dismissed several of the old counsellors. The business of the government now went on smoothly;

laws were passed for the purity of elections, for providing a revenue, settling the salary of the governor, and also for indemnifying the families of Leyslaer and Milbourne and their adherents.

The most corrupt and extravagant grants had been obtained of the Indians by sundry prominent speculators in the province, countenanced by the former governor, which gave umbrage to the tribes, and were likely to prove injurious to the colony. These grants, Earl Bellomont, on due representations at court, was empowered to vacate; and some of the more prominent agents in these frauds were severely punished.

In May, 1699, having been nearly fourteen months in the country, and restored a degree of quiet to the province of New York, Lord Bellomont determined on visiting New England. He arrived at Boston on the 26th of the month. His reception was most cordial.—A nobleman at the head of the government was a new thing. All ranks of people exerted themselves to show him respect, and the appearance was so pompous, that his lordship thought it gave him every reason to expect a very liberal and honorable support from a province so well peopled and exhibiting tokens of so much affluence. He was affable and courteous on all occasions, taking pains to court the good will of the people. There was the most perfect harmony in the General Court while he presided. By conciliating the good graces of the people, and ingratiating himself among all classes, he obtained a larger salary than any of his predecessors, receiving during his stay in New England, of about fourteen months, grants to the amount of £1,875 sterling. Hutchinson remarks, however, that there was something unparliamentary in his proceedings in council, where he not only acted as their head in an executive, but also in a legislative capacity. He proposed business, recommended them to go into committees, when he would leave the chair, and mingle in their debates. He guided them as far as his influence extended, in every measure, and did not think it proper that they should act, as a house of parliament, in his absence. When absent, from any cause, he would send messages, advising their course of proceedings; and afterwards, if, on reflection, he deemed it necessary, he would exercise his power of reversing their proceedings. He was the first New England governor who introduced the custom of formal speeches, as the King's representative, to the two houses of the provincial legislature.

Earl Bellomont, immediately on his arrival in this country, had learnt the course taken by Kidd, and had heard of his bold and daring exploits. He accordingly concerted all possible measures to take the freebooter on his re-appearance on the coast. The public feeling in England was much excited on hearing the news; and there were not wanting those who attributed the conduct of Kidd to a concert among the parties to the adventure, although the King himself was one. Lord Bellomont felt that his honor, and that of the government, was deeply involved, and that the apprehension and punishment of the pirate, was a step essential to their exculpation in the eyes of the world.—Singular as it may appear—and from this fact some historians have come to the conclusion that he expected protection from Bellomont—captain Kidd, while yet the officers of justice were in pursuit of him along the coast, made his appearance publicly in Boston, on the first of July, 1699, and some of his crew with him. As soon as this came to the knowledge of the governor, he sent for him, and examined him before the council. He was then ordered to draw up forthwith a narrative of his proceedings, which he neglected to do, and on the 6th, was arrested and committed to prison. Why so lenient a course was at first adopted by the governor, who was really anxious to secure the pirate, does not appear; but it probably arose from his anxiety to obtain from Kidd himself some clue to the motives which had led him to become a pirate, and also to learn the extent of his outrages. Among Kidd's papers were found accounts of his buried treasures, and commissioners were appointed and sent off, who recovered large sums of money, besides jewels, &c. and delivered them to the Earl. Kidd was a daring man, and boldly resisted the officers sent to seize him, but he was taken, confined in irons, and sent to England, with his comrades, in a man-of-war. He was tried at the Old Bailey, on the 8th May, 1701, and soon afterwards executed.*

After having disposed of Kidd, the Earl sat out on a visit to New Hampshire, where he arrived, and published his commission on the 31st July, 1699, at Portsmouth. The council had previously voted him an address, and sent a committee, of which John Usher was one, to present it to him at Boston. He was welcomed with acclamation by the people, who now congratulated themselves that they had a nobleman at the head of the government, distinguished for his virtues, and who had no interest in oppressing them. He called the council and assembly together on the 7th August, and in his speech recommended sundry reforms, and while he remained in the province, exerted

* Tradition avers, that his execution was a *sham*—that the parties who were originally concerned with Kidd as a privateer, were likewise so closely connected with him in his later capacity, that, to prevent an exposure, it was so contrived that "a man of straw" only was executed in his stead. But one of the journals of that day states, that when Kidd was hung, "the rope he was first ty'd up with broke, and being taken up alive, he was for some time permitted to converse with the ordinary, and then ty'd up again." So that he must have been something more than a mere man of straw.

himself to quiet the disputes which had so long existed. The courts were re-organized, and other measures adopted, which were satisfactory to the people. The assembly voted him a gratuity of £500; and after a stay of eighteen days in the province, during which the people came in from the surrounding country in throngs to see him, and whom he treated with great attention and hospitality, he quitted the province and returned to Boston, leaving lieutenant-governor Partridge in charge of the government.

During the absence of governor Bellomont in New England, his opponents, among what was then the aristocracy of New York, busied themselves in forwarding the designs of the former governor Fletcher, who was then in England, endeavoring to effect the removal of the Earl; but their efforts produced very little impression upon the King, who sent the Earl the most flattering assurances of his approbation.*

Soon after the close of the session of the General Court in May, 1700, Lord Bellomont took leave of his Massachusetts government, and returned to New York. Here matters being in a quiet state, little was done by the governor, except to superintend the improvements of the city. He encouraged the erection of a new City Hall in Wall Street, by giving the stones of the bastions of the old fortifications which once extended on the line of Wall street, nearly across the island.

About this time the friends and adherents of Leyslaer and Milbourne, disinterred their coffins and removed their remains from the spot where they had been buried as malefactors, to the Dutch Church in Garden street, where they were entombed with every mark of respect. This proceeding, which was countenanced by the governor, gave great offence to the enemies of Leyslaer, who still cherished feelings of enmity to his memory. Among the thirty-two "Heads of Complaint against the Earl of Bellomont, in his Government of New York," which was sent out to the King, a short time prior to the death of the Earl, the fact that he countenanced this proceeding, is urged as a grave and well grounded complaint against his administration.

But another act, of far greater consequence—and one which would, unless we carefully consider the circumstances out of which it arose, cast a deep shade upon the fair fame of Bellomont—his enemies dared not disapprove, so united was the public sentiment on the subject. We refer now to the law of New York, passed in August, 1700, against the Catholic priests. The act was entitled, "An act against Jesuits and Popish priests." The preamble expressly charges that "divers Jesuits, Priests and Popish Missionaries have of late industriously labored to debauch, seduce, and withdraw the Indians from their obedience, and to excite and stir them up to sedition, rebellion, and open hostility," &c. Therefore it was enacted, "That every Jesuit and Seminary, Priest Missionary, or other Spiritual or Ecclesiastical Person," acting under authority of the Pope or See of Rome, should depart from the Province before the first of November, 1700; that any such person found remaining in the province after said first of November, should be liable to perpetual imprisonment, and to death, if taken, after having escaped from prison! The New England laws against the Quakers scarcely went farther than this.

This law against the Jesuits was a severe one; and to us, of the present generation, who behold the cross of the Roman Catholic churches standing among the spires of Protestant edifices of every denomination in our cities, it would seem cruel and unaccountable. But the history of that period shows it to have been rather a measure of state policy, than of persecution. There was a wide spread horror of popery, it is true; but this alone would not have led to the enactment of so sanguinary a law. The cause is more likely to be found in the well-known tampering of the Catholic priests with the Indians. It had become notorious, that the northern tribes had been excited by Jesuit emissaries to murder the English inhabitants; and the terrible scenes at Schenectady and other places, directly attributable to the influence of the Romish priests, were still fresh in the recollections of the people. Their legislators, therefore, in directing their penalties against the priests, imagined that they were warding off the blows of the tomahawk.

During the remainder of Earl Bellomont's administration, he was sedulously engaged in treating with the Indians, and in plans for the improvement of the city, and the increase and prosperity of the colony. While occupied in these endeavors, he was suddenly taken ill, and expired on the 5th March, 1701, at the age of 65.—He was buried with becoming honors, the populace of the whole city turning out to join the funeral procession, which was directed by the city authorities. His remains were interred in the chapel of the fort, at the Battery; but afterwards, when the fort was taken down,

*The little concern which these intrigues of his enemies gave Lord B., is seen from the following extract of one of his familiar letters to his friend Abraham De Peyster at New York:—"Boston, 22d Jun. 1699.—I hear the Jacobite party in New York have named a new governor before the King has thought fit to name one, and I am also told that they lay wagers that I shall not go any more to New York; but, for all that, I desire you will bespeak me two pipes of good ale and two pipes of small beer, at Albany or Schenectady, which I would have laid in at New York against my going thither. Pray charge the man you bespeak it of, to boil it very well, and make as good as possible."

and the Battery levelled, in 1790, the leaden coffin was removed, and finally deposited in St. Paul's church-yard. A few days after the death of the Earl, his coat of arms, carried in state, was placed in front of the new City Hall; but on the arrival of his successor, Lord Cornbury, in 1702, it was torn down, and, Dunlap says, "destroyed by the aristocracy."

The Countess Bellomont, soon after the Earl's decease, returned to England, and was afterwards, on the 3d Dec. 1737, when eighty-nine years of age, married to William Brigdon, Esq., merchant of London. She died 12th March, 1738, in the 90th year of her age.

FRANCIS BERNARD.

[Governor of New Jersey from 1758 to 1760; and of Massachusetts from 1760 to 1770.]

Sir FRANCIS BERNARD, was the son of Francis Bernard, Esq. who was for several years a judge of the Irish common pleas, and afterwards removed to England, and settled at Nettleham in Lincolnshire. The son was educated at Oxford University, studied the profession of the law, and was proctor in the ecclesiastical courts of England, when the intelligence of the death of governor Belcher of New Jersey reached London. His friends immediately made an interest in his favor at court, and on the 27th Jan. 1758, he was appointed governor of New Jersey.

Governor Bernard sailed in April following for his government, and arrived off Sandy Hook on the 19th May. "Col. Peter Schuyler," says one of the periodicals of that day, "happening to be at the Hook with his sloop, took the governor and his family to Perth Amboy." He did not assume the government of the province until the 13th June, when he published his commission, and was waited upon by deputations from the principal towns. Congratulatory addresses poured in from all quarters, and on visiting Elizabethtown and New Brunswick, he was met by great parades of the citizens, in reply to whose addresses, he pledged himself (as other governors had done) to devote himself to the good of the province. He assured them, that he "would defend the province by the powers of war, cultivate it by the arts of peace, and maintain its rights by an equal administration of justice." At Princeton, he was waited upon by a deputation from the College, who addressed him in Latin, to which he replied very pertinently in the same language.

Soon after his arrival, apprehensions being entertained of an invasion by the Indians, who had already made hostile demonstrations, Governor Bernard through the medium of Teedyneung, king of the Delawares, summoned the Minisink or Muncy, and the Pompton Indians to meet him in Council at Burlington. The council opened on the 7th August, 1758, and was attended by deputies from these tribes.—A Mingo chief, however, appeared among them, and, exercising the right of a conqueror, declared the Muncys to be "women," and therefore unable to treat for themselves. He proposed to adjourn the conference to the great council fire, to be lighted at Easton, in October following—to which the governor assented.* At this assembly a pacification was concluded, and at a special conference held on the 18th, with the chiefs of the united Minisinks, Wassings, and other tribes in New Jersey, governor Bernard succeeded in obtaining, for the consideration of \$1,000, a release of the titles of all the Indians to every portion of New Jersey.

This was the only measure of much importance transacted during the administration of governor Bernard in New Jersey. His career here, though brief, was useful and acceptable. The government at home had now decided on transferring him to New England, and on the 27th November, 1759, he was appointed governor of Massachusetts. He remained, however, in New Jersey, in the discharge of his office there, until the 4th July, 1760, when his successor arrived.

Reaching Boston on the 2d August following, governor Bernard entered upon his administration under the most encouraging circumstances. It was a period of glory and triumph for the British nation, in which the people of New England, who had shared largely in its accomplishment, very generally partook. To the legislature, at their first session after his arrival, the governor remarked, that "his duty as the King's servant, and his inclination as an Englishman, conspired to form the strongest obligation on his part to be careful in preserving not only their general rights, but their particular charter privileges." This pledge, however violated in the end, was very acceptable to the people, and the assembly at the same session voted the governor a salary of £1,200; in addition to which they presented him the island of Mount Desert (now comprising the towns of Eden and Mount Desert, Hancock county) in Maine—a grant which was subsequently confirmed by the King.

* The degradation of the Delawares is apparent, whenever a chief of the Mingoos or Mingwee appears in their midst. The chief of the Muncys, who addressed governor Bernard on this occasion, held a belt in his hand, but spoke whilst sitting, not being allowed to stand until the Mingo had spoken.

The people were not long deceived as to the character of their new governor. He very soon exhibited his marked dislike of those popular ideas of liberty, which had obtained such deep root in the colonies, and proved himself ready to become the instrument of royal oppression. He joined the obnoxious party of Hutchinson and others, who were for strengthening the royal power in the colonies; and his appointment of the same Hutchinson as chief-justice, instead of Otis, the popular favorite, to whom Shirley had promised the place, was the source of much public disquietude. There was another circumstance, which served to show the unconquerable spirit of the people, and to shadow forth that sturdy independence which was soon to shake off the royal authority altogether. In communicating the intelligence of the conquest of Canada to the Massachusetts legislature, governor Bernard asks the two houses to remember "the blessings they derive from their *subjection* to Great Britain, without which they could not now have been a free people." The governor could scarcely have selected a more exceptionable term, and the significant replies of the Council and Assembly shew the interpretation they put upon it. The Council, in their response, acknowledge that "to their *relations* to Great Britain, they owe their present freedom;" and the Assembly declare, that while sensible of the blessings alluded to by the governor, "the whole world must be sensible of the blessings derived to Great Britain, from the loyalty of the colonies in general, and of this province in particular; which, for more than a century past, has been wading in blood, and laden with expenses of repelling the common enemy; without which efforts, Great Britain, at this day, might have had no colonies to defend."

The mutterings of the approaching storm of the revolution were now perceptible. The parliamentary restraints upon trade, and the stamp act, roused the people to action. At this period, had a man of address and wisdom occupied the place of governor Bernard, it is very probable that the revolution might not have occurred so soon. But he possessed no talent at conciliation. Of arbitrary temper himself, he was disposed to carry through any measure proposed by the ministry, however odious, and by force, if necessary.

The day after the passage of the stamp act, Doctor Franklin wrote to a friend in this country, saying—"The sun of liberty is set; you must light the lamps of industry and economy." He was answered significantly, that "torches of a very different description would be kindled by the Americans."

At the first session of the legislature after the passage of the stamp act was known, governor Bernard omits altogether to notice that measure, well understanding the temper with which it would be received. And the legislature, on their part, omit the customary answer to the governor's speech. He soon after asks them to remunerate Hutchinson for his services as lieutenant-governor, which they peremptorily refuse to do; and proceed at once to discuss the measures of the parent country, their fatal effects on the colonies, and end by boldly summoning a congress of the colonies. The altercations between the governor and assembly grew more frequent, as the opposition to him became more formidable. To revenge himself, in some degree, upon his opponents, the governor adopted the usual expedient of a profligate politician, that of attempting to blacken their characters. For this purpose, he industriously collected and transmitted all the most violent publications that had appeared in Boston, assuring the ministry in England, that these publications were a faithful index to the feelings of the people of the colony; that he was in daily expectation of an open rebellion; and advising the quartering of troops upon the country. Dr. Franklin speaks of the strong sensation produced in England by these unguarded declarations of Bernard, and that he was at once pronounced by judicious men to be unfit for the station he occupied in such a crisis. But his representations were well received by the ministry; and Lord Hillsborough thereupon addressed his celebrated circular to the colonies, containing the royal censure of the proceedings in Massachusetts. Of this circular, the best English historian of the United States has recently remarked—"Such an amazing effusion of spleen, insolence, and folly, perhaps never before disgraced the councils of the government of a civilized country." The King and cabinet were greatly exasperated against the colonists; and, in conformity to Bernard's suggestions, troops were sent over in 1768, and quartered in Boston, with the design of overawing the people. On their part, it was seen that the governor had been guilty of gross duplicity, who, while pretending to be the friend of the province, had been secretly plotting the overthrow of its charter. The governor now required the assembly to make provision for the support of the troops. This they refused to do—They had sent out a circular, in Feb. 1769, to the other colonies, which gave great offence to the governor, and he demanded of the next general court, that they should rescind the vote by which their predecessors had authorized this circular to be sent. This they at once refused, by a vote of 109 to 17. "When Lord Hillsborough knows that *we will not* rescind our acts," said James Otis, "let him apply to parliament to rescind theirs. Let Britain rescind her measures, or her authority is lost forever!"

The private letters of governor Bernard, published in London, in 1768 and 1769, con-

taining the most gross aspersions upon the people of Boston and of the province, he had become odious to a vast majority. He was assailed through the newspapers with a vigor of sarcasm and rebuke scarcely ever equalled; and all his messages and speeches were canvassed with a freedom, to which those of no other representative of royalty in the colonies had ever been subjected. He complained to the council of these attacks, and that body pronounced them scandalous; which only provoked the assailants to explanations still more offensive.

Finding the legislature inexorably hostile to his views, governor Bernard, in August, 1769, dissolved them; but prior to their adjournment, they voted a petition to the King, for the removal of the governor.—Resolutions were also passed in most of the towns in the province and published in the newspapers, declaring governor Bernard a traitor, and an enemy to his country. His administration had now become so odious, that, having obtained permission to return to England, he sailed from Boston in August, 1769, in the *Rippon*, man-of-war, and never returned. The government was left in charge of lieutenant-governor Hutchinson.

It was no small aggravation to the discontent of the colonists, to find that in proportion as Bernard became odious to the people, he seemed to rise in favor with the King. On the 20th March, prior to his return to England, the King had conferred upon him the title of Baronet, and on his arrival in London, he received personal assurances of his Majesty's favorable consideration. By all the friends of America in England, however, he was loaded with opprobrium, and they did not fail openly and on all occasions to express their disgust and abhorrence of his conduct.

Sir Francis held nominally the office of governor for nearly two years after he left Massachusetts, and is supposed to have counselled the rash measures of the ministry which precipitated the revolution. In January, 1773, he was appointed Commissioner of Excise in Ireland. In the following year he published his *Select Letters on the Trade and Government of America*; and continued to take a deep interest in American affairs until his death, which occurred in June, 1779.

Of the political character of governor Bernard, enough has been exhibited to show him to have been the advocate and apologist of tyranny. In private life he is represented to have been a morose, avaricious, ambitious man. He had few friends, and his habitual petulance, and general superciliousness of manners, were not calculated to increase the number. He was, however, a man of extensive reading, and used to boast that he could repeat all the plays of Shakspeare!

After the destruction by fire of Harvard Hall, with its library and apparatus, he took an interest in its re-construction; and the building known as Harvard Hall is a specimen of his taste in architectural design. He presented to the institution the greater part of his own private library. He was attached to the Church of England, and a constant attendant upon public worship; but not unfrequently went to the nearest Congregational church. His style of writing was vigorous, without much elegance. He wrote several pieces in Greek and Latin, which were published in a collection made at Cambridge, in 1761, styled "*Pietas et Gratulatio*," with a dedication to the King, from the pen of Hutchinson.

Of the children of Sir Francis Bernard, Francis, the eldest, died in Boston, in Oct. 1770. His second son, Sir John B., held public offices in Barbadoes and St. Vincent's and died in 1809. His third son, Sir Thomas B., graduated at Harvard College in 1767; studied law at Lincoln's Inn, and in 1780, was called to the bar. In 1795, having married in London a lady of fortune, he became a patron and active manager in various public and charitable institutions. In 1809, on the death of his elder brother in Barbadoes, he succeeded to the title, and was afterwards honored with the degree of Doctor of Laws from the University of Oxford. He was also for a time Chancellor of the Diocese of Durham. He died at Leamington-Spa, in Warwickshire, 1st July, 1818, aged 67. His publications on various subjects, were numerous. The title descended to his only surviving brother, Sir Scrope Bernard.

HISTORICAL SKETCH OF THE THEOLOGICAL SEMINARY AT
BANGOR.

[By Rev. ENOCH POND, D. D.]

THE founders of the Theological Seminary at Bangor were led to undertake its establishment, from a deep conviction of its necessity. This is evident from the following passage, extracted from one of their earliest publications. "In an almost continuous range of settlements, extending from the Connecticut to the St. Croix rivers, there are at least 200,000 souls, either entirely, or in great measure, destitute of well instructed religious teachers. This numerous and rapidly increasing population must waste away for successive generations, in all the horrors of religious ignorance, and the guilt of sin, unless immediate, extraordinary, and vigorous exertions shall be made to enlighten and save them."

"This scene of moral desolation could not be viewed with indifference, by such as understood the value of evangelical institutions. The affecting necessities of so many of their fellow creatures became the theme of frequent conversation and prayer to benevolent individuals in the then District of Maine, and led, at length, to the adoption of measures calculated to afford relief."

As early as 1810, an association was formed in Portland, called "The Society for Theological Education." It was designed to afford aid to indigent young men in obtaining an education for the gospel ministry, with a view principally to the supply of the new settlements. This was one of the earliest Education Societies instituted in the United States. It was incorporated in 1812; soon after which vigorous measures were taken, to carry into effect the principal object of the Society. After much thought, and a somewhat extended correspondence, not only in this country, but in England, it was concluded that this object could not be attained without the establishment of a literary and theological institution. Accordingly, a committee was appointed by the Directors of the Society, with instructions to establish, as speedily as possible, the proposed seminary. Through the efforts of this committee, a charter was obtained from the Legislature of Massachusetts, in February, 1814, designating certain individuals as "Trustees of the Maine Charity School," and clothing them with the most ample powers. It may be questioned whether an instrument of more liberal import, or of greater value, was ever given to a public institution.

By the provisions of the charter, the number of Trustees is restricted to fifteen, who are to have perpetual succession, with power to fill vacancies in their own Board. They may hold property to an amount sufficient to produce a clear annual income of fifteen thousand dollars. They may establish a seminary for literary and religious purposes, on any principles and extent which seems to them necessary to carry into effect the design of the founders; and are vested with all the powers and privileges possessed by trustees of the most favored literary and benevolent institutions in New England. On the ground of this charter, the Trustees are competent, whenever they shall have the means, to establish, not only a theological seminary, but an English or classical school, a teacher's seminary, or even a college;—any thing of the kind which can be conducted with an income of fifteen thousand dollars a year.

The first meeting of the Board was holden in Montville, at the house of Maj. Samuel Moor, in May, 1814; when Rev. Edward Payson was elected President; Rev. Eliphalet Gillet, Vice President; Rev. Kiah Bayley, Secretary; and Samuel E. Dutton, Esq., Treasurer.

A temporary arrangement having been effected between the Trustees of the Maine Charity School, and the Trustees of Hampden Academy, the Seminary was opened at Hampden, on the Penobscot river, in October, 1816. During the first year, it was under the immediate instruction and government of

Mr. Jehudi Ashmun, the late devoted and deeply lamented Colonial Agent at Liberia.

In 1817, the institution was regularly organized, and the several departments of instruction filled. The Rev. Abijah Wines, late of Newport, N. H., was appointed Professor of Theology; Mr. Jehudi Ashmun Professor of Classical Literature; and Mr. Ebenezer Cheever, Preceptor of the Preparatory School.

In 1819, the institution was removed from Hampden, and became permanently established at Bangor. At this period, the preparatory or academic department ceased, and instruction was given only by the two professors, until the autumn of 1827. At this period, too, Professors Wines and Ashmun resigned their offices, and were no longer connected with the institution.

After leaving the Seminary, Prof. Wines labored twelve years in connection with the Congregational Church and Society on Deer Island, in Penobscot Bay. In consequence of extreme exposure in the spring of 1832, he fell under the influence of a morbid nervous affection, from which he had suffered, in some degree, in previous years. "It was attended with more or less alienation of mind, and extreme depression of spirits, relieved, however, with seasons of comparative composure, and symptoms of recovery. In the month of August, he was conveyed to the hospital in Charlestown, Ms., where he died, February 11, 1833." His remains lie buried, by the side of those of a beloved daughter, in Amesbury, Ms.

The character of Professor Wines is thus given by Rev. Mr. Farley, who was called to preach his funeral sermon. "As a man, Mr. W. possessed a strong intellect, and an uncommon share of sensibility. His feelings were chiefly of the tender and benevolent kind. He was seldom known to be angry. His patience and self-possession were exemplary.

"As a husband and parent, Mr. W. was affectionate, attentive and faithful, in the discharge of duty. As a friend and neighbor, he was constant, generous and noble spirited, possessing a liberality and largeness of heart, which did great honor to his character.

"As a preacher, Mr. W. was plain, pungent, and uncompromising, aiming to declare the whole counsel of God, whether men would hear or forbear. He entertained a high sense of the sacredness of the ministerial office, and of the vast importance of decision and fidelity in the execution of it. He felt a deep interest in the *success* of his ministrations, and was not satisfied with having commendably discharged them. His soul panted for the advancement of Christ's kingdom; for the moral renovation of his hearers; for the salvation of immortal souls.

"As a theologian, Mr. W. possessed uncommon talents. It was here that his great strength lay. A deep and discriminating force of mind enabled him to understand the system which he had adopted, to discern its foundations, to simplify its points, to explain its principles, and to defend its positions. His mind was accustomed to a *critical* and *philosophical* theology. He regarded it as a branch of intellectual science, founded on facts, sustained by truth, and capable of moral demonstration. He would have a *reason* for every article of his faith. He exacted the *why* and the *wherefore*, both from himself and others. Implicit faith he held to be blind credulity and weakness, unworthy of religion and of human nature. With him, sound philosophy and true religion were of a kindred character, and perfectly harmonious; the subject matter of them constituting the two great departments of the grand system of the universe.

"Mr. W., though an instructive, impressive, and, to serious and philosophical minds, an *interesting* preacher, was not an orator. His manner was uncommonly plain and simple. He never tasked his invention in search of metaphors, or labored to construct well proportioned and harmonious periods. These were arts for which he had little taste or desire.

"Though a man of a plain mind, he yet possessed a noble description of greatness. His chief wish and aim was that he might live, not for gratification and pleasure, not for wealth and office, not merely for family and kindred, but for *usefulness*—for the moral benefit of mankind. His feelings of self-respect, combined with those of benevolence and duty, produced in his mind great elevation of views, purpose, and feeling. He detested the very thought of

whatever was mean, sordid, and covetous. He cast his bread upon the waters, hoping, whether it returned to him or not, that it might furnish the means of life and salvation to those who were ready to perish."

In illustration of these remarks, it may be stated, that when once on a mission, several hundred miles from home, he found a young man of piety and talents, who was destitute of the means of pursuing a liberal education. He took the young man home with him, treated him as a son, and supported him through the whole course of his preparatory studies. This was done, previous to the establishment of Education societies, or any of the facilities at present enjoyed for preparing indigent young men for the ministry. Professor Wines graduated at Dartmouth College in the year 1794.

The career of Mr. Ashmun, after he retired from the Seminary at Bangor, is so well known, and his character has been so fully exhibited by his eloquent biographer, Mr. Gurley, that but little needs to be added here. Suffice it to observe that, after various enterprises and vicissitudes, he embarked for Africa, on the 20th of June, 1822. On his arrival at Liberia, he became principal Agent for the Colony; in which office he continued to labor, through evil report and good report, but with an unshaken reliance on the goodness of Providence, and the wisdom and rectitude of his own designs, till at length he lived down all opposition, and came to be regarded, both in this country and at the Colony, as the principal friend and benefactor of Africa.

Incessant labors and anxieties, together with repeated attacks of sickness, had so enfeebled his constitution, that, after an absence of about six years, he was under the necessity of returning to the United States. He embarked in March, 1828, and (after stopping a while in the West Indies) arrived at New Haven in August of the same year. But he arrived in a state of prostration and disease, for which there was no remedy. He came home to die. He expired on the evening of the 25th of August, in the 35th year of his age.

From his funeral sermon, preached by Rev. Leonard Bacon, we extract the following passage: "There have been men, whose names are way-marks; whose examples, through successive ages, stir the spirits of their fellow men with noble emulation. What has been done for God, for the souls of men, and for wretched human nature, by the lustre which gathers around the name of David Brainerd. How many lofty spirits has the simple history of his toils and sorrows kindled and roused to kindred enterprise. Other names there are, which beam from age to age with the same glory. Howard, Clarkson, Swartz, Mills—what meaning is there in such names as these. Our departed friend, Ashmun, will add another to that brilliant catalogue. He takes *his* place

Amid the angust and never dying light
Of constellated spirits, who have gained
A name in heaven, by power of heavenly deeds.

Let us praise God for the light of his example, which shall never be extinguished; and which, as it beams on us, shall also beam on our children, and our children's children, moving them to deeds of godlike benevolence."

"A simple but beautiful monument, erected by the Managers of the American Colonization Society, in the church-yard at New Haven, bears the name of Ashmun. This monument may perish; but that name never. It is engraven on the heart of Africa."

I only add to the foregoing account, that Mr. Ashmun died, as he had lived, in the belief and the consolations of the gospel. To one who spoke to him, on his death-bed, of his eminent services in the African cause, he replied, "I am a dying man; and I desire that alone which is suited to my situation. I know of no such thing as self-righteousness. I can rely only upon the righteousness of Christ." The end of such a reliance must be, as in his case it eminently was, **PEACE**.

Prof. Ashmun received his bachelor's degree at the University of Vermont in 1816.

By the resignation of Professors Wines and Ashmun, the Seminary at Bangor was bereaved of both its instructors in one day. But the vacancies were soon supplied. In March, 1820, the Rev. John Smith was inaugurated Professor of Theology, and Rev. Bancroft Fowler Professor of Classical Literature.

This Seminary was originally founded on the plan of the English Dissenting institutions. It was intended principally for those who, in consideration of their age or other circumstances, wished to enter the ministry without a Collegiate education; although provision was made, in the original plan, for such as had enjoyed a higher course of preparatory study. The course of study prescribed for those who had not been through college was *literary* and *classical*, as well as theological, and occupied a period of four years. During the last two years of the course, the studies were chiefly of a *professional* character, embracing systematic and pastoral theology, homiletics, &c.

While conducted on this plan, the Seminary, though continually straitened for want of funds, was for the most part prosperous, and was highly useful. The number of students generally was between twenty and thirty. Many valuable ministers proceeded from it, nearly all of whom are still laboring in the churches.

In the latter part of the year 1825, the Rev. Bancroft Fowler resigned his seat as Professor of Classical Literature. He was succeeded in this department by Rev. George E. Adams, who was elected in August, 1827. After retiring from the Seminary, Prof. Fowler resumed the labors of the ministry, in which he has continued to the present time.

In the summer of 1827, the plan of the Seminary underwent an important change. The classical department was separated from the theological; the terms of admission to its privileges were raised; and the course of study, and the period of it, were made similar to those of the older Seminaries in the United States. Indigent students, who before had been supported from Seminary funds, were now received as beneficiaries of the American Education Society. This is to be regarded as an important era in the history of the Seminary. Many excellent individuals, who had previously stood aloof from it, and doubted as to the wisdom of its operations, from this time became its decided friends.

Still, the days of its trials and depressions were not ended. It still suffered severely for the want of funds, and those who had been its warmest supporters were ready, at times, to be discouraged.

In December, 1829, much to the regret of the Trustees, and of all the friends of the Institution, Prof. Adams resigned his place, and entered on the duties of Pastoral office in Brunswick, where he still remains. Within a little more than a year from this time, the other professor, the late excellent Dr. Smith, was removed from his charge by death. As he had been connected, I might almost say *identified*, with the Institution for above ten years, during which time he had uniformly and ably sustained its reputation and its interests, a brief sketch of his life and character will not be regarded as inappropriate.

He was born in Belchertown, Ms., March 5, 1766; was a graduate of Dartmouth College; and pursued his theological studies with the late Dr. Emmons of Franklin. In 1797, he was ordained pastor of the church in Salem, N. H., where he spent about twenty years of his life. He was afterwards settled at Wenham, Ms., where he had resided but a short time, when he was called to the Professorship of Theology at Bangor. Here he continued, discharging with great fidelity the duties of his office, until called from his labors by the sickness which terminated his life. He died April 7, 1831. In the following passages from the sermon of Rev. Mr. Pomroy at his funeral, the more prominent features of his character are exhibited.

"Dr. Smith possessed what is fitly termed a *reasoning* mind. How far this might have been owing to the native structure of his mind, I have no means of judging. For a long course of years, however, he cultivated chiefly, and I may say almost exclusively, his reasoning powers. He seemed to possess no relish for works of fancy of any description. The most glowing pictures, and the most moving eloquence, unless connected with some visible chain of argument, were well nigh powerless, when addressed to him. He loved the naked truth; and on subjects of a religious nature, few men could reason with greater ability.

"As a preacher, he dwelt much on the perfections of God, the great principles of the Divine government, and on all those truths which are adapted to make men feel their obligations to submit to God, and accept the salvation offered in

the gospel; and although he possessed none of those graces of elocution and manner which secure superficial applause, yet his method of preaching often gave him great power over the consciences of his hearers.

"As a Theological Professor, his constant aim was to imbue the minds of his pupils with clear, consistent, connected, systematic views of what he believed to be the doctrines of the Bible; well knowing that these lie at the foundation of all religious experience, and moral duties. His manner of intercourse with those under his instructions was such, as never failed to give him a strong hold on their affections. He was greatly loved and venerated by them all.

"His natural temper was marked by sympathy, kindness, good will, and great firmness of purpose. He kept himself at an infinite distance from every thing that could be considered mean or low. He was no intermeddler. He never troubled himself with matters which did not concern him. Such was his firmness of purpose—his unyielding perseverance, where duty called him, that some have thought him stubborn. But the only stubbornness which I ever discovered in him was a fixed determination, come what would, never to abandon a post which, in his judgment, duty had assigned him.

"As regards his piety, all who knew him will agree, that it was strongly marked with the character of *solidity*. It did not consist in visions and fancies. It was built upon substantial truth. He had examined carefully and prayerfully the great principles of the Divine character and government, and the way of salvation, and by the grace of God, he was enabled to rest upon them with unshaken confidence. This gave stability and consistency to his character and conduct. He was not accustomed to say much respecting his own feelings. He chose rather to speak of God, and Christ, and the nature of true reconciliation to the Divine government. He loved to dwell on the power of Christ, and on the rising glories and certain triumphs of his kingdom."

The last days of Dr. Smith were remarkably peaceful. He was unable to converse, except in a broken manner; but his mind was uninterruptedly tranquil and happy. He reposed an unshaken confidence in Christ, and was entirely willing to go down, at his bidding, into the dark valley of the shadow of death. His language on this subject was, "Perfectly willing—waiting—waiting to be called—ready to depart and be with Christ."

His greatest anxiety in the hour of death was for his beloved Seminary; and the last intelligible words that he uttered were those of prayer on its behalf. *"God bless the Seminary. Thou wilt bless it, and keep it. I give it up to thee. I can do no more for it. Thou canst do all things."*

These anxieties of the dying Professor were not altogether without reason. He knew the situation in which he was about to leave the Seminary. Without an instructor, he presumed, of course, that the students would soon be scattered; and when they should be again collected, and the course of instruction be resumed, no one could tell. He felt, however, that to leave it in the hands of God was infinitely safe. He could trust it here; and he *would* trust it no where else.

His dying petitions on its behalf were doubtless answered. The Seminary, which seemed prostrated by his death, was soon revived, and has since attained to a degree of usefulness exceeding, probably, his anticipations.

In December 1831, Rev. Alvan Bond of Sturbridge, Mass. was elected Professor of Sacred Literature; and in the spring following, Rev. Enoch Pond of Cambridge, Mass. was elected Professor of Systematic Theology. Both these brethren accepted their appointments, and were inaugurated together in the autumn of 1832. Nearly at the same time, a large addition was made to the Library, in consequence of a donation from a benevolent lady in Kennebunkport. A subscription of between twenty and thirty thousand dollars was also raised, by which the Institution was relieved from embarrassment; and a large and commodious brick edifice was erected for the accommodation of students. Students also, in greater numbers than ever before, were induced to resort to the Seminary, and its prospects of usefulness were increased.

The only circumstance which, at this period, seemed to cast a cloud over the prospects of the Seminary, was the failure of Prof. Bond's health; which, much to his own sorrow, and that of the Trustees, constrained him to resign his

office. This event took place in the spring of 1835. Prof. Bond was afterwards settled in the ministry in Norwich, Ct., where he continues to the present time.

The vacancy occasioned by his resignation was soon and happily filled. In June, 1835, Rev. Leonard Woods, Jr., of New York, was elected Professor of Sacred Literature, and entered on the duties of his office in the autumn. This year was also signalized by the largest subscription to the funds of the Seminary that had ever been made. In conformity with a recommendation of the General Conference of the Congregational Churches of Maine, an effort was made to raise a subscription of \$100,000, to be paid in four annual payments, for the purpose of completing the endowment of the Seminary. This proposition was met with unexampled liberality. One gentleman in Bangor subscribed between sixteen and seventeen thousand dollars; another \$7,000; another \$4,000; several \$2,000; and several more in Bangor, Portland, and other places, subscribed \$1,000 each. Within six months from the time that the proposal was made, the whole sum, and more than all, was subscribed.

The friends of the Seminary supposed, at that period, that its endowment was complete, and that its pecuniary embarrassments were at an end. But subsequent events have served to illustrate the instability of all human affairs, and to show how little dependence can be placed upon the brightest earthly prospects. In the pecuniary reverses which, ~~during the last five years, have been experienced~~ ^{from 1835 to 1840}, and in the consequent depreciation of almost all kinds of property, many individuals, who subscribed liberally, and in good faith, ~~in 1835~~ have since found themselves unable to meet their engagements; so that the funds of the Seminary have been seriously impaired, and it has even been straitened, at times, for the means of meeting its necessary current expenses.

It is impossible yet to speak with certainty as to the results of the subscription of 1835. About one third part of the whole sum, however, has been received, and expended in erecting and furnishing buildings, making additions to the Library, and meeting the expenses of the Institution for the last five years. Another third part is supposed to be lost. The individuals who subscribed it have not, and are not likely to have, the ability to pay. The remaining third is supposed to be in good hands. Much of it is well secured by mortgages on real estate. On some of it the interest is paid. The principal cannot be paid at once, but will be realized by the Seminary after a time.

Until the year 1836, there had been but two Professors in the Seminary; one of Theology, and one of Sacred Literature. In July of this year, the Rev. George Shepard of Hallowell was elected Professor of Sacred Rhetoric. This appointment was accepted; and in the succeeding autumn, he entered on the duties of his office. In the same year, a large and commodious boarding-house was erected, containing not only accommodations for Commons, but rooms for the convenience of students, in case of sickness. Since that time, houses for two of the Professors have also been provided.

In August, 1839, Prof. Woods was induced to resign his office, having been previously elected to the Presidency of Bowdoin College. On the same day in which his resignation was accepted, the Rev. Daniel T. Smith of Newburyport was chosen his successor. Prof. Smith soon entered upon the discharge of his duties, and was inaugurated at the anniversary of 1840.

The Seminary at Bangor is equally open to Evangelical Christians of every denomination. Candidates for admission must have been regularly educated at some respectable College or University, or must otherwise have made literary acquisitions which, as preparatory to theological studies, are substantially equivalent to a liberal education. They must also produce testimonials of their regular standing in some Evangelical church.

The Anniversary at this Seminary is on the last Wednesday of August. There are two vacations in each year; one of eight weeks, commencing at the Anniversary; the other of four weeks, commencing on the fourth Wednesday of April.

No student is charged for *instruction* or *room-rent*; and to those who are in indigent circumstances, *half the price of their board* is remitted. It will be seen, therefore, that the expenses of the student are, to a great extent, *gratuitously* provided for.

The course of study embraces sacred literature, systematic and pastoral theology, church polity, sacred rhetoric, and ecclesiastical history; and is designed to be as full and as thorough as at any Seminary in the United States. The regular term of study is *three years*; and provision is made for resident licentiates, who choose to remain at the Seminary a longer period.

The whole number of the alumni, as appears from a General Catalogue published the present year, is 139. This embraces those only who have *completed* the prescribed course of study, and received diplomas. It is estimated that half as many more—making above 200 in all—who have gone into the ministry, have been aided in their preparatory studies at this Institution. The whole number at present connected with the Seminary is 43.

The buildings belonging to the Seminary are a boarding house, two professors' houses, and a large brick edifice, 106 feet long, 38 feet wide, and four stories high, containing, in addition to public rooms, accommodations for 56 students. The Libraries connected with the Institution comprise between seven and eight thousand volumes, the most of which have been selected with great care, and with special reference to the wants of theological students.

The present *necessities* of the Seminary are thus stated in the catalogue above referred to. "There is needed a chapel, to contain not only a place of worship, but recitation rooms, and a room for the Library. There is needed the means of making gradual but continued accessions to the Library. The professorships need to be filled up, as soon as practicable, and placed on a permanent foundation. In short, the Seminary needs, what was intended to be furnished for it five years ago, but what subsequent, unforeseen, and uncontrollable events have, in a measure, frustrated—it *needs an endowment*. Its friends ought not to rest, nor its patrons to be satisfied, till this is furnished. Meanwhile, it needs, and must have, the means of meeting its necessary current expenses, that it may pursue its course of usefulness unchecked.

"To meet these necessities, the Seminary looks *primarily* to the Congregational churches and societies in Maine, to which it properly belongs, and for which it has furnished already so many valuable ministers. It looks to *individuals* in these churches and societies; and to benevolent *individuals* in other States." It cannot be believed, that an Institution founded, as this was, pre-eminently in prayer—which is so much needed in the great and growing State in which it is placed—which has already accomplished so much good, and is capable of accomplishing so much more, and towards the permanent establishment of which so great progress has been made—will be suffered to languish for the want of pecuniary support. The oft-manifested spirit of Christians in Maine, and I may add, the entire history of the churches of New England, forbid such a supposition. The real wants of the Seminary need but to be known, in order to their being cheerfully and adequately supplied.

To the God of its pious founders, many of whom have gone down to the dust—to the God of the churches of Maine and of New England—the Seminary is in humble faith committed; with the prayer, that he would preserve it a pure fountain—that he would provide for it, according to its necessities—that he would perpetuate it to Millennial times, and make it a source of the richest blessings to the church and world.

Pittsfield	Justin Parsonst Samuel Sparhawk	Northampton, Ms. Rochester, Vt.	1759 1802	— —	— —	Dr. West and Mr. Whitmore Mr. Noble	Sept. Mar. 20, 1839	1831	May 8, 1807
Pittsford	Eleazer Harwood Holland Weekst Asa Messer			Dart. Midd. Midd.	1795 1816 1820	Mr. Judson, Sheffield, Ms. J. Hopkins, Newhaven, Vt. J. Hopkins, Newhaven, Vt.	Dec. 30, 1807 June 29, 1818 Dec. 18, 1823	1814 1822 1826	
Poultney	Willard Child Ithamar Hebard James Thompson Samuel Leonard Ethan Smith† Sylvester Cochran	Woodstock, Ct.	1796	Yale	1817	Andover	Apr. 25, 1827 May 18, 1803	Sept. July 7, 1796 1820	
Rutland, E.	Solomon Lyman† Heman Ball, D. D. Charles Walker William Mitchell† Benajah Roots	Hadley, Ms. Antrim, N. H. E. Hampton, Ms. Springfield, Ms. Woodstock, Ct. Saybrook, Ct.	1795 1764 1791	Dart. Yale Dart.	1790 1822 1791	Mr. Whiton, Antrim, N. H. New York City Dr. Lathrop, Springfield, Ms. Andover Andover	Nov. 21, 1821 Oct. 24, 1827 Feb. 25, 1835 Feb. 1, 1797 Jan. 1, 1825 Mar. 14, 1833	Dec. 1826 Oct. 13, 1834	Dec. 17, 1821 57
Rutland, W.	Lemuel Haynes Amos Drury Lucius L. Tilden Silas Parsons	West Hartford, Ct. Pittsford, Vt. Cornwall, Vt. Northampton, Ms.	1753 1792 1802 1761	Princ. Midd.	1754 — 1823	Dr. Bellamy Daniel Farrand J. Hopkins, Newhaven, Vt. Andover Joseph Field, Ms.	Oct. 1774 March, 1788 June, 1819 March, 1830 Jan. 1806	1787 62	
Sudbury	Mason Knapen† John Thompson† Benjamin Osborn† William Boies	Sharon, Ct. Johnstown, Vt. Litchfield, Ct. Blandford, Ms.	— 1743 1780	Midd. Dart. Williams	1826 1775 1801	Princeton — Mr. Backus	Jan. 1833 Sept. 25, 1780 Feb. 28, 1804	1818 1829 Oct. 1816 1830	
Tinnmouth	Stephen Martindale Rufus C. Clapp Benjamin Osborn† Eli Meeker	Dorset, Vt. Southampton, Ms. Litchfield, Ct.	1808 1748	Midd. Amherst Dart.	1806 1833 1775	Andover and East Windsor	Jan. 6, 1819 Sept. 18, 1839 1802	Feb. 18, 1838 Oct. 11, 1787 July 15, 1818 Feb. 6, 1832	1818 70
Wallingford	Eli S. Hunter, D. D. Stephen Martindale† Ebenezer Hebard†	Windsor, Vt. Dorset, Vt. Poultney, Vt.	— — 1769	Midd.	1806		1818 1819 1825	1818 70	
West Haven							Feb. 1822	1829	Sept. 1835 66

Notes

ACCOMPANYING THE PRECEDING TABLE.

RUTLAND COUNTY lies upon the west side of the Green Mountain, between Bennington Co. on the south, and Addison Co. on the north. It contains 26 towns and 20 Congregational churches. There are seven towns in which is no Congregational church, and one in which there are two. Several townships began to be settled previous to the Revolutionary war, but very little was done towards the establishment of churches till after the close of the war. Revivals have been frequent in most of the churches from the time of their organization, and some of the most remarkable have taken place in the most busy seasons of the year. The early records of the churches are found to be very imperfect, and in several instances no record of the origin and early history of the churches can be found. Hence it has been very difficult to obtain statistics.

BENSON was incorporated May 5, 1780. The Congregational church was organized March, 1790, by the Rev. Matthias Cazier of Castleton, consisting of 13 members. On the 4th of June, 1792, the church gave a unanimous call to the Rev. Dan Kent to become their pastor. Mr. Kent performed the duties of pastor for nearly 36 years. Frequent revivals were enjoyed during his ministry. Besides several partial awakenings, there were three very general revivals of religion. The first began in 1804, and during this and the succeeding year, 160 were added to the church. The next was in 1816, when 130 were added; and the third in 1821, when there was an addition of 160 members. The perfect union and cheerful co-operation of pastor and people for many years contributed much to the strength and increase of the church. During Mr. Kent's ministry, not far from 600 members were added, mostly by profession. He was dismissed from his people, July 11, 1828, and continued to reside with them until July 21, 1835, when he died in the faith, having outlived all but two of those who composed the church at its organization and nearly all the original settlers of the town. Rev. D. D. Francis succeeded Mr. Kent by a unanimous call in 1829, and still remains the pastor. His labors also have been blessed with frequent revivals. The present number of members is 257. The church has been organized 49 years and had a pastor 46 years.

BRANDON, situated in the north part of Rutland Co. was chartered in 1762. The Congregational church was organized September 23, 1785, by Rev. Mr. Sill of Dorset, Vt., consisting of 10 members, five male and five female. The church enjoyed only occasional supplies till about 1792, when Rev. Enos Bliss was settled as pastor. Among the articles of Faith adopted at the organization of the church is the following:—"We believe the Catechism and the articles of Faith adopted by the Assembly of Divines at Westminster, to be agreeable to the word of God." Among the "rules of order," are the following:—"As the education of children is of vast importance, when there appears to be great neglect, the faulty parent is to be admonished." "It belongs to the church to see that the pastor is well supported, that he may give himself wholly to the work of the ministry." "The church ought to take a kind and tender care of all the poor members, so that none shall suffer from want."

No general revival of religion occurred in this town till 1800. During this year, which was the year of Mr. Hebard's installation, the church received an accession of 27 members. In May, of this year, the church decided to hold regular weekly meetings for religious conference and prayer, which have been continued to the present day. In the early part of 1804, another season of refreshing was experienced, and about 20 received to the church on profession of their faith. In 1816 and '17, a very general work of grace was experienced throughout this whole region of country. During these two years, 115 were added to the church. From 1817 to 1831 no revival of any considerable extent was experienced. Small accessions were made from time to time, but not enough to supply the losses by death and dismission. In 1831, about the time of Mr. Ingraham's settlement, a very general outpouring of the Spirit was experienced, and 58 were added to the church as fruits of the work. In 1832 a new house was opened for the use of the church, and a season of protracted religious exercises followed the dedication. These meetings were attended with the divine blessing, and during this and the succeeding year, 64 were added. In 1836 an interesting revival was enjoyed, as the result of which 53 were added to the communion of the church. During the fall and winter of 1838 and 1839 a most interesting work of grace commenced in connection

with successive evening meetings in the different school districts, preceded by pastoral and lay visits from house to house. An unusual number of adults were among the subjects of renewing grace. Fifty-six were received by the church, of whom 26 were adult males, and 22 male heads of families. Mr. Bliss was pastor two years. Mr. Hebard 21 years, and received to the church 216. Mr. Green four years, and received 25. Mr. Ingraham five years, and received 130. He is now settled at Lyons, New York. Mr. Curtis, the last minister, was over the church five years, and received to the church 157. He is now General Agent of the American Board of Commissioners for Foreign Missions, for the Western States, and is located at Cincinnati, O. The church has been organized 54 years and has been without a pastor 16 years. There is in the town a Baptist church, organized in 1788, and also a Methodist church.

CASTLETON, was chartered in 1761, and began to be settled in 1770. The town was organized in 1777, in the character both of a civil body, and a society for sustaining the institutions of religion. A season of revival in 1784, in connection with the labors of Rev. Jacob Wood, laid the foundation for the Congregational church, which was organized the same year by Rev. Job Swift of Bennington, Vt. It consisted of 18 members, nine male and nine female. The first pastor, Mr. Cazier, retained his pastoral relation but about three years, though he continued to supply the church two or three years after his dismissal. He was subsequently the pastor of a church in Massachusetts for a short time; but at length adopted peculiar views, disfellowshipped all who did not go with him, and endeavored to form an exclusive communion of his own. How far he succeeded in this is not known, though probably to a very limited extent. He died about two years since in Western New York. The church remained without a settled pastor till 1804, yet public worship was generally maintained on the Sabbath, and a considerable part of the time with preaching, by missionary and other supplies. During this period, in 1802, there was a very general and interesting revival connected with the labors of Rev. William Miller, and about 30 were added to the church. From the settlement of Mr. Smith in 1804, there was a gradual increase of the church, but no very extensive revival till 1816, when it pleased the Lord to grant a very remarkable and abundant refreshing. It commenced in a time of deep declension, and when serious difficulties existed in the church. The coming of the Spirit was "like a mighty rushing wind." The work extended rapidly to all parts of the town, and every thing seemed for a time to bow before it. Not far from 200 were added to the church as the fruit of this revival. After Mr. Smith's dismissal, the church was two years without a pastor, and was much affected by unhappy dissensions. The present pastor was settled in the fall of 1828. About nine months after, some signs of reviving began to appear in the church. Christians began to feel that they had long been in an evil case, and that it was high time to awake out of sleep. But it was a long time before the Lord appeared for the conviction and conversion of sinners. For three months the church were praying and looking, sometimes hoping and sometimes almost fainting. Meanwhile a good work was accomplished in the church. They were awakened, and humbled, and prepared. The revival continued through the winter and about 100 became the subjects of renewing grace. The effect of this revival has been lasting and happy. There was a season of considerable religious interest in 1831. An extensive revival was enjoyed in the winter of 1835 and 1836, when about 80 were added to the church. In 1838, there was another revival and many precious fruits.

The church has been organized 55 years, has enjoyed pastoral labor by Mr. Cazier three years, by Mr. Smith 22 years, by Mr. Steele 11 years, in all 36 years. The present number of members is 334.

CHITTENDEN lies in the northeast part of Rutland County, the greatest part of it upon the Green Mountain, and is thinly settled. Large quantities of Manganese are found here. The church was organized April 29, 1834, consisting of 37 members, of whom 29 were from the church in Pittsford, and eight admitted by profession. Mr. Taylor commenced preaching in this place in December, 1833, was installed January, 1835, dismissed in 1837, and after spending about two years at the South, returned again to his former place of labor. The present number of members is 39. A neat and convenient house of worship was dedicated February 19, 1834. The church has been organized five years and has had a pastor three years.

CLARENDON was first settled from Rhode Island, and the Baptists were at first the principal denomination of Christians. The Congregational church was organized in February, 1822, and consisted of 33 members, 8 male and 25 female. The church was gathered in connection with the labors of Mr. Hunter, who became its pastor in November of the same year. After Mr. Hunter's dismissal the church was about eight years without a settled pastor, but for the most part, enjoyed the labors of stated supplies. Mr. Flagg remained but a little more than a year, since which Mr. Williams has been

with them as a stated supply. Mr. Hunter's labors were attended with success,—the church enjoyed an interesting revival under his ministry. Seasons of considerable interest have been since enjoyed. The greatest number of members in the church was in 1832, when it numbered 75. The present number is 70. The church has existed seventeen years and has had a settled pastor six years.

DANBY is in the south part of the County and has no Congregational church. Quakers and Methodists are the principal religious denominations.

FAIRHAVEN was first settled from Connecticut and Massachusetts. The town was organized in 1783. The church in Fairhaven was originally called "The first Congregational church in Fairhaven and Westhaven." A distinct church has since been formed in Westhaven. Mr. Cushman, the first pastor, was licensed to preach in 1806, and installed in 1807. During his ministry of 22 years, he was able to live above censure, and to secure and maintain a degree of respect and veneration from all classes and denominations of men, far above that of the generality of the ministers of Jesus Christ. He was remarkable for meekness, and a uniformly serious deportment, and distinguished as a peacemaker. His preaching was Calvinistic and Evangelical. There were two seasons of special revival during his ministry; the first in 1816-17, when about 100 were added to the church; the second in 1821-22, when about 40 were added. There was also a revival in this place in 1803, of a very interesting character. One or two seasons of considerable interest were enjoyed during Mr. Drury's ministry in this place. He is now settled in Westhampton, Ms. Since Mr. Drury was dismissed, the church has been, for the most part, supplied with preaching, and has enjoyed one considerable revival, but is still destitute of a pastor. This church has been organized 36 years and has had a pastor 30 years.

HUBBARDTON was chartered June 15, 1764. The Congregational church was organized in 1782 by Rev. E. Harwood of Pittsford. Rev. Ithamar Hebard labored here about two years, commencing in 1797. Rev. S. Kellogg commenced his labors here in 1819, and continued four years; was subsequently settled in Orwell, and Rochester, and is now in Montpelier. Mr. Flagg was pastor of the church about six years, and is now settled in Colerain, Ms. The church has never been large, yet it has enjoyed a good degree of prosperity, and has been blessed with several interesting revivals. Rev. William C. Denison has stately supplied them about three years. Present number of members, 104. There is a Baptist church in the town, which was organized in 1797. This church has been organized 59 years and has had a pastor about 10 years.

IRA is situated in the central part of the County, of a triangular form and considerably mountainous. The Baptist is the only church. It was organized in 1783, and has been large. A revival in 1808 added to it 225 members.

MENDON is a mountain town, and has no church.

MIDDLETOWN was set off from four other towns, and incorporated about 1786. The Congregational church was organized three or four years previous. A revival of religion was enjoyed about the time of its organization; and similar seasons were repeated in 1795, 1808, 1831, and in 1835 and 1836. For several years the church met in a log meeting-house. Subsequently a framed house was erected in conjunction with another denomination, which was occupied alternately by each for a time; but for a long time it has been occupied by the Congregational church alone. Mr. Bigelow continued to be the pastor of this church 27 years, until the time of his death. His ministry was much blessed to this people. After a short stay of about one year, Mr. Sampson removed to N. Goshen, Ct. and subsequently to Illinois. He was a member of Dartmouth College for a time but not a graduate. The present number of members is 126. The church has been organized 57 years, and has had a pastor 32 years.

MOUNT HOLLY. This town is formed of a gore of land, and situated in the eastern part of the County of Rutland. The Congregational church was organized October 27, 1799, by Rev. Silas L. Bingham, consisting of about 34 members, three-fifths females. This church has never had a settled pastor, nor has any one supplied them long at a time. They have had assistance from the pastors of neighboring towns, and from Missionaries to a limited extent. They maintain religious worship on the Sabbath, conducted by an efficient deacon. This church has enjoyed no revival separate from other denominations, but has received frequent accessions and maintained its existence. The present number of members is about the same as at the beginning. There is in the town a large Baptist church, close communion; also a small Free-will Baptist and a Methodist church. The Congregational church has existed 40 years without a pastor.

MOUNT TABOR, in the south-east corner of the county, has no church, and is very thinly settled.

ORWELL was incorporated August 18, 1763. The town contains 23,500 acres of land, of which 500 were reserved for Governor Wentworth of New Hampshire; 379½ for the Society for Propagating the Gospel in Foreign Parts; 379½ for a glebe for the church of England; 379½ for the first settled minister; and 1,136¼ "*for the benefit of a school here forever.*" The first settlement was made on the south end of Mt. Independence, which became a military post during the Revolutionary war. The town was organized in 1787, and the church in 1789. Mr. Chapin, the first settled minister, continued to supply the church for more than three years after his dismissal. He subsequently removed to Addison, where he still resides in advanced age. Mr. Knapen was settled for a time in Sudbury, and now resides in Michigan. Mr. Ingraham was settled in Brandon, and Mr. Kellogg in Rochester and Montpelier.

The church in Orwell has been greatly blessed with the visits of divine grace. In the fall of 1799 the work of the Lord was revived, and the interest continued through the winter. A little prior to the settlement of Mr. Knapen, under the ministrations of a Mr. Bingham, there was a powerful revival, which very much strengthened the church. Soon after the settlement of Mr. K., there was another revival, when 24 were added. A third commenced in January, 1810, and spread through the town in a wonderful manner. The additions to the church were 88. A fourth in 1815 and 1816—additions 39. The whole number added during the ministry of Mr. Knapen was 164. The next revival was in 1821, and was most powerful in July, when the people were most engaged in securing their hay and grain. Additions 67. Another general revival commenced in October, 1829. Additions 80. A revival in 1831—35, added 39; and one in 1836 added 61. The present number of members is 191. This church has been organized 50 years and has had a pastor 34 years.

PAWLET, in the south-east corner of Rutland County, was chartered in 1761 and organized in 1769. The Congregational church was organized August 8, 1781, by Rev. David Perry of Harwinton, Ct., then on a missionary tour among the new settlements of Vermont. The church, when organized, consisted of six individuals, since which time about 650 have been added. There were special revivals of religion in 1804, 1808, 1813, 1817, 1826, and 1831. Besides which there have been other seasons of less general interest, and ingathering to the church.

Mr. Beebe was originally a physician. After changing his profession, he was first settled in Pawlet. On his dismissal, he established himself in mercantile business in Lansingburgh, N. Y. From thence he removed to the West, and his subsequent history is not known. Mr. Griswold was sole pastor from his settlement, to the settlement of Mr. Shipherd, thirty-three years, and senior pastor to the dismissal of Mr. Shipherd, four years—in all, thirty-seven years. He still resides in the place. Mr. Shipherd was settled in Troy, N. Y. for three years, then went to Walton, Delaware Co., N. Y., and has now returned to his former charge in Troy. During the ministry of the present pastor, 112 members have been added to the church. The present number is 194. The church has been organized 58 years and has had a pastor 49 years.

PITTSFIELD is in the north-east corner of the county. The town was organized in 1793, and the Congregational church in 1803, by Rev. Martin Fuller of Royalton. The church embraced Stockbridge and Pittsfield until 1827, when a separate church was formed in Stockbridge. Rev. Mr. Campbell was the first Congregational minister, but not settled. After him Messrs. Randal, Lowe, Jenny, and Ransom, supplied the church successively for a longer or shorter time. Mr. Parsons was pastor of the church seventeen years, and now resides in Jamaica, Vt. After Mr. Parsons, there was no settled pastor till 1839, and no stated supply who continued more than one year and six months.

There was a revival in this church in 1810—17 added. In 1831, as the result of a protracted meeting, 40 united with the church. Another in 1837, when 27 united. The present number of members is 88. The church has been organized 36 years and has had a pastor 17 years.

PITTSFORD. First settled about the year 1770. The Congregational church was formed on the 14th of April, 1784. Of the five pastors who have been settled over this church, the first, Mr. Harwood, is dead; the second, Mr. Weeks, became a Swedenborgian, and now resides in Henderson, Jefferson Co., N. Y.; the third, Mr. Messer, resides at Geneva, N. Y., connected with a school; the fourth, Mr. Ingersoll, is preaching at Bellville, N. Y.; Mr. Child still retains his pastoral relation. There is a Baptist and a Methodist church in the town. The Baptist is the oldest, and had the first settled minister, but is now almost extinct.

The first revival occurred in the fall of 1784—was very general—about 100 hopeful

conversions, and 65 united with the Congregational church. No pastor at the time. Another revival occurred in 1802, during the ministry of Mr. Harwood—about 170 were the fruits, and 130 added to the church. During the ministry of Mr. Weeks there were two revivals. The first in the spring of 1808—200 conversions, and 133 added to the church. The second in the fall of 1810—68 added to the church. In 1814, when there was no pastor, a revival took place, and 94 were added to the church. In 1824 and in 1826, during the ministry of Mr. Ingersoll, there were revivals, and there were added to the church, by the former 40, by the latter 20. During the ministry of Mr. Child there have been several reviving seasons. One in the fall of 1830, and 30 added to the church. Another in the summer of 1831, and 64 added. Another in the spring of 1834, and 33 added. Another in 1836, and 30 added to the church. Since 1836 the additions to the church have been 20. The present number of members is 240. The church has been organized 55 years and has had a pastor 48 years.

POULTNEY.—The church in this town was, for a considerable time after its organization, destitute of a pastor, and united with the Baptist denomination in the erection of a house of worship, and in the support of preaching. A difference of opinion arose in this church at an early date, on the subject of ordination; a part believing that it should be performed by the church, and a part believing it the peculiar office-work of the ministry. This occasioned a division into two distinct churches, of which Mr. Hebard became pastor of one, and Mr. Thompson of the other. After a time these were again united, and built a convenient house of worship, which is still standing, and has recently undergone very extensive and thorough repairs. The time when the church was organized cannot now be ascertained, but probably it was not far from 1780. There have been several seasons of revival. The most extensive was in 1830, while Mr. Cochran was pastor. More than 50 were added to the church at that time, in the space of a few months, and as many more joined other churches. In 1836, there was a work of grace which brought into the church between thirty and forty. But like many other churches in this State, emigration to the West has done much to reduce its numbers. The present number is 145. There is a permanent fund sufficient to meet nearly half the expense of supporting a pastor. This church has been organized about 60 years, and has had a pastor about 49 years.

RUTLAND, EAST.—The town of Rutland is the capital of Rutland county, and has the court-house in the East Parish. The first settlements were made in 1771. A Congregational church was organized, October, 1773, and the Rev. B. Roots installed the same year. The church consisted of 14 members, and the society was small. Mr. Roots' support was derived from a few individuals who entered into agreement with him and with each other. But the settlement-right coming into his hands in consequence of his instalment, became property of very considerable value to his family. The place of worship was a log house in the centre of the town. Mr. Roots died in 1787, at which time the town was divided into two parishes, called East and West. From this time the church in the East Parish dates its origin. The meeting house in the East Parish was erected in 1784. The pulpit was supplied by candidates till the close of 1788, when Dr. Williams, formerly Professor of Philosophy at Harvard University, was engaged to preach. He continued till October, 1795, when he relinquished preaching, and was succeeded by Dr. Ball, who continued till the time of his death, in 1821. Mr. Walker was the pastor for ten years, and resigned on account of his health. He is now the pastor of the church in Brattleboro', Vt. Rutland has enjoyed frequent revivals, particularly within the last fifteen years, but particulars cannot now be given. The present number of members is 323. The church has been organized 52 years, and has had a pastor 40 years.

RUTLAND, WEST, contains a population of ten or eleven hundred. The inhabitants, in addition to the thrift and enterprise which are usually seen in fine farming towns, have always manifested a regard for the great interests of society, and a determination to sustain the institutions of religion. The date of this church is 1773. Mr. Roots, the first pastor, was a faithful preacher of the gospel, ardently attached to the doctrines of religion, as they are expressed in the Westminster Catechism; and much interested in revivals of religion. A great revival occurred during his ministry in this place, the fruits of which were eminently happy. He published a sermon preached at the gathering of the church in 1773. Before his settlement in Rutland, he had been for several years pastor of a church in Simsbury, Ct.

Mr. Haynes, the second pastor, is known to the public as a mulatto preacher, who, surmounting great obstacles in obtaining an education, became a distinguished minister of the gospel. His preaching was instructive, and often very impressive. Several revivals occurred during his ministry, two of which he mentions in his "farewell sermon," as "remarkable seasons of the outpouring of the Spirit." Three hundred and twelve persons were added to the church during his ministry. After having sustained the pastoral

relation to this church for thirty years, he was dismissed in 1818. He afterwards preached three years in Manchester, and was finally settled in Greenville, N. Y. He published several sermons. His life has been written by Rev. Dr. Cooley, of Granville, Ms.

During the ministry of Mr. Drury, the third pastor, there was a great revival which continued several months, as the fruits of which 70 were added to the church. During his ministry in this place, the number of admissions to the church was 110. Mr. Drury was afterwards settled in Fairhaven, and is now the pastor of the Congregational church in West Hampton.

Soon after the settlement of Mr. Tilden, the fourth pastor, God was pleased to pour out his Spirit again, and during the year about fifteen were added to the church. The religious interest did not wholly subside until the next summer, when a greater revival was enjoyed, as the fruits of which about forty made a profession of religion. Some instances of conversion occurred during the succeeding years, but no marked revival until the winter of 1838. The community was then blessed with another refreshing from the presence of the Lord, and the church walking in the fear of the Lord and in the comfort of the Holy Ghost was multiplied. During the spring and summer of this year sixty-five persons were added to the church. The whole number added to the church during Mr. T.'s ministry was 172. Mr. T. was dismissed at his own request on account of ill health; and is now the Principal of the Female Seminary in Middlebury.

During 66 years which have elapsed since the church was gathered, it has been destitute of a pastor four years, and during much of this time it enjoyed the stated ministrations of the gospel. Present number of members, 266. In the town of Rutland there is a Methodist, a Baptist, and an Episcopal church.

SHERBURNE, in the east part of the county, contained only 154 inhabitants in 1820. A Congregational church was formed here in 1823, but there is no meeting-house or settled minister.

SHREWSBURY is also in the east part of the county. There is no distinct Congregational church in this town, but a branch of the church in Clarendon is here, and occasional preaching is had from that quarter.

SUDBURY is in the north part of the county, and was first settled from Connecticut. Mr. Knapen was previously settled in Orwell. Mr. Thompson was several years a missionary to the Cherokee Indians, previous to his settlement in Sudbury. He is now settled in New Hampshire. This church has been favored with frequent and interesting revivals. By means of emigration and other causes it is at present much reduced. The present number of members is 45. The church has been organized 44 years, and has had a pastor 26 years.

TINMOUTH.—This town was organized in 1777. The Congregational church was for many years the only one in the town. The number of members at its organization in 1780, was 43. A majority of this number immigrated from Litchfield County, Ct. During Mr. Boies' ministry in 1803, eleven were admitted to the church; in 1804, 44 were admitted; in 1809, 9 were received; in 1812, 6; and in 1817, 29. Revivals in 1819, '20, and '21,—44 received. During nine years following, 16. In 1831 and 1832, 35 were admitted. The present number of members is 52. After the dismissal of Mr. Martindale, Mr. Williams preached here several years as a stated supply. The church has been organized 59 years, and has had a pastor 33 years.

WALLINGFORD, in the southeastern part of the county, was organized in 1778. The first organized church was of the Baptist denomination, and Elder Green was the first settled minister. The Congregational church records, for several of its first years, have been lost, which renders it difficult to get certain information on many points. The Congregational church was doubtless organized in 1802, but the exact time when Mr. Osborn began to labor with this people is not certain. He preached here and at Tinmouth at the same time, and continued till his death. Mr. Osborn published a book called "Truth Displayed." Mr. Hunter's labors here were greatly blessed, and a goodly number were added to the church. His education was academic only. After his dismissal the church was without a pastor till 1832, though most of the time supplied with preaching by different individuals. Mr. Martindale taught in different academies for several years after he graduated, until his settlement in Tinmouth. He studied theology by himself. Mr. Martindale has not been installed at Wallingford, but considers himself the established pastor of the church. The present number of members in the church is 118. There are in Wallingford two Calvinistic churches, two E. Methodist, and two Prot. Methodist classes. The church has been organized 37 years, and has had a pastor 29 years.

WELLS is a small township in the western part of the county, and has no Congregational church.

WEST HAVEN was set off from Fair Haven in 1792. The Congregational church was organized in the spring of 1817, consisting of about 60 members, a large portion of whom were subjects of a revival, which extended to nearly every town in the county. The church remained without a pastor until the settlement of Mr. Hebard in 1822. Mr. H. had the pastoral charge of the Congregational church in East Whitehall at the same time, and divided his labors between the congregations. He resigned his charge in Whitehall first, and for a time gave his whole services to West Haven. After his resignation the church enjoyed stated supplies much of the time till 1836. Since that time they have been almost entirely destitute. The present number of members is about 30. The church has been organized 22 years, and has had a pastor 7 years.

BRIEF VIEW

OF THE BAPTIST INTEREST IN EACH OF THE UNITED STATES;

EMBRACING NOTICES OF THE ORIGIN, HISTORY, AND PRESENT STATE OF THE CHURCHES, LITERARY AND THEOLOGICAL INSTITUTIONS, BIBLE, MISSIONARY, EDUCATION, TRACT, AND SUNDAY SCHOOL SOCIETIES, AND RELIGIOUS PERIODICALS; WITH STATISTICAL TABLES.

Continued from Vol. xiii. p. 316.

PART IV.—THE WESTERN AND SOUTHERN STATES AND TERRITORIES.

[By Rev. JOHN M. PECK, M. A. of Illinois.]

TABLE I.

Showing the names of the Baptist churches, the date of their Constitution, the number of their Members, the number and names of their Ministers, and other particulars, at various periods in the different States, from 1790 to 1812. Kentucky and Tennessee for 1790 are from Asplund's Annual Register, with corrections. The other States are from Benedict's History, and from numerous original documents.

KENTUCKY, 1790.

Counties.	Churches.	Date of Const.	Ministers.	No of Members.
Bourbon,	Cooper's Run,	1787	Augustin Easton, James Garrard,	66
	Huston's Creek,	1788	Moses Bledsoe, *James Sutton,	56
Fayette,	Boon's Creek,	1786	—, —,	64
	2nd Boon's Creek,	1787	Joseph Craig,	36
	Bryan's Station,	1786	*Ambrose Dudley, William Waller, Henry Roach,	200
	Head of Boon's Creek,	1786	—, —,	74
	Howard's Creek,	1790	Robert Elkin, William Bush,	75
	2nd Howard's Creek,	1790	Andrew Tribble, Ambrose Bush,	70
	Hickman's Creek,	1790	Thomas Ammon, Robert Ashurt, John King,	25
	Indian Creek,	1790	—, —,	8
	Jessamine Creek,	1789	Martin Haggard, Joseph Anderson, *Elijah Summers,	68
	Marble Creek,	1789	John Price,	119
Jefferson,	South Elkhorn Creek,	1785	Lewis Craig,	167
	Town Fork,	1786	*John Gano, William Payne,	24
	Bear Grass Creek,	1784	*John Whitacre,	42
	Brashear's Creek,	1787	Joshua Morris,	100
	Forks of Dick's River,	1786	*James Smith,	58
Lincoln,	Do. of Hanging Fork,	1789	William Marshall,	55
	Gilbert's Creek,	1783	Joseph Bledsoe, *William Bledsoe, Thomas Shelton,	240
	Rush Branch,	1785	John Bailey,	135
	Tate's Creek,	1785	David Thompson, Reuben Smith,	39
Madison,	2nd Tate's Creek,	1785	Thomas Shelton, Squire Boon,	210
	Limestone Creek,	1785	William Wood, Thomas Sloo,	86
Mason,	May's Lick,	1790	—, —,	
Mercer,	Head of Beach Fork,	1790	William Ray,	30
	Head of Salt River,	1788	—, —,	57
	Shawnee Run,	1790	John Rice,	60

Counties.	Churches.	Date of Const.	Ministers.	No. of Members.
<i>Nelson,</i>	Cedar Creek,	1782	*Joseph Barnett,	36
	Cox's Creek,	1785	William Taylor, Joshua Carman,	110
	Harden's Creek,	1789	Baldwin Clifton,	32
	2nd Harden's Creek,	1790	_____	15
	Lick Creek,	1787	<i>James Rodgers,</i>	20
	Nolin Creek,	1782	<i>Josiah Dodge,</i>	47
	Rolling Fork,	1789	_____	20
	Pottinger's Creek,	1785	Benjamin Lynn, <i>Josiah Milborne,</i>	38
	West Fork, Cox's do,	1790	_____	31
	White Oak Run,	1790	_____	18
	Buck Run,	1788	John Dupuy, *James Dupuy, <i>Joseph Minter,</i>	49
	Clear Creek,	1785	{ John Taylor, *John Sutton, *James Rucker, <i>Richard</i>	308
			<i>Cave, Donald Holmes,</i>	
<i>Woodford,</i>	Forks of Elkhorn,	1788	William Hickman, <i>Richard Thomas,</i>	98
	2nd Forks of Elkhorn,	1790	_____	13
	Great Crossings,	1785	{ Joseph Redding, *Elijah Craig, *John Tanner, }	96
			<i>Lewis Dewes,</i>	

Total in Kentucky, according to Asplund, in 1790, 42 churches, 40 ordained, and 21 licensed ministers. Licentiate's names in *Italics*. Those marked with a * were Itinerants, or *missionaries*, aided by voluntary contributions from the churches. Total church members, 3,095.

TENNESSEE, 1790.

<i>Greene,</i>	Bent Creek,	{	Thomas Lane, *Isaac Barton, *William Lowell, }	77
			<i>John Feas,</i>	
	Big East Fork of Little Pigeon River,	{	*James Matthews, <i>William Wall,</i>	28
	Cave Creek,		William Reno,	40
	Forks of Little Pigeon River,	{	<i>John Parker,</i>	130
<i>Hawkins,</i>	French Broad River,	_____	_____	36
	Upper Ford River,	_____	_____	54
	Big Creek,		Thomas Murrell,	57
	Holston River,		William Murphy, *John Feas, <i>Jesse Dodson,</i>	78
	Little Beaver Creek,		Samuel McGee,	100
<i>Sullivan,</i>	Lower Little Beaver Creek,		<i>Luke Lea,</i>	30
	North Fork of Holston River,	{	John Frost,	14
			Richard Murrell,	40
<i>Tennessee,</i>	Hendrick's Creek,		John Grammar,	33
	Forks of Sulph. Creek,	1786	_____	33
<i>Washington,</i>	Red River,	1786	_____	40
	Buffaloe Ridge,		Jonathan Mulkey,	50
	Cherokee Creek,		James Keele,	44
	Grassey Cove,		_____	14
	Watoga River,		John Kelly, <i>James Chambers,</i>	24

Total in Tennessee, 18 churches, 15 ordained and 6 licensed ministers, and 889 members.

ILLINOIS TERRITORY, 1809.

<i>St. Clair,</i>	New Design,	1796	Joseph Chauce, <i>James Lemen, Sen., Joseph Lemen,</i>	29
	Mississippi Bottom,	1798	David Badgley,	10
	Richland _____,	1804	John Baugh, <i>Isaac Enochs,</i>	14
	Silver Creek,	1807	_____	33
	Wood River,	1807	William Jones,	19
	Richland Creek,	1807	_____	39
	Looking-glass Prairie,	1808	Robert Brazil,	9

Total in Illinois Territory in 1809, 7 churches, 5 ordained and 3 licensed ministers, and 153 members.

MISSOURI TERRITORY, 1812.

<i>Cape Girardeau,</i>	Tywappity,	1805	_____	26
	Bethel,	1806	Wilson Thompson, James P. Edwards,	80
<i>St. Louis,</i>	Feeffe's Creek,	1807	Thomas R. Musick, <i>Seth Emmons,</i>	40
	Cane Spring,	1807	John Hendriseon,	8
	Coldwater,	1809	John McDonald,	10
	Beauf,	1812	<i>Lewis Williams,</i>	17
	Negro Fork,	1812	_____	11

Total in Missouri Territory in 1812, 7 churches, 4 ordained and 3 licensed preachers, and 192 members.

INDIANA TERRITORY, 1812.

<i>Dearborn,</i>	Elkhorn,	1806	Lazarus Whitehead,	72
	Twin Creek,		William Williams,	37
	Dry Fork,	1802	_____	48
	New Hope,	1807	Joshua Palmer,	69
	Whitewater,	1807	_____	48
	Cedar Grove,	1805	William Tyner, Lewis Dewes,	93
	Mount Bethel,	1808	_____	41
	Providence,	1808	John Caldwell,	43
	Lawrenceburgh,	1807	Ezra Ferris, <i>Samuel M'Millan,</i>	39
	Indian Creek,	1810	_____	60
	West Fork of } Whitewater, }	1811	William Wilson,	68
<i>Clark,</i>	Silver Creek,		William McCoy,	67
	Mount Pleasant,		Jesse Vawter, Philemon Vawter,	34

Counties.	Churches.	Date of Const.	Ministers.	No. of Members.
Clark,	Fourteen mile Creek,		John Reece,	11
	Knob Creek,		James Gregory,	24
	Indian Creek,		—, —,	15
	Upper Blue River,		—, —,	17
	Lower Blue River,		William Stephens,	31
	Camp Creek,		—, —,	18
	Salem,		—, —,	18
	White River,		—, —,	23
	Wabash,	1806	Robert Elliot,	18
	Bothel,	1806	Samuel Jones,	65
Knox,	Patoka,	1808	Alexander Devin,	46
	Salem,	1808	James Murtry,	103
	Maria Creek,	1809	Isaac McCoy,	38
	Pigeon Creek,	1810	Stephen Strickling,	65
	Ohio,		—, —,	19
	Grave Creek,		Job Hobbs,	46

Total in Indiana Territory, 29 churches, 18 ordained and 4 licensed ministers, and 1,376 members.

OHIO, 1812.

Miami Association.	Duck Creek,	1790	William Jones,	72
	Little Miami,		Moses Frazee,	40
	Carpenter's Run,		Cyrus Crane,	68
	Clear Creek,		—, —,	12
	Fairfield,		—, —,	28
	Elk Creek,		James Lee, Stephen Gard,	173
	Clover Fork,		James Abrams,	43
	Nine Mile,		William Robb,	26
	Pleasant Run,		—, —,	31
	Clough Creek,		John Corbley,	43
	Lebanon,		—, —,	66
	Hopewell,		—, —,	38
	Staunton,		—, —,	41
	Salem,		—, —,	41
	Muddy Creek,		—, —,	28
	Middle Run,		—, —,	27
	Bethel,		Hezekiah Stites,	28
	Mill Creek,		—, —,	45
	Bethlehem,		Peter Poyner,	22
Scioto Association.	Todd's Fork,		Abraham Griffiths,	11
	Union on Indian Creek,		—, —,	21
	Ames,	1800	Abraham Pugsley,	13
	Pleasant Run,	1801	Samuel Corner, Lewis Sites, Martin Cofman,	76
	Old Chillicothe,		John W. Loofborough,	36
	Salt Creek,		—, —,	26
	Liberty,		William Brundage,	35
Beaver Association.	Licking		—, —,	23
	Bethel,		—, —,	12
	Tomeka,		—, —,	9
	Lemuel,		Isaac McHenry,	17
	Providence,		Henry Frazure,	34
	Valley of Achor,		—, —,	43
	Concord,		Adamson Bentley, John Wilson,	49
	Sharon,		Thomas G. Jones,	94
	New Lisbon,		Thomas Rigdon,	56
	Bethesda,	1808	William West,	38
	Unity,		Andrew Clark,	34
	Carmel,		—, —,	44
	Hopewell,		—, —,	14
	Lebanon,	1812	George Miller,	17
	Bethel,	1812	—, —,	15
	Jefferson,	1812	Joshua Woodsworth,	26

Mr. Benedict the same year, mentions the *Strait Creek Association*, which he estimates at 12 churches, 8 ministers, and 600 members. This estimate was too high for that Association, but as there were a number of unassociated churches in the State not included in the foregoing Table, the number in 1812, included 60 churches, 40 ministers, and 2,400 members.

MICHIGAN TERRITORY, 1812.

No Baptist church had been formed in this Territory at the date of this Table.

MISSISSIPPI TERRITORY, 1812.

Salem,	—, —,	131
New Hope,	—, —,	54
Bethel,	Moses Hadley, Ezekiel O'Quin,	15
Ebenezer,	Ezra Courtney,	82
New Providence,	Henry Humble,	77
Morgan's Fork,	Joseph Slocum, John Lee,	27
Bayou Pierre,	Josiah Flower,	49
Sarepta,	L. Scarborough,	41
East Fork,	—, —,	26
Zion Hill,	Thomas Mercer, Isham Kettles, G. W. King,	101

<i>Churches.</i>	<i>Ministers.</i>	<i>No. of Members.</i>
Shiloh,	_____	23
Tancipihoh,	Robert Smith,	39
Half Moon Bluff,	_____	61
Jerusalem,	Howell Wall,	30
Clear Creek,	_____	13
Pierce's Creek,	_____	14
Bogue Chitto,	_____	33
Mount Nebo,	_____	41
Peniel,	_____	13
African Church (Natchez)	_____	24

Total, Mississippi Territory in 1812, (including three or four churches in Louisiana,) 20 churches, 9 ordained, and 4 licensed ministers, and 894 members.

TABLE II.

Showing the number of Churches in Kentucky and Tennessee in 1812, or twenty-two years later than the date of the first Table for these States.

KENTUCKY.

Churches, 285. Ministers, 183. Members, 22,694.

TENNESSEE.

Churches, 156. Ministers, 125. Members, 11,325.

TABLE III.

Showing the number of Churches, Ministers, (ordained and licensed,) and Members in the Western and South-western States in 1820.

KENTUCKY.

Churches, 420. Ministers, 247. Members, 36,957.

TENNESSEE.

Churches, 189. Ministers, 138. Members, 10,479.

ILLINOIS.

Churches, 37. Ministers, 37. Members, 946.

MISSOURI.

Churches, 31. Ministers, 25. Members, 1,026.

INDIANA.

Churches, 114. Ministers, 70. Members, 4,148.

OHIO.

Churches, 154. Ministers, 86. Members, 5,408.

MISSISSIPPI.

Churches, 53. Ministers, 37. Members, 1,541.

LOUISIANA.

Churches, 6. Ministers, 4. Members, 110.

ARKANSAS TERRITORY.

Churches, 3. Ministers, 2. Members, 80.

No churches organized in the Territory of Michigan at this date.

Total number of churches, ministers and members in all the Western and South-western States and Territories in 1820:—Churches, 1,007. Ministers, 646. Members, 60,695.

NOTES

ON THE SEVERAL STATES EMBRACED IN THE PRECEDING TABLES.

KENTUCKY.

Many of the early settlers of this State were Baptists. Some came as early as 1775, and several Baptist ministers, amongst whom were the late John Taylor, and Lewis Lunceford, (known in Virginia as *The Wonderful Boy*,) made a visit to this land of promise. They returned to Virginia for a period, without constituting any churches. The few brethren they found in the country were in an unpleasant state, cold and neglectful in religion, constantly exposed to Indian depredations, and destitute of provisions in a great measure, except what the wild game furnished. The soil was luxuriant, and the country enriched with all the beauties of uncultivated nature. The people lived in "stations," or forts. These ministers preached a few times, and gave the people such advice as suited their circumstances.

About 1781, several Baptist preachers and many brethren migrated to this new country. At that period removal from Virginia to Kentucky was a slow and hazardous business. Two modes were adopted, one by land, the other by water. The first was performed on horseback, with a few bare necessities of life on pack horses, over a vast tract of mountainous wilderness. Exposure to attacks from the Indians compelled them to perform their journeyings in caravans, with sentries stationed round their camps at night. The other mode was to embark on the Ohio river in a flat boat, and float down with the current to Limestone, or to Bear-grass Creek, (now Maysville and Louisville,) the two principal landings.

The church called Nolinn is supposed to have been the first Protestant religious society organized in the great West. The church at Gilbert's Creek was organized in Spotsylvania County, Va., under the pastoral charge of Lewis Craig, and removed in a colony to Gilbert's Creek, south of Kentucky river, according to Asplund, in 1783. Cedar Fork church is also dated 1782. At the close of 1785, there were three Associations, 12 churches, and 13 ministers in Kentucky, and perhaps more. The ministers' names, as recorded by Asplund, were Lewis Craig, Joseph Bledsoe, George S. Smith, Richard Cave, James Smith, James Rucker, Robert Elkin, John Taylor, William Taylor, James Tanner, John Bailey, Joseph Craig, and Ambrose Dudley.

The Baptist immigration into this State was, in a great degree, from Virginia. A few families came from the Red Stone country in Western Pennsylvania, and a few more from New Jersey. This denomination was not only the earliest in preaching the gospel and forming churches, but for numbers and influence held the ascendancy for many years. It is still the most numerous, influential and wealthy denomination in the State.

In the early settlements of the Western and South-western States, all denominations, to a greater or less extent, held prejudices against affording their ministers regular salaries, even when raised by voluntary contributions; and against the importance of a liberal education as a preparative to the successful prosecution of the ministerial office. Baptists especially have partaken largely of this prejudice. Its influence is lessening every year, and more enlarged and consistent views are fast increasing in the churches and amongst the people generally. These prejudices against an educated ministry and against regular ministerial support have exerted a pernicious influence through the whole Western valley, and have contributed more than all things else to excite opposition to missionary societies, and other forms of benevolent action. And although the principles of truth are illuminating the public mind, and a reformation, interesting in its rapid progress and beneficent action, is fast dispersing these mistaken notions, yet it is proper to advert to the more remote cause of this state of things.

With the exception of the portion of emigration that originated from the New England stock, and which is found principally along the northern borders of Ohio, Indiana, Illinois and throughout Michigan, Wisconsin, and a portion of Iowa, the habits, customs, feelings, modes of thinking, and general character of the population of this great valley were cast in the mould of Virginia and the Carolinas in early times.

It is well known that in the early Colony of Virginia, a branch of the English Episcopal church was established by parliamentary and legislative authority, and continued its legal existence, until the people threw off the yoke of colonial subjection in the Revolutionary contest. The colonial legislature in 1721 enacted that every minister, received into any parish by the vestry, should have an annual salary of 16,000 pounds of tobacco; and *glebes*, of not less than 200 acres, were to be provided in every parish. In 1767,

a season of unusual failure in the tobacco crop, the staple of the colony, it was further enacted that the clergyman should receive, at his option, a substitute in cash, equal to eighteen shillings per hundred weight. This gave rise to the celebrated lawsuit in which Patrick Henry made his successful debut at the bar. The parishes in Virginia, in those early times, were dependent on the mother country for a supply of pastors. Clergymen who were of good character and fixed in comfortable livings at home were not easily induced to go out to the colonies. It is no disparagement to the Church of England, or to the piety and evangelical character of the Episcopal church in the United States at this period, to state, what is matter of history, that a large proportion of the clergy who came out to occupy these glebes, perform parochial duties, and live on a salary of 16,000 pounds of tobacco, were quite unfit for evangelical purposes. The testimony of the Rev. Dr. Hawks, the worthy and talented historian of the Protestant Episcopal Church of Virginia, will surely not be suspected of exaggeration. He says, "The class which usually came was one unfitted, from entire ignorance of human nature, as well as from the absence of discretion and prudence, to appreciate the true condition of the country. They were utterly incapable to accommodate themselves to the perpetually occurring exigencies of a new country, and a state of society, of which, as the past afforded no precedent, so neither could it furnish any guides to conduct.

"Many of the clergy, therefore, were, as it might have been anticipated, unfitted for their stations. The precariousness of the tenure by which they held their livings, contributed also not a little to beget in them a spirit of indifference to the discharge of their duties; and to complete the list of unpropitious circumstances, the irregularities and crimes of an unworthy clergyman could not be visited effectually with the severities of ecclesiastical censure. Far removed from his diocesan, and standing in but little awe of the powers of his commissary, he sometimes offended religion and morals with impunity, and still remained in the church a reproach to her ministry."*

"With such priests, it is easy to believe what is recorded of the people. The Sabbath day was usually spent by them in *sporting*, and no question seems to have been made whether the practice was right or wrong. And with such a people, it is not probable that the errors and vices of their teachers formed the subject of very serious complaints, or that direct efforts were often made to displace an unworthy clergyman."†

In a petition preferred to the Legislature in 1755, by the clergy themselves, the petitioners say, "*that so many who are a disgrace to the ministry find opportunities to fill the parishes.*"

In numerous instances we have heard from the lips of old men, lamentable descriptions of the immoral and profligate lives of these rectors, to which they were witnesses in their youthful days. Two or three days in each week, during the season, were spent in fox-hunting with their irreligious parishioners, and the dinner closed with bacchanalian orgies, in which the clergyman would usually be prominent. We have seen a manuscript volume of poetry, composed by one of these Virginia shepherds, that for amorous levity would have raised the blush on the cheek of Horace.

These clergymen were frequently the second and third sons of decayed families, who in morals and talents were unfitted for the army, but through the influence of some patron, they could obtain "Holy orders," on condition of becoming chaplains in the colonies, and accepting of a tobacco stipend. They claimed the advantage of a collegiate education, but in the circle of frivolity and dissipation, they had accomplished but little more than "going through college."

The historian, quoting from an author of the day, says, "Many came, such as wore black coats, and could babble in a pulpit, roar in a tavern, exact from their parishioners, and rather by their dissoluteness, destroy than feed their flocks. Loath was the country to be wholly without teachers, and therefore rather retained them than be destitute: yet still, endeavors for better in their places, which were obtained, and these wolves in sheep's clothing by their assemblies questioned, silenced, and some forced to depart the country."‡ Their destitution of religious character, and their efforts to secure the tobacco salary, or its substitute in cash, fixed in the minds of the great mass of the people that claims to a collegiate education and to a regular salary necessarily characterized incompetent spiritual instructors.

The Baptists, who were the most numerous class of dissenters, were amongst the first to resist the established hierarchy. Their ministers were generally poor men, of only a limited English education, but they were warm-hearted, affectionate, simple in their manners, and spent much of their time in gratuitous efforts to promote the spiritual welfare of their fellow men. The Presbyterians co-operated in the same good work, but were confined more entirely to their own congregations. The Baptists travelled into the remote frontier settlements, often held large meetings for several days in continuance,

* Contributions to Ecclesiastical History, pp. 88, 89.

† Ibid. p. 116.

‡ Ecclesiastical History of Virginia, p. 65.

and preached the simple truths of the gospel with an unction and power that awakened up the common people and called out multitudes to hear them. These early pioneers were often men of respectable talents, but entirely deficient in a classical education. They were destitute of libraries and the ordinary means of acquiring knowledge; but they constantly studied *ONE BOOK*, and with that they became familiar. The parochial clergy, probably through the action of their friends and adherents, were regarded as their persecutors. The laws regulating the parishes were against them, and fines and imprisonment were frequently their earthly reward.

Lynch law, also, (as popular violence is now called,) was frequently put in execution. Many of the early preachers in Kentucky and Tennessee, had, while residents of Virginia, preached to the weeping multitude without, through the grates of the prison, or had been ducked in the river, or shamefully beaten by the mob. Under such circumstances it was natural for these men, associating as they did their cruel persecutions with the "college-learned" and "salary" clergymen, to make these the frequent topics of address, and to urge their appeals to popular sympathy against them. The people became thoroughly imbued with this feeling, associated as it was with all that was sacred in liberty of conscience, freedom to worship God without charge in form of an odious tobacco law, and the dearest rights of republicans. The same spirit spread through the Carolinas. Presbyterians in a degree partook of the same feeling. During the revolutionary contest, the most impulsive motive of action to a Virginia Baptist, was, deliverance from a vicious ecclesiastical hierarchy, and entire liberty of conscience in religious worship. They, and thousands of others, regarded the voluntary principle in religion as an unalienable birthright. These were the men who planted themselves in the wilderness of Kentucky and Tennessee, and they carried across the mountains all the feelings, convictions, and prejudices they had imbibed in the "Old Dominion," against salaries and a collegiate education for ministers of Jesus Christ. Had these good men, in their migrations westward, forgotten the state of things that existed in Virginia before the Revolution, in the days of clerical domination and ecclesiastical laws; had they taken the plain, common sense view that ministerial education and support are claimed and sanctioned in the word of God, and are alike the dictates of propriety and justice; had they inculcated in a just and scriptural manner these duties in their early ministrations in the West, a very different state of things would have been the result. But this is more than could have been expected from human nature. Hence the fathers of the Mississippi Valley carried with them all their prejudices and modes of action against an educated and salary-sustained ministry. Kentucky and Tennessee, in habits, feelings, and prejudices, were but the imprint of Virginia and Carolina, and these States, by sending out swarms of settlers to all the newer States and Territories west and south, have produced the same impression.

In most of the evils of life there is an admixture of good. Deficient as they were in a liberal education, the ministry of these States, as approved by the whole community, did by their numbers and self-sacrifices, what could never have been done for want of the men, had the qualifications of a collegiate education been regarded as indispensable. They have spread the truths and influences of the gospel into every settlement, and to the remotest frontier. The Baptists and Methodists, chiefly, were the pioneers in the work. The Cumberland Presbyterians, at a later period, co-operated in the work on the same broad principles of action. These pioneers, in a vast multitude of cases, have performed this warfare at their own charges. And whenever sustained by the people, it has been in a private way, and as an expression of personal regard, rather than wages stipulated. A large proportion of the ministry of the Western Valley spend a vast deal more time than the mere labors of the Sabbath. Hundreds could be counted up who devote in gratuitous services, and in absence from their families, more than half their time for years in succession.

It is obvious to those who are conversant with the feelings and habits of the churches in the western and southwestern States, that the neglect of providing a regular and competent support to the ministry does not originate in the destitution of a spirit of liberality and generosity. No people are more lavish in providing for the accommodation of religious meetings. We have repeatedly witnessed, in the expenditure for a single camp or protracted meeting, enough to have provided a competent salary for a pastor for the year. But it is encouraging to notice the reform that is gradually progressing. Ministerial education and support are now topics of earnest discussion in all our religious convocations. The churches in all the States are calling for pastors of classical and theological education, and many can be found, who have had no opportunities of a regular education themselves, yet are zealous and active in urging it on the young brethren in the churches, whose hearts are directed to the work of the ministry.

We have dwelt at some length on these topics, but it seemed to be necessary that this exposition should be given, and from the origin of the state of things in reference to our early ministry, no place seemed to be so appropriate as that under the head of Kentucky.

In 1785, the Baptists had become sufficiently numerous in Kentucky to form three

Associations,—the *Elkhorn*, in the region north of the Kentucky River, composed of three churches, Tate's Creek, Clear Creek, and South Elkhorn; the *South Kentucky*, of Separate Baptists, in the country south of the Kentucky River, consisting of four churches, Rush Branch, Head of Boon's Creek, Gilbert's Creek, and Pottenger's Creek; and the *Salem*, in what is now Nelson County, of four churches, as Cox's Creek, Severn Valley, Cedar Creek, and Bear-grass churches.

At that period, in Virginia, the Carolinas, and in the new settlements of Kentucky, Baptists were divided into "Regular," and "Separate." The Regular Baptists were professedly, and some of them very high Calvinists, and moulded after the Philadelphia Confession of Faith. The "Separates" originated in Virginia and North Carolina, by the agency of Shubael Stearns and Daniel Marshall, who had been formerly Congregational Separates in the New England States. The Separate Baptists at this period would be claimed as moderate Calvinists. They were suspicious of imposing upon men's consciences any form of human creed, otherwise than the form and substance of the Holy Scriptures; hence many of their churches were organized without a verbal Confession of Faith. They usually adopted a written covenant, expressive of their obligations to God and to each other as members of the same church, and frequently in these covenants would be incorporated substantially some of the principal doctrines of Scripture. The two parties having become united in North Carolina in 1777, and in Virginia in 1787, various attempts at Union were made in Kentucky, but for a time without success. The Separates were fearful of being bound by the Confession of Faith, and the Regulars were unwilling to unite without some "form of sound words."

The years of 1800, 1801, and 1802, were distinguished for the great revival in Kentucky. It commenced in Boone County on the Ohio River, but soon extended over a great part of the State. All denominations shared in the work, and though it resulted in extravagant excitements, nervous affections, and disorderly religious conduct, in some instances, it cannot be doubted but there was a great and marvellous outpouring of the Divine Spirit. Of the thousands who made profession of religion, in various denominations, at that period, a very large proportion gave honorable testimony to the reality of a saving conversion, by the sobriety and consistency of their subsequent lives. Amongst the Baptist churches generally, there was less of confusion and mere excitement than many have supposed. They were zealously affected and much engaged, but they made no efforts to produce excitement. The number of converts baptized and added to their churches in this revival, exceeded ten thousand. Migration has since spread them over a large portion of the Mississippi Valley. Doubtless this revival was a gracious and wonderful visitation of Divine mercy, preparatory to the establishment of the kingdom of Christ throughout the West. One of its happy effects was a formal union of Regulars and Separates in one connection, under the name of UNITED BAPTISTS. As this name designates a large proportion of the denomination throughout the States south of the Ohio, and west of the Mississippi, including a number of Associations in Indiana and Illinois, and as the "Terms" then adopted constitute their Confession of Faith, it becomes necessary to insert the document in this place.

"TERMS OF UNION BETWEEN THE ELKHORN AND SOUTH KENTUCKY OR SEPARATE ASSOCIATIONS.

"We, the Committees of the Elkhorn and South Kentucky Associations, do agree to unite on the following plan.

"1st. That the Scriptures of the Old and New Testament are the infallible Word of God, and the only rule of faith and practice.

"2nd. That there is one only true God, and in the Godhead or divine essence, there are Father, Son, and Holy Ghost.

"3d. That by nature we are fallen and depraved creatures.

"4th. That salvation, regeneration, sanctification, and justification, are by the life, death, resurrection, and ascension of Jesus Christ.

"5th. That the saints will finally persevere through grace to glory.

"6th. That believer's baptism by immersion is necessary to receiving the Lord's Supper.

"7th. That the salvation of the righteous, and punishment of the wicked, will be eternal.

"8th. That it is our duty to be tender and affectionate to each other, and study the happiness of the children of God in general; and to be engaged singly to promote the honor of God.

"9th. And that the preaching *Christ tasted death for every man*, shall be no bar to communion.

"10th. And that each may keep up their associational and church government as to them may seem best.

"11th. That a free correspondence and communion be kept up between the churches thus united.

"Unanimously agreed to by the joint committee. Ambrose Dudley, John Price, Joseph Redding, David Barrow, Robert Elkin, David Ramey, Thomas J. Chilton, Moses Bledsoe, Samuel Johnson."

It should be noticed that these were not Terms of *Compromise*. This may be seen in reference to the 9th article. Some of the preachers held forth a limited atonement.

Others of the Separate order preached with equal conscientiousness general provision, or that Christ tasted death for every man. Both parties retained their views, but agreed that this diversity should be no bar to communion. There was also some diversity in their views of church government and associational power; hence the phraseology used in the 10th article. As *Baptists*, both parties held no sentiment or practice as binding on the churches or ministry, without a "*Thus saith the Lord*," for its sanction, though they differed in some minor particulars as to the meaning of the Lord's sayings in the Scriptures.

As early as 1805, some ministers and brethren in Elkhorn, North District, Bracken, and perhaps other Associations in Kentucky agitated the question of involuntary, hereditary slavery as inconsistent with the Christian profession, and took a stand against it in principle and practice. The Elkhorn Association, in 1805, expressed its disapprobation of ministers, churches or associations meddling with the subject of emancipation from slavery. This gave great offence to the emancipators, produced a rupture, and ended in a painful breach. In September, 1807, messengers from the churches of Licking Locust, Bracken, Fox Creek, West Creek, Ebenezer, Bethel, New-hope, Lawrence's Creek, and Etham, met in Mason County, Ky., and organized themselves into an Association, and named their body "*The Baptized Licking Locust Association, Friends to Humanity*." The ministers present were Carter Tarrant, David Barrow, Donald Holmes, and Hampton Pangburn. At a previous meeting held in Woodford County, August 29, 30, and 31st, at which David Barrow, Donald Holmes, Carter Tarrant, Jacob Grigg, George Smith, Samuel Lyons, John Ficklin, William Bulkley, William Hickman, William Morris, and Owen Owens, ministers, were present, and about twenty brethren, a series of principles in the catechetical form were adopted, and have since been known as "*Tarrant's Rules*," from their author's name. From removals, deaths, and other causes, the Licking Locust Association soon disbanded. Some of the ministers and brethren fell back into the ranks of the United Baptists, and others removed to Ohio and Indiana. As several of the existing Associations in Illinois hold to the same principles, and distinguish themselves by the appellation *Friends to Humanity*, we may as well give those principles in this place, although no longer connected with affairs in Kentucky. These are given as answers to various questions laid before the meeting in Woodford County.

Q. "Can any person be admitted a member of this meeting, whose practice appears friendly to perpetual slavery?"

A. "We think not."

Q. "Is there any case in which persons holding slaves may be admitted to membership in a church of Christ?"

A. "No; except in the following, viz.—1st. In the case of a person holding young slaves, and recording a deed of their emancipation at such an age as the church to which they offer may agree to. 2nd. In the case of persons who have purchased in their ignorance, and are willing that the church shall say when the slaves or slave shall be free. 3rd. In the case of women, whose husbands are opposed to emancipation. 4th. In the case of a widow, who has it not in her power to liberate them. 5th. In the case of idiots, old age, or any debility of body that prevents such slave from procuring a sufficient support; and some other cases, which we would wish the churches to be at liberty to judge of agreeably to the principles of humanity."

Q. "Shall members in union with us be at liberty in any case to purchase slaves?"

A. "No; except it be with a view to ransom them from perpetual slavery, in such a way as the church may approve."

The progress of the Baptists in Kentucky at various periods has been somewhat diverse. At times there have been unpleasant dissensions in some of the Associations. About the period of the controversy concerning emancipation in the Elkhorn Association a dispute about property arose between two individuals, which by unskilful and improper management produced a wide breach, and terminated in the division of the Association, and the formation of the Licking Association. In 1830-31, another series of divisions resulted from the propagation of the peculiar tenets of Mr. Alexander Campbell, of Bethany, Brooke county, Va. Churches became divided, ministers shifted their ground, and unpleasant feelings abounded. Of late years Mr. Campbell, who was once recognized as a Baptist minister, attempts to show that he has not departed from acknowledged Baptist principles as far as his former brethren believe, but that he uses the terms regeneration, conversion, salvation, &c. in a different sense from what he regards as the technical meaning of the theologian.

In a former period some little breach was made by a man by the name of Easton, who with portions of two or three churches were dropped from the Elkhorn Association for defective, if not directly heterodox views of the person and the atonement of Christ.

These breaches, however, were soon healed by accessions of converts and revivals. The churches of this State have lost in their ministry and membership, to no small amount, from the constant emigration to new States. Our churches in Indiana, Illinois, Missouri, Arkansas, and Mississippi contain large numbers who professed religion in the revivals of Kentucky.

Some of the heaven imported from Virginia still remains, manifested in the form of opposition to missionary societies, and other organized systems of benevolence. A very large majority of the churches and brethren, however, now profess to encourage such institutions.

As early as 1802, the Elkhorn Association adopted measures to send a missionary to the Indians. The project was not carried into effect. The first visit of the late Rev. LUTHER RICE to this State in 1815, awakened up much feeling among the churches, and called forth the most liberal contributions of any part of the United States. By 1816, six societies for Foreign Missions, auxiliary to the Baptist Board, had been organized, and in 1817, two delegates, brethren Warder and Hodgen, were in the Triennial Convention.

In 1818, one of these auxiliaries, "*The Kentucky Baptist Society for propagating the Gospel*," established an *Indian School* at the Great Crossings in Scott County, and through the agency of Elder John Ficklin, obtained eight or ten young Indians from Missouri. For several years, this school was under the supervision of this society, aided by occasional donations from the national government. It resulted in the establishment of the CHOCTAW ACADEMY, at the Blue Springs, in the same county, and has been sustained wholly by government funds in the form of annuities to the Indians. The number of students for some years has exceeded 100 annually. Some hundreds have received the rudiments of education with appropriate moral and religious instruction, and a number have gone through a course of study equal to a full collegiate course. This Institution is located on the farm, and has been under the paternal care of Col. R. M. Johnson, the late Vice President of the United States.

The pecuniary pressure of 1820-21, in Kentucky, with other causes, lessened missionary contributions, the impulse produced by the visits of Mr. Rice partially died away, and but little was done for several years.

Religious Periodicals.

About the year 1826, Elder *Spencer Clack*, a most worthy, pious and active minister, established a weekly religious paper, at Bloomfield, in Nelson County, called the *Baptist Recorder*. This paper aided in no small degree in arousing up the denomination to more active and systematic measures for the promotion of the Redeemer's kingdom. The Recorder was continued till the close of 1829, when Mr. Clack retired from the editorial chair, and subsequently removed to Palmyra, Mo., where, in 1832, he fell a victim to the cholera. In January, 1830, Mr. Uriel B. Chambers commenced the "*Baptist Chronicle and Literary Register*," a monthly pamphlet, of respectable character, which he continued three years, when he merged it in a weekly paper, which he entitled "*The Cross and Baptist Banner*." Eventually this paper became merged in the "*Baptist Journal*" of Cincinnati.

The Kentucky brethren, not satisfied without a paper as the organ of the denomination in their own State, encouraged a talented young brother, Mr. John L. Waller, to commence "*The Baptist Banner*" at Shelbyville. This was removed to Louisville, and at the commencement of 1838, purchased and enlarged by J. Eliot & Co., with the view of establishing a large weekly periodical, that would receive the patronage and meet the acceptance of the denomination through a large portion of the Valley of the Mississippi. Mr. Waller still continued the editor. Previous negotiations, which met the approval of the brethren in Illinois, having been completed, the "*Western Pioneer*," conducted by J. M. Peck, was united to the Banner, and the paper took the name of "*The Baptist Banner and Western Pioneer*." It is now issued on a larger sheet than any other Baptist publication in the world. Subsequently an arrangement was made with the Rev. R. B. C. Howel of Nashville, Tenn., editor and proprietor of "*The Baptist*," a monthly imperial quarto, and still later with the "*South Western Luminary*," a Mississippi and Alabama paper. By these several arrangements, the Banner and Pioneer has not only secured the confidence and support of a large majority of the denomination in the great valley, amongst which several thousands are circulated weekly, but it has obtained a strong editorial corps. Mr. Waller having retired from the more laborious part of editorial duty to engage in the agency of the General Association, though he still continues a contributor to its columns, his place is supplied by the Rev. W. C. Buck, whose time is devoted to the office. The co-editors are J. M. Peck of Illinois, R. B. C. Howell of Tennessee, A. R. Hinckley of Indiana, and W. C. Crane of Alabama. This system of mutual co-operation appears to work well, and the joint stock paper exerts an influence great and beneficial throughout the wide range of its circulation. The PERIODICAL PRESS has proved its importance and value in moulding the character and directing the energies of the denomination in these States.

Literary Institutions.

Some twelve or fifteen years since a Baptist by name of ISSACHAR PAWLING devised in his will, a fund for the education of pious young men, approved by the churches, for the ministry. This fund, known by the name of the *Pawling Fund*, amounts to

twenty or twenty-five thousand dollars, the interest of which only is to be applied for the purpose designed. In January, 1829, the Legislature granted a charter of incorporation, with the special view of protecting and applying this fund to "*The Trustees of the Kentucky Education Society*," with authority to establish a college. A building erected for an academy at Georgetown, in Scott County, with other valuable property and donations, was offered and accepted, and the institution opened in 1830, under the presidency of Rev. Joel S. Bacon. The secessions from the Baptist ranks to those of the "Reformers," under Mr. Campbell, and the unfortunate selection of some others, whose doctrinal views were hyper-calvinistic, and opposed to what is usually termed a *theological* education in the ministry, caused dissensions in the Board of Trustees, and resulted in the resignation of the president and some of the professors, and for a season, threatened to terminate this noble beginning, to provide for the education of the Baptist ministry in this State. Through a merciful Providence, and by the indefatigable efforts of a few efficient brethren, the college was again placed under Baptist control, and the late Rev. R. Giddings chosen president, and with him were associated a respectable faculty. In 1839, Mr. Giddings, by a most devoted spirit, and untiring exertions, raised a fund for the endowment of the institution and to enlarge its means for ministerial education, exceeding \$100,000, which is secured by notes drawing interest. Just at the completion of this great work, he was attacked with fever, and sunk into an early grave! His name, virtues and labors will long be held in remembrance by the Baptists of Kentucky. The college is now in a prosperous condition, under the presidency of the Rev. Howard Malcom, with an able faculty, and nearly 100 students, of which some 8 or 10 are preparing for the ministry.

General Association.

At the session of the Elkhorn Association in 1831, a conference of ministers and brethren was held for consultation on the condition of the denomination, and to suggest modes of operation to promote its interest and that of religion generally. The conclusion was that some organized system of mutual co-operation in missionary and other works of benevolence, that should rally and combine all those who were disposed for such modes of religious operation was necessary. The Baptist Convention of Kentucky was soon formed, and commenced, on a small scale, home missionary operations. These have been enlarged and the Convention changed into "*The General Association of Baptists in Kentucky*." Under this organization, which was effected in 1837, the denomination is making rapid progress. A prominent object of this combination is to provide pastors for the churches, and arouse them up to provide the means of support. Much, very much has already been accomplished.

Within three years, by the instrumentality of pastoral labors, missionaries, and voluntary evangelists, nearly 30,000 converts have been baptized, and the churches have increased in numbers about 20 per cent., with a vast increase of the spirit of union and mutual co-operation. Still there are ministers and churches, and some associations that are paralyzed with an Antinomian influence, opposed to the various organized forms of gospel benevolence, and who refuse co-operation with their more active brethren.

Other Benevolent Associations.

The "*China Mission and Roberts' Fund Society*" was formed in 1836, to aid in sending the gospel to China, and the Rev. I. J. Roberts is patronized as its missionary. This society co-operates with the Baptist Board of Foreign Missions. In May, 1839, a special convention of the denomination was held at Lexington for several days, during which the subject of missions, Bible societies, education, &c. underwent full and able discussions. At the close was formed "*The Kentucky and Foreign Bible Society, auxiliary to the American and Foreign Bible Society*." Several branch societies already exist. A "Ministerial Conference" for the cultivation of harmony, and for mutual improvement in theology, has been formed amongst a large circle of ministers in a central part of the State. Though much has been gained within a few years, much remains to be done by the denomination in Kentucky. The "General Convention of Western Baptists," which met for several years in Cincinnati, held its last session at Louisville, and appointed its session for 1841 in that city.

We have devoted a large space to our Notes on Kentucky, but desire it to be understood, to avoid repetition, that much in the development of principles of action, of character, habits and circumstances, equally apply to the denomination in the other States in the Western Valley.

Kentucky, within a few years, has lost some of her most efficient ministers by death, while many more have gone with the flood of emigration to other and newly settled States. Of the deceased, the names of Noel, Warder, Warfield, Wilson, Moorman, and many others will be long held in grateful remembrance.

TENNESSEE.

This State, by natural divisions, is arranged into the Eastern, Middle, and Western districts. The Cumberland mountains, separate Eastern from Middle Tennessee, and the highlands that divide the waters of the Cumberland and Tennessee rivers, form the line of separation between the Middle and Western districts. Presbyterians from North Carolina were the earliest religious emigrants to this region, then constituting a portion of that State. The first settlements were made on the waters of Holstein and Clinch rivers, in East Tennessee, and here the first Baptist churches were organized. The first two churches, formed about 1765, when the country was a wilderness, were subsequently dispersed in the Indian war of 1774. One of these churches was on Clinch river. About 1780, several ministers, and a number of members emigrated from Virginia and North Carolina, and formed one or more churches, which, in 1781, had increased to five or six churches. These, by messengers held a semi-annual conference for a period. In 1786, the Holstein Association was organized by the churches of Kendrick's Creek, Bent Creek, Beaver Creek, Grassy Cove, Cherokee, North Fork of Holstein, and Lower French Broad, including seven ministers. In 1802, this Association contained 36 churches and about 3,000 members, spread over a vast tract of country. A division became necessary and the Tennessee Association was organized the same year. Some of the churches in each of these Associations were in the southwestern corner of Virginia. In 1809, East Tennessee had 50 churches, 30 ministers, and 3,000 members.

The town of Nashville, in Middle Tennessee, was founded in 1780, by Gen. James Robertson, who, with about 40 families, penetrated the wilderness about 300 miles to the rich valley on Cumberland river. Members of Baptist churches were amongst the emigrants to the Cumberland settlements from the first, but we learn of the formation of no other churches until 1791. From that date churches were gathered, and in 1796 an Association of five churches was organized, called *Mero District*, a name that comprehended then the civil division of the Cumberland Valley. John Grammar is the only minister's name we find on record in this District as early as 1790, and probably he resided in the border of Kentucky. The ministers in the Associated churches in 1796, were Daniel Brown, Joseph Dorris, Nathan Arnett, and Patrick Mooney. The Sulphur Fork church, the oldest in the District, was constituted by Elders John Taylor, and Ambrose Dudley of the Elkhorn Association, in 1791. The Mero District Association, with its churches, moved on harmoniously and successfully till 1800, at which period it had increased to 13 churches, 16 ministers, and about 1,200 members. The harmony of the churches was now interrupted by an attempt to exercise ecclesiastical authority, in the discipline of a church, for holding in fellowship a minister of alleged unchristian conduct. It is characteristic of Baptist ecclesiastical polity, and regarded by them as a New Testament principle, that each church possesses entire power of discipline over its members, and that an association of churches, or any other body, has no power, directly or indirectly to interfere. Unfortunately in this case, complaint was made to the Association in 1801, and that body proceeded to examine into the charges. Though many and grievous things were proved against the offender, yet nothing to justify the Association in his exclusion. A reconsideration was obtained in 1802, but with no different results. The Association having relinquished the case of discipline, could not easily extricate the churches from the difficulties in which they had become involved. In 1803, the brethren resorted to the singular expedient of dissolving the Association and forming a new one. This took the name of *Cumberland*, and included all the churches which belonged to the old one, except four small churches, which, with the implicated minister, continued for a few years the name of Mero. We record this case as a beacon to Baptists against associational interference with any case of church discipline. Every instance of such interference, within our knowledge, has resulted disastrously.

The Cumberland Association commenced with fifteen churches, but its prosperity was such from revivals and immigration, that in three years (1806,) it had increased to 39 churches and nearly 2,000 members. Out of its churches the Red River Association was formed the same year; a part of the churches being in Kentucky. Another division in 1809 produced the Concord Association. A powerful and extensive revival of religion in 1811 and 1812, caused large accessions to the churches in this District. Those in the Cumberland Association reported 1,081 converts baptized on a profession of faith in Christ, in 1812.

Elk River Association was formed of five churches in 1808, on the southern side of the State and along Elk River, a prominent branch of the Tennessee. In 1812 it contained 24 churches, 16 ministers, and 2,322 members. The accessions by baptism in the great revival of 1812, were upwards of 1,000.

About 1820, the tract of country west of the Tennessee river attracted the attention of emigrants, and soon after a few Baptist churches were formed. This region is now comprehended in the Western District. An Association called *Western District* was formed

in 1822. Of its early progress and that of others in this region we know nothing. In 1831, it numbered 18 churches, five ordained and two licensed ministers, and 451 members. At the same period there were Big Hatchee, Little River (partly in Kentucky) Forked-Deer, Obion, and Clark's River Associations in that part of Tennessee called the Western District. Mississippi River Association was organized in that District in 1831. In 1833, the report of its minutes are 18 churches, five ordained ministers, and 602 members.

The *Tennessee Baptist Convention* was formed in October, 1833. It is composed of delegates from churches, and of the Eastern and Western Auxiliary Conventions. The object of this organization is to devise and execute plans for publishing the Gospel in destitute parts of the State, and to aid feeble churches in sustaining pastors. This movement was the occasion of calling forth opposition from numerous churches and some associations to this body as a combined mode of operation, more formidable, perhaps, in its first appearance, than in any Western State, and, as in other parts, resulted in divisions, and declarations of non-fellowship in some of the Associations. It may be observed here that opposition to missionary efforts is avowedly not opposition to preaching the Gospel to the destitute. Opposers plead that organized societies, under the name and form of Missionary, Bible, Sunday school, Education, Tract, or Temperance, are unknown in the word of God,—that *churches* of the professed disciples of Christ are the only organization known to the New Testament; hence it is maintained, that as all these societies are the contrivances of men, they are not agreeable to the mind of Christ, and therefore should be disowned by his churches. The cause of this opposition may be justly traced to the doctrine and spirit of Antinomianism, the seeds of which were sown in the early churches in the West. The party who rank as the opposers of Missionary organizations in this State, have obtained the name of the *New Test* party, from having introduced a *new test* into the fellowship of the churches. This class, though somewhat numerous at present in Tennessee, are losing ground, while those who espouse the cause of associated benevolent action are fast increasing.

The establishment of a monthly periodical in imperial quarto form, by the Rev. R. B. C. Howell at Nashville, in 1835, was a measure of no small importance. The preceding year, a Mr. Wood commenced the publication of the *Western Baptist Monitor*, a semi-monthly sheet, in East Tennessee, which was subsequently removed to Alabama. Mr. Howell's paper was called "*THE BAPTIST*," and continued its monthly issue till the commencement of its fourth year, when it was merged in the *Banner and Pioneer*. The talents, influence and untiring efforts of Mr. Howell, since he entered upon the pastoral relation with the Baptist church in Nashville, in 1834, aided as he has been by able coadjutors, have produced important changes in the aspect of things in the Baptist denomination in Tennessee.

The proceedings of the Seventh Annual Session of the Baptist State Convention of Tennessee, for 1840, is a business-like document, filled with important matter. It shows that revivals of religion have prevailed extensively under the labors of the Missionaries,—that Home Missions, Foreign Missions, Ministerial Education, Bible distribution, Bible classes, Sabbath schools, Temperance, and other good works occupy the attention, enlist the energies and prayers, and call forth the contributions of the denomination. The Auxiliary Convention of East Tennessee reports the employment of eight missionaries, two of whom were volunteers who jointly had travelled 6,062 miles, and six of them spent 693 days, preached 752 sermons, baptized 432 converts, attended various protracted and other special meetings, and ascertained the conversion of 1,135 persons on their respective fields of labor.

The Auxiliary Convention of West Tennessee reports the employment of six missionaries for a part of the year, who in the aggregate travelled 9,268 miles, preached 664 sermons, baptized 70 converts, and ordained four ministers and eight deacons. Extensive revivals followed their labors, and many converts were baptized by the pastors of churches and other local preachers.

The Convention reports the labors of nine missionaries, (including the General Agent, and a special volunteer agency of five weeks by Mr. Howell,) and the amount of five years and one week of time, and the number of sermons preached, equal to one each day. The number of baptisms by the missionaries and co-operating ministers, not less than 1,000. A summary for the whole State shows the employment of 21 missionaries, who ordained 11 ministers and 10 deacons, constituted several churches, and baptized about 2,600 converts.

THE BAPTIST EDUCATION SOCIETY OF TENNESSEE, held its tenth annual meeting at Nashville, October, 1840. Its object is to aid young men who are approved by the churches, for the ministry. A similar society was formed in the Western District, in 1835, and some effort was made to establish a seminary. A similar arrangement had been meditated in East Tennessee. The great demand for an educated ministry, and the liberal proffer made by the churches and brethren, gave origin to the plan of the *Union University of Tennessee*, to be composed of branches, located in Eastern,

Middle, and Western Tennessee. These colleges are to be under the direction of a Faculty, consisting of a Professor of Mathematics, a Professor of Languages, and an English Teacher, with additional Professors at the University proper, which will be located in the Middle District. The President will superintend the interests of all, and spend a portion of his time in giving lectures at each Branch. A Board of Trustees were organized and the Rev. B. F. Farnsworth elected President of the University.

The *Tennessee Baptist Bible Association* was formed in 1839. Its object is to aid in the translation and publication of the Scriptures in heathen and other destitute lands.

The *Tennessee Baptist Foreign Mission Society* was organized in 1816, as an auxiliary to the Baptist Board of Foreign Missions. Its contributions for 1840 were \$312. Contributions for Foreign Missions, have been made frequently through other channels.

ILLINOIS.

This State stretches along the eastern side of the Mississippi river from the mouth of the Ohio, for the distance of nearly 700 miles, to follow its meanderings. It extends from 37 to 42 degrees 30 minutes north latitude. Its extreme length is 384 miles, and its extreme width 220 miles; its average width 150 miles. Its area, including a corner of lake Michigan, 60,000 square miles. No State has an equal amount of rich, arable land. The population in 1840, taking the highest rates in each county, from the returns of both the United States, and State census, amounted to 490,000;—making an increase in five years, of 220,000.

The Baptists were the first Protestant Christians to enter this region. The conquest of the country by Gen. George Rogers Clark, in 1778, and the organization of a civil government by Virginia, opened the way for American emigration, and by 1786, a number of families had settled on the American Bottom, and in the hill country of what is now Monroe County. They came chiefly from Western Virginia, and Kentucky. In 1787, Elder James Smith, a Baptist minister, whose name is found on the first table for Kentucky, made them a visit, and preached the gospel with good effect. A few families from their first settlement, had been in the habit of keeping the Sabbath, governing their children, and holding meetings for religious purposes. At that period there were none who had been members of churches. Their method of observing the Sabbath was to meet, sing hymns, and one would read a chapter from the Scriptures, or a sermon from some author. No public prayer was made till after the visit of Smith, and some had professed to be converted. It deserves to be noted that the descendants of these families are now exceedingly numerous, that a very large proportion are professors of religion, that they are marked for industry, sobriety and good order in their families, that there is not an immoral person among all their descendants, and that of one family are five brothers who are ministers of the gospel. James Smith visited the settlements in Illinois three times. The Indians made frequent depredations, and on one occasion they captured Smith, and conveyed him prisoner to their town on the Wabash. The people of Illinois, though extremely poor, raised \$170 for his ransom. In 1793, Joseph Lillard, a Methodist preacher visited this remote settlement. In the commencement of 1794, Elder Josiah Dodge of Kentucky, made a visit to the Illinois country, and in the month of February, baptized James Lemen, Sen., Catharine Lemen his wife, John Gibbons, and Isaac Enochs. No church was organized on the occasion. Early in 1796, Elder David Badgley removed his family from Virginia, to this land of promise, and on the 28th of May the same year, constituted the New Design church of 28 members. Mr. Badgley had preached to the people for several weeks previously, in a revival, aided by Joseph Chance, an exhorter, and had baptized 15 converts. An association called the *Illinois Union* was organized in 1807, consisting of five churches, New Design, Mississippi Bottom, Richland, Wood-River and Silver Creek, four ministers, David Badgley, William Jones, Robert Brazil, and Joseph Chance, and 62 members. In 1809, difficulties arose on the question of a correspondence with the Associations in Kentucky, where slaves were held. Those who declined correspondence adopted the appendage, "Friends to Humanity," to the term Baptist, which they still retain. In other respects they accord with the Baptists generally. The South District, North District, Saline, Vandalia, and Colored Associations in Illinois, and the Missouri District, a small body in Missouri, are of this class. Correspondence, co-operation and fellowship exist between these Associations and other Associations and the Convention in Illinois, though by tacit consent it does not extend beyond that State. The peculiarities of the Friends of Humanity have been presented in our notes on Kentucky. The "United Baptists," re-organized themselves by a subsequent meeting into the "Illinois United Baptist Association," which, in 1812, included 8 churches, 4 in Illinois and 4 in Missouri, and 4 ordained and two licensed preachers. A third party grew out of the division, of two or three small churches which still claimed to be the "Illinois Union," but which in 1819 merged in the Illinois Association, which at that period numbered 10 churches, 8 ministers, and 194 members. The Friends of Humanity in 1821, reported 4 churches, 9 ordained ministers and 186 members. The subject of both Foreign and Domestic missions, was introduced into the Illinois Association

in 1818, and met with approbation, and a social organization for mission and education purposes was recommended to be formed in conjunction with the Bethel and Missouri Associations west of the Mississippi, the same autumn. This organization was called "The United Society for the Spread of the Gospel." Its object was "to aid in spreading the gospel and promoting common schools in the Western parts of America, both amongst the whites and Indians. The labors of this Society will be noticed in our notes on Missouri. The missionaries employed to preach to the destitute in Illinois were David Badgley and William Jones. Two churches, Little Wabash and Lamotte, were gathered on the eastern side of the Illinois Territory in 1815, which appear on the minutes of the Wabash District Association of that year. Thomas Kennedy was a licensed preacher and a member of the latter church. In 1820 the churches of Lamotte, Little Village, Grand Prairie, Little Wabash and Gladly Fork existed in the settlements near the Wabash River, and were connected with the Wabash District Association. They numbered jointly 130 members. The same year (1820) the Muddy River Baptist Association, consisting of six churches, four preachers, and 150 members, was formed in the south-eastern part of the State. Some of the churches had been in existence several years and connected with an association in Kentucky. In 1818, the eccentric Daniel Parker, removed from Tennessee to Crawford County, Ill., of whose doctrine some notice will be given under Indiana. His efforts against missions produced divisions in the Associations in Illinois, so that the Illinois Association declared a virtual non-fellowship with missionary operations in 1824, and similar declarations were made by other associations at subsequent periods. For several years very few revivals of religion were enjoyed and the principal additions to the churches were from immigration. The Friends of Humanity were the most active in preaching to the destitute, and received considerable accessions by conversions. In 1830, they had two Associations in this State, (besides one in Missouri,) which included 19 churches, 25 ministers, and 632 members. Successive revivals, under the preaching of ministers and students connected with Rock Spring Seminary, produced churches at Edwardsville, Rock Spring and Upper Alton, which were formed without any direct connection with the existing subdivisions of the denomination. After due consultation a circular was sent forth by these churches, inviting a conference with Baptist ministers and brethren, without distinction of party, to consult on the interests of religion and devise measures to secure harmony and mutual co-operation amongst the churches and brethren in Illinois in advancing the Redeemer's kingdom. In response, about 25 ministers and a large number of private brethren met at Edwardsville in October, 1830. After organization and mutual consultation, committees were appointed to prepare reports on the following subjects, which were subsequently presented and adopted.

1. On the condition of the Baptist churches in this State.
2. On the proceedings of the Illinois Association in its declaration of non-fellowship with missionaries.
3. On terms of union amongst the churches.
4. On a system of travelling preaching, to supply destitute churches and settlements.
5. To prepare an address to the Baptist denomination throughout Illinois.
6. On finance and printing.

An impressive circular was prepared and sent forth, and a "Union meeting" appointed to be held at the same place in July, 1831, for further consultation. The conference also advised the three unassociated churches before named, to form a new association, and which might be regarded as a rallying point of union. This was done, and the new organization took the name of the *Edwardsville Baptist Association*. Its statistics at that period were 3 churches, 1 ordained and 2 licensed preachers, and 77 members, three-fourths of whom had been baptized within two years. This Association, after dismissing two churches to other Associations, had 12 churches, 13 ordained and 7 licentiate ministers, and 591 members, at its eleventh session in May, 1840.

The year 1831, opened with a ministers' meeting of unusual interest at Rock Spring. A series of resolutions were adopted, of which one was a solemn pledge to make special prayer for each other's children. Ministers in the Western States have to be absent from their families much of their time, and sometimes many weeks in succession. It deserves note that all the families of the ministers who entered into this covenant have since been remarkably blessed of God. Many of their families are large, but few of their children remain unconverted. A series of interesting revivals followed during the year 1831, and part of 1832, and more than 1,000 converts were baptized and added to the churches.

In 1833, at the "Union meeting," preliminary measures were adopted to constitute a convention, and which was consummated in 1834, with the name of the "Baptist Convention of Illinois." Its objects are to collect and publish statistical accounts of the churches and associations in this State—to devise and execute plans to promote travelling preaching, and supplying destitute churches and neighborhoods with the preached gospel—to promote ministerial education, and aid in promoting education in general—to promote and extend union and harmony among Baptists in Illinois—and to circulate information by the press and other means, and especially on those subjects that pertain more immediately to our denomination.

Its diversity of objects and its plan of operations make it auxiliary to the Baptist Board of Foreign Missions, the American Baptist Home Mission Society, the American and Foreign Bible Society, and the American Baptist Publication and Sunday School Society. In Home Mission operations, for the year ending October 15, 1840, including volunteer missionary services reported, the amount is 3,654 days, or upwards of ten years, in performing which the missionaries travelled about 20,000 miles, preached about 2,100 sermons, besides a large number of lectures, exhortations and addresses, baptized 300 converts, and reported the baptism of 200 more by other ministers on their fields of labor, aided in constituting 20 churches, besides visiting families, tract distribution, visiting Sabbath and week-day schools, and in a great variety of ways promoting the cause of truth and righteousness. An estimate of the voluntary missionary labor by Baptist ministers who have made no specific report, but known to the Secretary, would equal 2,000 days. In co-operation, and forming this Convention, at the close of 1840, there were 18 associations, 159 churches, 98 ordained and 42 licensed ministers, and 5,921 members. 800 converts were reported as having been baptized.

The number of Associations in the State that do not co-operate with the Convention, some of which have declared non-fellowship with all benevolent societies, and others remain in a neutral attitude, are fourteen. These include about 185 churches, 106 ministers, and about 5,000 members. The number baptized in this connection in 1840, is about 300.

There is also a class of Baptists, known in the Western States as "Reformers," or "Campbellites," from their affinity to the peculiar views of Alexander Campbell. In Illinois, they have 103 churches, probably 75 preachers and expounders of the word, and 4,929 members.

Periodical Press.

In 1829, a weekly paper, called the "*Pioneer of the Mississippi Valley*," was established at Rock Spring, and continued in that form for one year. It was then issued for one year in a pamphlet form, semi-monthly, under the name of the "*Western Pioneer*." Another small periodical was issued for a period, monthly, from the same press, and called the "*Western Baptist*." Its specific object was to counteract the antinomianism of Daniel Parker, and the peculiarities of Mr. Campbell. In 1832, both were merged in one, and issued on a medium sheet semi-monthly, by the name of "*The Pioneer and Western Baptist*." Another change in 1836, brought out the "*Western Pioneer*," weekly, on an imperial sheet, issued from Upper Alton, and which in January, 1839, was united with the Baptist Banner as already noticed. The same press, for two years, published a small monthly quarto, called "The Sunday School Banner," and devoted to the purposes of the Illinois Sunday School Union.

The periodical press has had no small influence in moulding the character of that portion of the Baptist denomination, who are engaged in benevolent societies.

Literary and Theological Institutions.

In 1827, the "*Rock Spring Theological and High School*" was opened. Rock Spring is a country situation, 18 miles east of St. Louis, and on the great stage road to Vincennes and Louisville. The seminary commenced with 25 students of both sexes, which number in a few weeks were increased to 100. At that period no school for boarders under Protestant direction, existed in Illinois or Missouri. In 1831, the school closed with the view of its removal to Upper Alton, as the commencement of a college. The institution opened again in 1832, under the name of "*Alton Seminary*." During two or three years, as at Rock Spring, the school was composed of male and female students. The number of different students annually, was from 80 to 90. A charter for a college was granted by the Legislature during its session of 1834-5, under the name of the "*Alton College of Illinois*." In consequence of the liberal donation of *ten thousand dollars* made in 1835, by Dr. BENJAMIN SHURTLEFF of Boston, Ms., the name in the charter has been changed to that of "*Shurtleff College of Alton, Illinois*."

In 1836-7, the whole number of different students during the year was	82
Pursuing preparatory, classical, or collegiate studies,	22
In 1837-8, whole number,	83
Pursuing preparatory, classical, or collegiate studies,	35
In 1838-9, whole number,	78
Pursuing preparatory, classical, or collegiate studies,	36
In 1839-40, whole number,	101
Pursuing preparatory, classical, or collegiate studies,	48

At the commencement of the academical year, in September, 1839, two classes were formed in the collegiate department. But in recitations no separation has been made

between these classes and those students pursuing only a partial collegiate course. To accommodate the circumstances of the country, and the situation of many young men who cannot well pass through a full collegiate course, means are provided in the preparatory department for a partial course, by select branches, but a full collegiate course is designed to be equal to the highest standard of education in the New England Colleges. A principle laid down by the Faculty is that every branch taught shall be thoroughly studied. The Scriptures, by the laws of the College, in all its departments, have been made a text-book. The extremes of sectarian bigotry and infidel neglect will be avoided. This is a principle, we think, adopted in all the colleges in the West, which are under the patronage of any Protestant Christian denomination.

The Board of Instruction are Rev. Washington Leverett, Professor of Mathematics and Natural Philosophy, Rev. Zenas B. Newman, English and Classical Teacher, Rev. Warren Leverett, Principal of the Preparatory Department. Rev. I. T. Hinton, of Chicago, has been chosen President of the College, but his acceptance of the trust is yet undecided. "*Alton Theological Seminary*," in its official arrangements, is distinct from Shurtleff College, and designed as the foundation for a complete Theological Institution. At present, several young men are pursuing studies preparatory to the Christian ministry. A number who were former members of this institution, or of the one at Rock Spring, are now filling important stations as pastors of churches, or travelling missionaries in the western States.

The Alton Theological Seminary is open for those only who give evidence of genuine piety, with suitable gifts and attainments, and of being influenced by proper motives, in wishing to pursue theological studies, or who give evidence of having been called to the work of the gospel ministry, and who, moreover, present certificates from churches of which they are members, approving of their devoting themselves to this work.

Course of Study.—The regular and full course of study embraces Biblical Literature, Ecclesiastical History, Biblical Theology, Pastoral Duties, and in short the various studies and exercises appropriate to a Theological Seminary, designed to assist those who would understand the Bible clearly, and as faithful ministers of Christ inculcate its divine lessons most successfully.

Those, however, who are prevented by age, or other circumstances from pursuing a full course of study, may pursue a short one in English only, and attend to those branches which have the most direct bearing upon the sacred work of the ministry, such as Biblical Geography, and Oriental Customs, General Principles of interpreting the Sacred Scriptures, the Doctrines and Duties of Christianity, Church History, Pastoral Duties, &c.

The academical year in the College commences in September, and is divided into three terms, two of 14 weeks each, and one of 15 weeks. Commencement is the last Wednesday in July.

The expenses of tuition in the collegiate department, and in classical studies in the preparatory department, \$20 per annum. In English studies, \$16.

The Library both of the "Seminary," and the "College," consists of about 1,000 volumes. The buildings are, 1st. The "*Academic Hall*," a building of brick, 42 feet long and 32 wide, two stories high, erected in 1832. 2nd. The "*Seminary Hall and Refectory*," erected in 1835. The main body is 42 feet by 38, consisting of a basement containing kitchens, dining hall, &c., two stories, and an attic above, with wings appended. This is the property of the Theological Seminary, but occupied for College purposes. 3d. The "*College Edifice*," of brick, 120 feet long, and 44 wide, four stories in height, to contain 56 rooms. This building was erected and enclosed in 1840, but remains unfinished. The College owns a quantity of town lots in Upper Alton, and about 300 acres of valuable land adjoining, with two or three tracts of unimproved land in other counties. It has a fund of about \$4,200 on interest, the proceeds of an improved farm, the donation of the Hon. Cyrus Edwards, towards the endowment of the Professorship of Mathematics and Natural Philosophy; \$5,000, the moiety of the Shurtleff donation, towards the endowment of a Professorship of Rhetoric, Oratory and Belleslettres. The debt on the new college edifice, for which subscriptions have been raised in part for its liquidation, is about \$5,000. A subscription for \$10,000 has been opened to endow the Presidency, of which about \$1,500 have been secured.

The Baptist denomination in Illinois, for a number of years, have co-operated efficiently with other denominations in establishing Sabbath schools, in Bible distribution, in Temperance efforts, in Tract distribution, and in the promotion of common schools.

Very recently, a portion of the denomination, co-operating with churches in Wisconsin, have organized the "Northwestern Baptist Convention," and contemplate a religious periodical, under the name of the "Northwestern Baptist."

(To be concluded in our next number.)

LITERATURE AND EDUCATION IN THE SCANDINAVIAN COUNTRIES.

[By Rev. ROBERT BAIRD.]

LITERATURE OF DENMARK.

THE literature of Denmark, like that of all the rest of Europe, excepting Italy and Greece, is modern. In the latter part of the twelfth century, and the first part of the thirteenth, during the reign of the Valdemars, there was a very considerable amount of learning in Denmark. Saxo Grammaticus and many others endeavored to promote knowledge among their countrymen, and by their writings contributed much to that effect. A long interval of ignorance and barbarism succeeded. But in the fifteenth century letters began to revive, under the reign of Christian I.; the first king of the present dynasty—that of the house of Oldenburg,—by whom the University of Copenhagen was established in 1478. In the reign of his son John, the art of printing was introduced into the kingdom. Christian II. reformed the schools, and did much to prepare the way for the Reformation, which was accomplished in the reign of his son and successor, Frederick I., when the doctrines of Luther were established throughout the country.

Christian III. and Frederick II. did much to promote the education of their subjects. But it is to the son of the latter, Christian IV., that Denmark is indebted for the foundation of many of her literary establishments. It was he who led the country to depend on its own resources, instead of deriving every thing from Germany. He was himself a literary man, fond of mathematics and well skilled in German, Latin and Italian, beside his native tongue. His example had much influence on the nobles of the kingdom. Many of them learned the Latin language well. Dr. Niels Hemmingsen lived in that period, and was celebrated as a fine Latinist. During the reign of Christian IV., the university was renovated, and re-established on better principles. But this monarch, who at all times displayed the most generous zeal for the diffusion of knowledge, was often thwarted by the cabals of the aristocracy and the bigotry of the clergy. He was not able to recal Tycho Brahe, who had been compelled to leave his native land during the regency which governed in his minority. He succeeded, however, in exciting a considerable spirit for writing in Danish among the literary men of his kingdom; and history, especially that of Denmark, called forth no inconsiderable talent. Arild Hvitfelt, Niels Krag, Olaus Wormius, and Stephanus Stephanus distinguished themselves in this branch of writing.

But Christian IV. did not content himself with exciting and fostering native talent. He invited Meursius and Pontanus from Holland, and enlisted them also in the work of writing the History of Denmark. He endeavored even to induce Grotius to come and live in his kingdom; and for that purpose he went to meet him at Gluckstadt, during the sojourn of that great man at Hamburg. He also encouraged the literature of Norway, a part of the kingdom which he visited more than fifty times, and in whose prosperity he took a deep interest. During his reign, works on the geography and statistics of Denmark were written by Stephanus, Wormius, Lyschander and Arngrim Johnson of Iceland. Caspar Bartolin and Olaus Wormius wrote on medicine; Christian Longomontanus, the friend and pupil of Tycho Brahe, on mathematics and astronomy. Anders Arreboe, the father of Danish poetry, lived during this period, and enjoyed to an eminent degree the patronage of the king. The drama may be said to have commenced in Denmark during this reign.

The son and successor of Christian IV. was Frederick III. He encouraged literature, and was himself a literary man. He attended the lectures of learned

professors, even after he ascended the throne. He encouraged the Icelandic literature, and was the patron and intimate friend of the famous Torfaeus of that island. It is to this monarch that both the Royal Museum at Copenhagen and the Royal Library of the same city owe their origin. On the contrary, his son and successor, Christian V., cared nothing for literature and science. Hunting and war were his favorite pursuits. The change of the government, from that of a limited monarchy to that of an unlimited one, which occurred in 1660, was very unfavorable to the literature of the country. Every thing of this sort languished. Men did not dare to oppose the government. Ole Rosenknants incurred a fine of 20,000 rix-dollars for publishing his *Apology for the Danish Nobility*, and advocating the doctrine of elective, in opposition to absolute monarchy. Professor Nold was turned out of his chair of divinity, for ten years, for maintaining that *elected rulers were better than hereditary ones*, (*eligi quam nasci meliores principes.*) During the period from 1648 to 1700, few distinguished literary men flourished in Denmark. Peder Resen, was professor of law, in the University of Copenhagen, from 1662 till 1688. He wrote several codes of Danish, Norwegian, and Jutlandish laws, and left in manuscript his *Atlas Danicus*. Count Griffenfeld, who was chancellor of the University of Copenhagen during three years, did much for his country, having drawn up a code of laws, of great excellence, for the kingdom. But he was succeeded by ignorant ministers, under whose sway, discussion on the subjects of law, divinity and politics was considered treason. But the physical sciences received much attention from Olaus Borch, the Bartolins, and Olaus Roemer. During this reign a Danish grammar was prepared by the Rev. Peter Syv, and a dictionary was commenced by Counsellor Moth, or under his auspices rather, which has never been published. These efforts led to the improvement of the Danish language.

During the reign of Frederick IV., from 1700 to 1730, little progress was made in the study of divinity, law, and philosophy. The physical sciences and medicine greatly declined. Holberg was the only writer on law of this reign. His work on the Law of Nature and Nations, was long and highly approved. He wrote still better on History. Arnas Magnaeus, Professor of Danish Antiquities, flourished at this period. He was from Iceland. Albert Thura wrote on the history of literature during this period. Holberg was the most distinguished poet of that day.

In the reign of Christian VI., who was no great encourager of letters, lived Langebek, Pontoppidan and Gram, all men of merit, who chiefly wrote on History. Andrew Höjer was a distinguished historian of this day. Tyge Hofman was a biographer. At this period pulpit oratory advanced greatly. In this department Peter Hersleb, Bishop of Zealand, excelled all others. Christian VI. was succeeded by Frederick V. in 1746. During his reign, literature made great progress. In his reign, Oeder, Reverdil, Bishop Pontoppidan, Carsten, Niebuhr, Rev. Hans Ström, the Lutkens, Jens Kraft, Bishop Gunverus, Elchor, Koford Anker, Suhm, A. G. Carstens, L. Thörn, Lüixdorph, Jens Höysgaard, Jacob Baden, Evald, Tullin, Stenertsen, added much to the growing literary stores of Denmark.

During the long reign of Christian VII., much was done by the ministers to promote knowledge. It was then that Denmark began to adopt the noble plan of sending, at the public expense, men of talents abroad to other lands, to cultivate their minds, and to bring back to the country whatever of science or art they might find which might be usefully transplanted to the Danish shores. The University of Copenhagen was still farther improved; schools for educating schoolmasters began to be established, as well as Latin schools of a higher character than usual, were opened. Liberty of the press was granted through the influence of the famous Struensee, in 1770, in the fullest sense, even more fully than Sneedorff and the Lutkens had hoped for during the former reign. During this reign the vassalage of the Danish peasantry, and the Danish slave-trade were abolished. The liberty of the press did not long continue in Denmark. After various vicissitudes, it was brought under such restraints, that it may be said to have been annihilated in 1799.

Politics have never formed the subject of much writing in Denmark. In 1785, however, Professor Rahbek and Mr. Pram commenced the publication of a monthly magazine, called the *Minerva*, which continued until 1809. A vast deal of talent was displayed in that periodical. Almost all the eminent literary men of that day wrote for it. Politics occupied a large space in it. Abrahamson, Tyge Rothe, Pram, Rev. Mr. Birkner, and M. de Hennings, a court chamberlain, furnished excellent treatises for the *Minerva*, in favor of the liberty of the press.* Mr. Samoe and the Rev. Mr. Birkner attacked the institution of nobility. So that not a little courage was shown in his work. But no work during that period produced such excitement as Count Schmettau's little volume on *Standing Armies*. That the fearless course of this band of advocates of reform had a good effect upon the government, is unquestionable. But no change of great moment has yet taken place on the points which they discussed.

Few Danish writers are better known in the literary world than Heiberg, the dramatic poet and general scholar, and Malte Brun, the geographer. Both were banished from the country—the former in 1800, and the latter sometime afterward—for the political opinions which they had strongly expressed in some works which they had published. Both went to France, where their talents secured them much distinction.

Professor Jens Möller, Professor P. E. Muller, Professor Heiberg, and Mr. Seidelin were popular prose writers in the early part of this century, and Thaarup and Baggesen are well known poets of that period.

Niebuhr, the historian and traveller, wrote his valuable works in the latter part of the last century, and the beginning of the present. The greatest poet whom Denmark possesses at the present day is Oehlenschläger, who is indeed reckoned among the first of all living poets. He has written much. Among the most distinguished writers of this kingdom in our day, we must also reckon *Finn Magnussen*, who has written on Mythology; *Oersted*, *Schlegel*, and *Rosenvinge*, who have written on Law; *Grundvig*, a sweet religious poet, of a very original genius; *Rask*, who has written on Languages; *Müller*, who has written on the Scandinavian Antiquities; *Werlauff*, *Engelstoft*, and *Oersted*, who have written on various subjects; *Rev. Dr. Clausen*, of the Theological Faculty in the University of Copenhagen, who has written on the spirit of Roman Catholicism, and Protestantism, and various works relating to the interpretation of the Holy Scriptures, and to Ecclesiastical History; *Dr. Madvig*, who is distinguished for his knowledge of the Latin and Greek languages, and is the editor of Cicero's *De Finibus*, and author of several other works; *Professor Molbeck*, author of a Danish Dictionary, and various other works illustrative of the language and literature of Denmark; *Dr. Bronsted*, Professor of Greek, and author of *Travels in Greece*, a work which has been translated into French and other languages; and the *Rev. Dr. Münster*, Bishop of Zealand, a very eminent preacher, and author of various collections of sermons and other books, partly of a religious and partly of a literary nature. In 1833, he published his *Considerations on the Doctrines of the Christian Faith*, in two volumes, 12mo; a work full of excellent views, and displaying a profound acquaintance with the mysteries of the human heart.—This catalogue might be greatly enlarged, if it were necessary to do so. Few countries of the same extent of population have so many literary men or so considerable a literature as Denmark. And it certainly must be nothing more nor less than pure love of literature and science, for their own sakes, which can induce a man to write a valuable and extended work in the Danish language, which is a language wholly unknown to the literati of the world at large, and which is probably not read by a population, in Denmark and Norway, of more than two millions and a half—for it must be remembered that Holstein and Sleswig, two very important provinces of the kingdom of Denmark, speak the German, and not the Danish language. It can hardly be the love of fame which operates on the Danish savant, inducing

* Mr. Birkner published a book on the Liberty of the Press and its Laws, in the year 1797. This book made a great sensation, and was read with vast interest. Several editions were printed, the first year after it was published.

him to write tomes of learning. Nor can it be the love of money, for surely very little can be obtained in that way, as the demand for books in that language cannot be so considerable as to enable publishers in Copenhagen to give the Danish authors anything like the intrinsic value of their works.

Denmark is rich in scientific and literary journals. The following is a list of the most important of these periodical works. In Theology—*Nordisk Tidsskrift for Christelig Theologi*, (Northern Journal of Christian Theology); *Theologisk Tidsskrift*, (Theological Journal); *Tidsskrift for Udelandsk Theologisk Literatur*, (Journal of Foreign Theological Literature). In Law—*Juridisk Tidsskrift*, (Law Journal), by Messrs. Kolderup, Rosenwinge, P. Bang, and A. L. Casse. In Medicine—*Bibliothek for Læger*, (Library for Physicians). On other subjects—*Orion*, *Historisk*, *Geographisk*, *Maanedskrift*, (A monthly work on Astronomy, History, and Geography); *Nordisk Tidsskrift for Oldkyndigh*, (Northern Journal of Antiquities); *Tidsskrift for Literatur og Kritik*, (Journal of Literature and Criticism); *Naturhistorisk Tidsskrift*, (Journal of Natural History); *Tidsskrift for Landoekonomie*, (Journal of Agriculture); *Archiv for Søvaesenet*, (Seamen's Journal); *Militairt Repertorium*, (Military Repertory); *Have-Tidende*, (Horticulture). Besides these, there are some other things which we might enumerate among the periodical literature of the country, such as the annual reports of several of the literary and scientific bodies. There are also other periodical publications of less note, which we deem unnecessary to mention.

But Denmark is not rich in newspaper literature of a political character. Not that there are no newspapers in Denmark. On the contrary, they are tolerably numerous. But the censorship of the press is rigid, and by consequence, the political journals, if the newspapers of Denmark deserve that name, are exceedingly tame, and contain nothing but summaries of domestic and foreign intelligence, with the omission of every thing which might have a bearing on the government of the country directly or indirectly. Not only so, but there are other countries, respecting which an editor of a newspaper must speak very cautiously, or he will soon find himself in trouble. If any thing be said against Russia, or Prussia, or Austria, he will soon have the ministers of those governments, resident at Copenhagen, thundering away at his door, or rather the Danish government officers, through their instigation. Thus a restrictive policy fetters the newspaper press, and renders it wholly lifeless and inefficient. The consequence is that newspapers are not much read or esteemed in Denmark save for the general intelligence which they contain, of what is passing in the world, and still more, for the *prices-current* which they give of the state of the Bourse or exchange at Hamburg, at London, and at St. Petersburg. Certainly the newspaper press may be greatly abused, and made an engine of evil. But even some abuse of it is to be preferred to this total inefficiency. The day has come when the world is moved, not by large volumes, however well written they may be, but by the periodical sheet, by the newspaper skilfully conducted. Such a journal contains in the course of the year a vast amount of valuable information, not only of a political, but also of a moral and literary nature. The power of the newspaper press is just beginning to be felt in the world at large. But until this day, that influence has scarcely reached Denmark, nor can it do so, as long as the restrictions which shackle it are suffered to continue.

EDUCATION IN DENMARK.

The Danes are, in general, a well educated nation. Probably in no country in Europe, out of Germany, are the people so generally able to read. For a long period the government has encouraged education. But the present excellent state of things, as it regards primary schools, dates from 1814, when the late monarch directed that more systematic measures than had ever before been adopted should be employed to secure the instruction of all classes of the people.

To such an extent do the elements, at least, of education exist in this country, that it is very rare indeed to find a native Dane who cannot read. Many persons of great respectability have assured us that they never have seen an adult person who was not so far educated as to be able to read, and few who cannot write.

The universal prevalence of the Lutheran church in Denmark has been a most effective means of promoting the instruction of the people, at least to a certain extent. In that church it is the practice to receive to the first communion all the youth, at the age of fifteen or sixteen years, who are deemed fit to be confirmed and to come to that ordinance. And such is the extent and the influence of custom, that it is necessary to have made at least his first communion before any young person can gain any respectable employment. In most cases, even apprentices must have made their first communion before they can begin to learn their trade. If they have not done it, the master is obliged to allow them a certain portion of time every week in which to receive instruction from the pastor of the parish until they are prepared to receive the communion. This fact makes the master unwilling to receive as apprentices those who have not been confirmed. A person cannot be married unless he has been confirmed. This is almost a universal rule of custom in the countries in the north of Europe—Denmark, Norway, Sweden, and Finland—in which the Lutheran church may be said to be the sole, if not the exclusive one. But it would be rare, we apprehend, to find a pastor in any of those countries, who would receive a person to the first communion who had not previously undergone a course of preparatory instruction, and who could not read sufficiently well to be able to peruse the sacred Scriptures. And as the overwhelming mass of the people, one may say rather the entire mass, save perhaps in the large towns, consider that they would be heathen if they did not at the ordinary age receive confirmation, it happens that it is rare to find a person of adult age who has not made his first communion. This fact being universal, or nearly so, it is easy to see how great its influence must be in promoting the elementary part of an education. Certainly very many persons can read very imperfectly; but still it is sufficient to comply with the custom, or rather the law which prevails in reference to this subject. There is a sort of disgrace in not belonging to the church, which has operated very powerfully to make parents instruct their children themselves, or send them to school, in order that they may not be prevented by not being able to read, from enjoying what is considered so great a privilege. We state this fact fully here, because it has so great a bearing on the state of education of all the northern countries of Europe in which the Protestant religion prevails, and especially that branch of the Protestant Church which is called the Lutheran, or the Church of the Augsburg Confession, under which denomination it is better known on the continent.

Primary schools are established by law all over Denmark, and are maintained by the Parishes. Each Parish is obliged to furnish the means of sustaining within its limits as many schools as are necessary to give all the children within those limits an education. The Parishes must erect and keep in repair suitable school-houses. The Parishes are required to pay the salaries of the teachers. This is done in a variety of ways. In the first place, almost every school-house has, adjoining it, or at least not far from it, the house of the teacher, together with a few acres of ground which belong to it, and of which the teacher has the occupancy, as a part of his wages. In the next place he receives a certain quantity of grain, and other productions, from the Parish, also, as part of his salary. In the third place, he receives some money, but in general not a very considerable sum, for the wages of teachers are low in this country, where living is cheap, and where salaries of all sorts are not great. All things considered, perhaps teachers are as well, or as sufficiently paid as they are in any other country in Europe, save Prussia. As a general thing, they pursue the business for life; and certainly no men render more important services to the state than do those of them who are capable and faithful.

In all the primary schools in Denmark the children are instructed in the elements of reading, writing and arithmetic, and the catechism. In very many schools grammar, history, and geography are also taught.

As the primary schools are maintained by the Parishes, they are emphatically under the supervision of the Pastor of the Parish, who is required to see that suitable religious instruction be daily given to the children. For this purpose as we have just said, the catechisms, or rather two catechisms, and a history of the Bible, are not only read, but committed to memory. The first catechism that is learned is what is called Luther's Minor Catechism. The second catechism is that of Bishop Ballé. The history of the Bible is a short and excellent one written by the Rev. Mr. Birch, a Danish clergyman, who died some forty years since.

Normal schools, where teachers are educated, exist in different parts of the kingdom, and greatly contribute to elevate their qualifications and their characters, and thus improve the instruction which is given in the primary schools of the kingdom.

As we ascend in the scale, we next come to the Grammar or High Schools of the Kingdom. Of these there are in all fourteen. They are situated in the chief cities and centres of influence. They are well endowed in general—almost too much so, for they have been able not only to give free instruction to all who might come to them, but they also gave, until lately, a small premium to those who attended. At present, the pupils who can afford it, are required to pay something, but the sum is wholly inconsiderable. In these fourteen Grammar schools we have not included a very celebrated and richly endowed School or Academy at Sorøe, which is perhaps more elevated in its character than any of the fourteen of which we have just spoken. In all these Schools or Academies, the Latin, Greek, French, and German languages are taught, besides the Mathematics, the Grammar of the Danish language, History, Geography, elements of Natural Philosophy, &c. &c. There are also schools of a high order for the education of girls; but we believe that, with one or two exceptions, they are all sustained at private expense, as with us. There are also private schools in all the cities and large towns for the youth of both sexes.

Nor must we omit to mention that there are two schools, both established at Copenhagen, which the philanthropic traveller will not fail to visit, if he can possibly do so;—one is the school for the Deaf and Dumb, the other for the Blind. Both are well conducted, we have reason to believe. That for the Deaf and Dumb has just become established in a large and commodious building, which has been erected expressly for it. The number of pupils in each of these Institutions is not large.

We now come to the Universities of Denmark, which are two in number—that of Copenhagen, which is by far the more important, and which is established for the instruction of the youth of the kingdom, who speak the Danish language; and that of Kiel, for those who speak the German language.

I. THE UNIVERSITY OF COPENHAGEN.

The University of Copenhagen was founded by Christian I., the first sovereign of the Oldenburg dynasty, in the year 1479. But this prince was very poor, and could not do much for this or any other important object. So limited were the resources of this monarch, or rather of the kingdom, that when he gave his daughter in marriage to James III. of Scotland, he was compelled to give the Orkney and Shetland islands as pledges for the payment of her dowry. These possessions never returned to Denmark.

During the first sixty years the University languished, and but little is known of its history. But when the Reformation entered Denmark, the University received a new impulse. Christian III. enriched it with the possessions which he took from the Roman Catholic clergy, and gave it a new code of statutes in the year 1539. Christian VII., in 1788, augmented the number of professors, and reformed its statutes, which have remained, save with some modifications, until this day.

The number of students at the present time is between seven and eight hundred; of whom more than four hundred are students in theology, and more than two hundred receive stipends from funds given by the sovereigns of Den-

mark, or by individual benefactors. In 1596, Frederick II. made provision for the gratuitous lodging and board of one hundred students, and gave them a cloister and lands in the islands of Zealand and Falster. In 1623, Christian IV. founded the *College of the Regency*, for one hundred students, which still exists. These one hundred students lodge in the College of the Regency, but do not board there. To pay their board, they receive, sixty of them, a stipend of a dollar (specie) per week; forty of them, a dollar and a half per week. There are thirty more, who receive two dollars per week. The revenue of the University amounts each year to about \$62,000 of our money; expenditures are \$72,000. The deficiency is supplied from the interest accruing from funds granted by Frederick II. to establish the community of one hundred students, which we have already mentioned.

Besides these royal foundations, there are others established by individuals, which educate sixteen young men, by giving them lodgings and from fifty to sixty dollars per annum. Holberg, the poet, left a legacy to the University. He also bequeathed the income of a certain fund, to be given in dowries to the daughters of the professors!

The government of the University is administered by a *Senatus Academicus*, composed of sixteen ordinary professors, viz: three from the faculty of theology, three from that of law, three from that of medicine, and seven from that of philosophy. The youngest of the sixteen performs the functions of Secretary. And all the members of the *Senatus Academicus* enter that body in the order of seniority. The Rector is chosen annually from the ordinary professors of the four faculties in rotation, so that each faculty furnishes a Rector once in four years.

There are in the University of Copenhagen, in the faculty of theology, 3 ordinary and 2 extraordinary professors; in the faculty of law, 4 ordinary and 1 extraordinary professors; in the faculty of medicine, 3 ordinary and 2 extraordinary professors; and in the faculty of philosophy, 9 ordinary and 12 extraordinary professors—in all, 36 professors. Besides these, there are three *Docentes*, or private teachers, and three teachers of modern languages, viz: French, English, and German.

Besides the course of public lectures which he is required to give, each professor gives private courses, after the manner which we shall detail in speaking of the University of Kiel. The professors of Copenhagen, however, receive much more for their private lectures than do those of Kiel—some of them receiving as much as two or three and even four dollars from each person who attends, for a series of lectures of one hour per week, during the term of six months.

The administration of the funds of the University is by a *questor* and two members of the *Senatus Academicus* called *inspectors*. The general administration of the universities, as well as that of the schools of the kingdom, is intrusted to a *Direction*, composed of three members, who transmit its reports directly to the king.

Attached to the University there is a *Polytechnic Institute*, in which there are six professors and a superintendent of a workshop. These professors give courses of lectures on *all the branches of Mathematics*; on *Practical Chemistry*; on *Physics*; on *Mechanics*; on *Natural History*, *Mineralogy*, *Botany*, and *Zoology*; and on *Drawing*, both *Geometrical* and *Mechanical*. The course lasts two years. This Institute dates from 1829. It owes its existence to the zealous and enlightened exertions of Professor Oersted, its Director. It has already done much good.

The University library contains about 80,000 volumes, and is one of the best selected libraries in Europe. It contains a large collection of manuscripts in the Icelandic and other northern languages. This library dates from 1728. The former library was totally lost in the great fire of that year. The munificence of the crown, united with that of individuals, among whom the name of Arne Magnussen is conspicuous, soon more than repaired the loss.

The University of Copenhagen has had many distinguished men among its professors, in former times. Tycho Brahe here delivered a course of lectures

on Astronomy, Holberg on Literature, Bertolin on Medicine. Among the present professors are several of eminent merit in respect to talent; such for example are Clausen, Oersted Madvig, Molbeck Oehlenschläger, &c.

It is a misfortune that whilst some countries have too few learned men in proportion to the extent of their population, Denmark has too many. The posts which literary men can fill are all occupied, and those that pass through the University have often to wait several years before they can obtain a place suited to their attainments.

We may add that the young men who spend well their six years in the Gymnasium and four in the University, come forth very mature scholars.

FACULTY OF THE UNIVERSITY OF COPENHAGEN.

THEOLOGY.

Professors.—Dr. Henr. Nic. Clausen, Dr. Matth. Hag. Hohlenberg, Dr. Car. Æmel. Scharling, Dr. Chr. Thorn. Englestoft, Johannes Martensen.

LAW.

Professors.—Dr. Matthias Hastrup Bornemann, Dr. Jan. Laur. Andr. Kolderup-Rosenvinge, Joan. E. Larsen, Dr. Ant. Guil. Scheel, Fred. Christ. Bornemann.

MEDICINE.

Professors.—Dr. Olaus. Lundt Bang, Dr. Daniel Fredericus Eschricht, Dr. Carolus Otto.

Private Teachers.—Dr. C. E. M. Levy, Dr. A. G. Sommer.

PHILOSOPHY.

Professors.—Dr. Laur. Englestoft, Dr. Johannes Christianus Oersted, Dr. Janus Wilken Hornemann, Dr. H. C. Schumacher, Dr. Adamus Oehlenschläger, Dr. Ericus Christianus Werlauff, Dr. Petrus Olaus Bronsted, Dr. Fredricus Christianus Sibbern, Dr. J. Reinhardt, Dr. Greg. Begtrup, Dr. F. C. Petersen, Dr. Joach. Fred. Schouw, Dr. Will. Christophorus Zeise, Christianus Molbeck, Dr. G. Forchhammer, Dr. Jo. Nic. Madvig, N. C. L. Abrahams, C. F. R. Olufsen, Dr. C. Th. Johannsen, Joannes Matthias Velschow, C. Ramus, Johannes Martensen.

Private Teachers.—Edvardus Augustus Scharleng, Dr. F. Beck, Adolphus Fredericus Bergsøe.

II. THE UNIVERSITY OF KIEL.

The University of Kiel is reckoned among those of Germany, inasmuch as it was established for the benefit of Holstein and Sleswig, whose population is German, and which therefore belong to that wide-spread country, all of whose inhabitants speak the German language, though it is divided into 38 States, without counting the free cities of Lübeck, Hamburg, Bremen, and Frankfort-on-the-Maine.

This University was established in 1665, by Christian Albert, duke of Holstein; hence its name, *Christina Albertina*. At this institution not a few of the young men from the Germanic portions of the kingdom of Denmark have been educated. Its present number of students is about 260, who are divided among the four faculties of Theology, Law, Medicine, and Philosophy.

The professors of this University are ranged as follows:—in Theology, ordinary professors 4, extraordinary 1; in Law, ordinary professors 4, extraordinary 2; in Medicine, ordinary professors 5, extraordinary 2; in Philosophy, ordinary professors 7, extraordinary 3—in all, 28. Besides these, there is one private lecturer in theology, two in law, three in medicine, six in philosophy, and three teachers of modern languages—Icelandic, French, and English. So that the whole number of the professors, lecturers and teachers, employed in giving instruction in the proper studies of this University, is 43; without counting the teachers of practical mechanics, music and riding. The number of volumes in the library of the University is about 60,000; and the philosophical and chemical apparatus is sufficient.

The faculty of this University is very respectable, though enjoying less celebrity than those of some of the larger universities of Germany. In the theological department, the Rev. Drs. Pelt, Man, Dormer and Thomsen, as well as Professor Lüdemann, are all known in Germany as authors of valuable works on some branch or other of theological science. They conduct a journal, devoted to criticism and theological knowledge in general. In law, all the professors are accounted men of ability. In medicine, Professor C. H. Pfaff is

one of the most distinguished chemists in Europe. Whilst in philosophy, Nitzsch is excelled by no one in his knowledge of the Greek language and Greek literature. Many of the other professors have also attained to a very considerable celebrity.

In the University of Kiel, as in almost all the universities of Germany, the professors, ordinary and extraordinary, receive certain salaries, which are not usually very large, from the government of the country, or from funds belonging to the University, for which they deliver, each, a series of public lectures, which, of course, are gratuitous. But besides these, they also deliver what are termed *private* lectures, for which the students pay, each, a small fee per term for each series which he may choose to attend. This fee differs, in different universities. At Kiel, it is about a dollar, of our money, for a series of one lecture per week for the term of six months. It is most usual to count by hours in this matter. For example, if a professor delivers a lecture of an hour in length (which is the usual length of a lecture) five times a week—that is one a day for five days of the week—which is attended by thirty students, who pay him each one dollar for each series of lectures of one hour per week, during six months, he will receive 150 dollars for that period, or at the rate of 300 dollars per annum. If he has more than thirty students attending his private lectures, or delivers private lectures more than five hours per week, he will receive a proportionably greater amount. That this mode of sustaining a university or college, has some advantages, no one can deny. But that it is also attended with very great evils, which counterbalance them, might be easily shown. One thing, however, we ought in candor to say; it is, that this plan, however unfavorably it may strike our minds—as we are not accustomed to any such thing in our country—has almost universal prevalence in the universities of Germany to support it. It would thus appear to have operated usefully, or, one would suppose that its adoption would not have become so general, nor its continuance so long.—We will only add, that the University of Kiel derives about 60,000 Danish dollars, or somewhat more than \$30,000 of our money, annually, from the national treasury.

FACULTY OF THE UNIVERSITY OF KIEL.

THEOLOGY.

Ordinary Professors.—Dr. G. T. Francke, Dr. A. F. L. Pelt, Dr. H. A. Man, Dr. J. A. Dormer.

Extraordinary Professors.—C. Lüdemann.

Private Teacher.—Frid. Ant. Löwe.

LAW.

Ordinary Professors.—Dr. Nic. Falck, Dr. M. Tönsen, Dr. G. C. Burchardi, Dr. F. Kierulff.

Extraordinary Professors.—Dr. P. D. Chr. Paulsen, Dr. Aemilius Herrmann.

Private Teachers.—Dr. J. Christiansen, Dr. A. C. J. Schmid.

MEDICINE.

Ordinary Professors.—Dr. C. H. Pfaff, Dr. C. R. W. Wiedemann, G. H. Ritter, Dr. A. L. A. Meyn, G. B. Gunther.

Extraordinary Professors.—Dr. F. H. Hegewisch, Dr. W. F. G. Behn.

Private Teachers.—Dr. G. A. Michaelis, Dr. W. H. Valentiner, Dr. Aemilius Kirchner.

PHILOSOPHY.

Ordinary Professors.—Gregor. Guil. Nitzsch, Justus Olshausen, H. Ratjen, Henr. Fred. Scherk, Georg. Hanssen, Dr. A. L. J. Michelsen, H. M. Chalybaeus.

Extraordinary Professors.—J. M. Schultz, Dr. Ern. Ferd. Nolte, Dr. F. W. Forchhammer.

Private Teachers.—Dr. Guil. Klose, Dr. N. Thomsen, Dr. C. Tielle, Dr. E. Osenbrüggen, Dr. M. Baumgarten, Dr. Otto. Jahn.

LECTURERS ON LANGUAGES.

Dr. C. Flor, Henr. de Buchwald, S. Lubben.

Jo. Guil. Cramer, *Mechanician.*

G. Chr. Apel, *Teacher of Music.*

P. Guil. de Balle, *Riding Master.*

(To be concluded in the next number.)

A BRIEF ACCOUNT OF THE OLD CONGREGATIONAL CHURCH AT DORCHESTER, SOUTH CAROLINA.

(Originally published in the Charleston Observer.)

"To the Puritans," says Hume, "the English owe the whole freedom of their Constitution;" and certain it is, that the benefits which they have conferred, are not confined to the mere planting of colonies on "the stern and rock-bound coast" of New England. The great truths they developed, and in the advocacy of which they counted not their own lives dear unto them, lie at the foundation of true civil government; they are interwoven with every principle of our constitution, and contain within themselves the elements of civil and religious freedom.

It was a little band of these men, congregated in the beginning of 1630, in the new hospital at Plymouth, England,* who after a day of fasting and prayer, called Rev. Messrs. Maverick and Warham† to be their pastors, and resolved to emigrate to New England. They sailed on the 30th of March, 1630, in the *Mary and John*,‡ a ship of 400 tons, commanded by Captain Squeb, and reached America in two months. But so far from fulfilling his engagement to take them to Charles River, "the captain put us," says a passenger,§ "ashore and our goods, on Nantasket Point, and left us to shift for ourselves in a forlorn place in this wilderness." They soon, however, selected a place, called by the Indians Matapan, but to which they gave the name of Dorchester, "because several of the settlers came from a town of that name in England, and also in honor of the Rev. Mr. White of that place." Dorchester, therefore, is the third oldest town in New England, and the first in the old County of Suffolk, having been settled several months before Boston, then called by the Indians Shawmut, and by the English Blaxton's Neck, as an Episcopal clergyman of that name was the only inhabitant of the peninsula.|| In common with all the early emigrants they suffered many privations and hardships, but they bore them with a Christian manliness and fortitude. Their hearts quailed not at every lion in the way; dangers nerved them with courage, and trials but enhanced their energy. "Oh the hunger," says Captain Clap, himself an eye-witness of what he describes, "that many suffered and saw no hope in the eye of reason to be supplied only by clams, and muscles, and fish. We did quietly build boats, and some went fishing, but bread was with many a scarce thing, and flesh of all kinds as scarce. And in those days when in our straits, though I cannot say God sent a raven to feed us, as he did the prophet Elijah, yet this I can say to the praise of God's glory, that he sent not only poor ravenous Indians which came with baskets of corn on their backs to trade with us, which was a good supply unto many, but also sent ships from Holland and from Ireland with provisions, and Indian corn from Virginia, to supply the wants of his dear servants in this wilderness, both for food and raiment. * * * * Thus God was pleased to care for his people in time of straits, and to fill his servants with food and gladness. Then did all the servants of God bless His holy name, and love one another with pure hearts fervently." We could follow with much pleasure the gradual rise of this little settlement, tracing step by step its increasing influence and usefulness; but we must pass over half a century of its existence in order to come more directly to the topic under consideration.

By the charter of Charles II. and the constitutions of Locke, the Anglican Church was the only one legally recognized in South Carolina, though there were provisions in both favorable to other creeds.—During its infancy, Carolina presented the strange spectacle of a colony founded by bigoted churchmen, and

* Rev. Dr. Harris's account of Dorchester in vol. ix. Mass. Hist. Coll. 1st series.

† Morton's New England Memorial.

‡ Winthrop's History of New England, i. 29.

§ Capt. Roger Clap, in Winthrop's New England, i. 28.

|| Holmes's Annals, i. 256.

governed by Dissenters. Blake was a Presbyterian and Archdale a Quaker. But though described by the latter as "an American Canaan, a land that flows with milk and honey,"* it was a spiritual desert, for several years elapsed before there was a priest to bear the Ark, or minister at the altar; there were however, "sundry godly Christians there, both prepared for and longing after all the edifying ordinances of God."† Their Macedonian cry was heard and answered. Joseph Lord of Charlestown, Ms. who four years before had graduated at Harvard, and who was then teaching school in Dorchester and studying theology with its pastor, offered to go thither, and on the 22d of October 1695, those designing to emigrate with him were embodied in a church, over which he was solemnly consecrated pastor.‡ The churches of Boston, Milton, Newton, Charlestown, and Roxbury, by their delegates or pastors, assisted in the services. The gathering of this little flock "to encourage the settlement of churches and the promotion of religion in the southern plantations," is a bright epoch in the moral history of New England. Sixty years before, the village of Dorchester had planted the first church in Connecticut, and now she had gathered another to send to the far distant borders of the south. In little more than a month they were ready to embark, and their faith and ardor kept pace with the advancing hour of separation. The parting scene was solemnized by the holy services of religion. Gathered together for the last time in New England, in the house of God, their former pastor, Mr. Danforth, preached a most affectionate and moving valedictory. The passage selected was from Acts xxi. 4—6, in which is detailed the parting scene between the disciples at Tyre and Paul and his companions; and the peculiar applicability to their own circumstances rendered it singularly interesting and appropriate. We can but faintly imagine the effect of such a discourse from him who for thirteen years had broken to them the bread of life, whose ministrations they now enjoyed for the last time. Around them were the cherished scenes of childhood, the hearths of their kindred blazed here and there, with their thrilling associations. The thought of their homes, their parents, and their companions, their sacred tabernacle, and their beloved village, now about to be relinquished forever, rushed to their minds with overwhelming potency. But at the sacramental table they had dedicated themselves to the service, and they drew not back from the eucharistic covenant. On the 5th of December they sailed, and when the sun sunk beneath the western hills, the first missionaries which ever left the shores of New England were offering up their evening sacrifice on the bosom of the Atlantic. There was something morally sublime in the spectacle which they presented. It was not the departure of one minister or of one family, but of a *whole church*. There were women there in their feebleness, and children in their helplessness; there were the young in their buoyancy, and the aged in their gravity; all relations of life were there, and all had been consecrated to Christ. The distance which they emigrated was geographically short; but at that period, a century and a half ago, the undertaking fully equalled in its dangers the most hazardous voyages of the present day; and a moment's meditation will convince us that there was even more heroism in leaving Dorchester for Carolina in 1695, than in sailing from Boston to India in 1841. The first part of their voyage was boisterous and unpleasant, and on the eighth day they kept a fast on account of the perils to which they were exposed; and He who holds the winds and the waves in the hollow of his hand heard their cries, so that on the 20th they landed in Carolina. Following the course of the Ashley River they found on its northeasterly bank, about twenty miles from Charleston, a rich piece of land whose virgin soil and whose stately woodlands with its interlacing vines, and evergreen, mistletoe, and drapery of moss, were well adapted to their purposes, and which they immediately selected for their future home, to which, in memory of their native place, they gave the name of Dorchester. Here upon the 2d of February 1696, they raised their grateful Ebenezer by celebrating for the first time in Carolina the

* "A new description of that fertile and pleasant Province of Carolina, &c. by John Archdale, late Governor of the same."

† Rev. John Danforth's Sermon.

‡ Harris's account of Dorchester.

holy sacrament of the Lord's Supper. The colony of Carolina derived many important advantages from New England, but nothing which at all equalled the benefits conferred through the emigration of this Christian church—the planting of it, with all its precious ordinances and influences, in the vicinity of its capital. It was a work honorable to the character and worthy of the religion of the Puritans.

Rev. Mr. Danforth, in his valedictory sermon above referred to, said, speaking of the southern plantations, that, “there was not in all that country neither ordained minister nor any church in full gospel order.” The impression which this passage conveys is at variance with actual facts, as there were both churches and clergymen in South Carolina prior to the arrival of the pious Dorchestrians. In 1681–2, according to Dr. Dalcho,* a large and stately church surrounded by a white palisade, was erected in Charleston, entitled St. Philips, of which Rev. Arthur Williamson was the first pastor, who is known to have been here in 1680, and who was succeeded in his office in 1696 by Rev. Samuel Marshal, M. A.

The Baptists, according to Ramsay, who however has given us no authorities for his assertion, formed a church in Charleston in 1685, under the pastoral care of Rev. Mr. Screven, who had labored for two years previous as an Evangelist, and who remained with them until his death in 1713. The incipient measures taken to destroy the Protestants by Cardinal Mazarine and Louis XIV. from 1665 to 1685, caused many of the Huguenots to leave France and seek security in less bigoted lands. Forty-five of them were sent over by the English Government in the frigate Richmond, in 1680; and on the revocation, by Louis XIV. on the 8th October 1685, of the edict which Henry IV. on the 13th April 1598 had signed at Nantz, granting “perpetual and irrevocable liberty of conscience to the Protestants,” multitudes in the general flight which ensued sought shelter on the banks of the Santee and in the capital of Carolina.

That they brought their own clergymen with them, and maintained religious worship, is evident from an order of the Grand Council, dated 21st June 1692, which directs “that the French ministers and officers of their church be advised that they begin their divine exercise at 9, A. M., and about 2 in the afternoon, of which they are to take due notice and pay obedience thereunto.” The Independents also (and till 1730 the church was indiscriminately called Presbyterian, Congregational or Independent,) had their meeting house in 1690, and the Rev. Benjamin Pierpont, their first minister, was settled in 1691 and died in 1696–7, when Rev. Mr. Adams for a short time ministered in his place. These, with other facts, sufficiently prove that Mr. Danforth erred in his statement, and that the church which emigrated from New England was not the first in the province of South Carolina. Rev. Mr. Lord remained over twenty years with his people, when he returned to Massachusetts, and on the 15th June 1720 was installed pastor over the church in Chatham. Rev. Hugh Fisher was his successor at Dorchester, who dying on the 6th October 1734, was in turn succeeded by Mr. John Osgood, a recent graduate of Cambridge, and a native of Dorchester, S. C., at which place he was ordained March 24th, 1734–5. Under his ministry the church greatly prospered, though the period was one in which their temporal affairs were greatly deranged by the Spanish war. “About two years ago,” he writes in 1746, “the number of communicants in our church were but little over thirty, now there are above seventy.” In 1754 Mr. Osgood removed with the Dorchestrians to Midway in Georgia, at which place for a year or two his flock had been gradually gathering. The reasons for this change are stated at length in the records of the Midway church.† Mr. Osgood was long a blessing to his charge, and for over thirty-eight years he preached to them the oracles of God. His family were happily settled around

* An historical account of the Protestant Episcopal Church in South Carolina, p. 26. Dr. Ramsay, in his History of South Carolina, pp. 11–23, places it in 1690, but I think the testimony which supports Dr. Dalcho's date conclusive.

† Vide, an excellent little pamphlet compiled by John B. Mallard, M. A., entitled “A short account of the Congregational Church at Midway, Geo.” In this narrative Mr. Mallard has felicitously brought together all the principal facts, collected from a number of historians, pertaining to this interesting settlement. Would that every Church in South Carolina and Georgia had a Dalcho or a Mallard to gather up and preserve its memorials.

him—his people were prosperous and contented—a church had risen up in the midst of the wilderness, and the time had come when he could say with Simeon, “Lord, now lettest thou thy servant depart in peace,” and in peace he did depart on the 2d August, 1773. His dying words were, “Oh my friends, how sweet it is to be with Jesus.”

CLERICAL HABITS OF STUDY.

THE learned professions, commonly so called, from their nature, require study in those who exercise them. Professional success and usefulness depend upon habits of diligent, patient and careful study, as much as upon genius and talents.

These remarks apply with especial force to the Christian ministry. It being the first object proposed by the Saviour himself, that the gospel should be preached, i. e. declared in the form of public instruction, it is indispensably necessary that the life of the Christian minister, be a life of study. Custom, and the appointment of Providence, have made it a rule, that the Sabbath shall be devoted to the work of public instruction, in the form of sermons, on subjects set forth in the Scriptures. Religious assemblies expect to hear, and conscientious ministers generally prepare to deliver, two regular discourses on the Sabbath; besides perhaps a less formal lecture in the evening, or during the week, or both; but as respects the Sabbath especially, no minister can satisfy himself or his congregation, with less than two sermons.

Taking these latter as the extent of the public labors of the minister, and leaving out of the estimate, lectures and occasional discourses, it is obvious, that in order to the respectable, much more the useful exercise of the ministry, there should be a great amount of intellectual labor. To prepare two good sermons each week, or one hundred in each year, justly considered, is no light matter; especially if the ministry be exercised in a congregation as intelligent as those in the generality of our New England parishes. A man who enters the ministry must make application of his best powers of mind, to the investigation of sacred subjects, and put into some form the results of his investigations. It may not be so material that his sermons be always written out; yet the experience of the most acceptable and useful preachers, has shown that the best form of embodying the results of study, is to put them into regularly composed and written discourses. And it will doubtless be proper that we consider the preparation of public religious discourses as embracing these two things.

The object of the present essay is to offer a few suggestions upon habits of study in ministers. Our remarks will be confined strictly to those studies which are professional. If the love of study, a spirit of literary or scientific enterprise, and the careful husbanding of each moment of time, permit the minister to pursue objects which are aside from those of his profession, it is well. Generally speaking, however, it demands the diligent exercise of a minister's best powers of mind and heart, and the whole time which can be appropriated to mental toil, to do justice to those studies which are strictly professional. The civilian, the physician, the statesman, the liberally educated merchant, the wealthy scholar, and others, may find leisure for the pursuits of general literature and science. But a minister, with correct views of the objects of the sacred office, and of the magnitude of the intellectual labors demanded for the proper fulfilment of that office, will find little time for such studies. That sacred science to which he is devoted, *theology*, is one, in his pursuit of which he must act on the direction of Paul to Timothy, “Meditate on *these things*; *give thyself wholly to them*.” To make weekly preparation to deal wisely with immortal spirits but “little lower than the angels,” to “feed them with knowledge and understanding,” to edify the church, to build up the kingdom of the Lord Jesus

Christ in the earth, a minister must almost literally live in his closet as the place of prayer and study.

Public sentiment, in the portions of our country where religious institutions are most prized and best supported, is, that the first business of a minister is to study. All expect to see the physician, the lawyer, the political man and the legislator abroad, mingling among men. The objects of their respective professions require it. But almost every one seems to know that the minister's most appropriate place is that particular apartment of his house commonly called "the study." That minister who is known or believed to be little there, because he is very much abroad, and whose habits of continual visibleness among other men, and the leanness of whose discourses on the Sabbath, give occasion to his people to say, "he does not love to study"—that minister certainly injures his own influence, depreciates his office in the estimation of other men, and limits his usefulness in the service of his Lord and Master.

Some of the temptations to the neglect of study, to which the minister is liable, should be noticed.

One of these is indisposition to mental toil. He may like to read, for this is an easy employment; but to *study*, in the sober sense of the term, he may be altogether disinclined. This may be a pardonable feeling after the exhaustion of the Sabbath. Sometimes the excitement of Sabbath labors induces an unnatural and nervous activity of the mind, requiring to be allayed by rest. And Monday, with a *studious* minister, should be a day of relaxation. But as a *mood*, at other times, when, if he be in good health, the minister should be engaged in making his preparations for the next Sabbath, it is a temptation against which he should watch, and make a firm and conscientious resistance.

Caution should be exercised against yielding to the influence of imaginary ailments, or of real ones which are slight, and would not be heeded a moment in the way of some employment preferred to study.

The temptation to postpone preparation for the Sabbath till the week is far advanced, is another. This may be rendered plausible and powerful to a minister, by the fact that he has succeeded, occasionally, in making acceptable and respectable preparation in a short space of time, when, by some providential occurrence, he has been compelled to change his subject and take another, late in the week. Or when peculiar circumstances have given an impulse to his mental powers, he may be very successful in the late preparation of a sermon. This however is no warrant for depending upon late studies. And with the exception of especial cases, it will generally be found that sermons not studied and composed till Friday or Saturday, will be more or less imperfect in their preparation, and will come very far short of answering the objects of Sabbath day preaching. Such sermons will want that richness in Scripture instruction, which is the fruit of patient and long continued search of the Bible; will be lacking in appropriateness to the wants of souls; in clearness of conception, connectedness and finish, both in the sentiment and rhetorical preparation. In short, a Friday or Saturday sermon will generally be an indifferent affair; a written extempore; scattering, possibly long, but slender, wanting both in substance and soul.

The temptation may exist to depend upon talent or genius, moderate though they be. Where a minister thinks himself possessed of powers, which, under high pressure, he can bring to bear upon a subject, and make a sermon while he preaches it, study will probably be neglected.

It ought to be seriously considered by every minister, that the great and solemn subjects of divine revelation, and on which it is important to preach, cannot be disposed of in the extempore workings of the mind consequent on vain confidence. They demand study "with all *humility* of mind;" and allied with this humility, patience, industry, perseverance, and the careful exercise of the best powers of the man. The industrious and eloquent Dr. Porter, of Andover, once remarked in his lecture room, in speaking of the time requisite to prepare a sermon, that he wrote the principal part of his discourse entitled, "Great effects from little causes," at a sitting of four hours; but he mentioned this as unusual success for him, and he connected with it a caution against relying on such efforts.

The temptation to exchange subjects is another. If the discovery of difficulties, and the necessity for long and patient investigation of a subject in hand incline the minister to retreat from his undertaking, he does injustice both to his mind and his conscience. Yielding to this temptation, he accustoms himself to make but moderate efforts at investigation, and becomes an easy and superficial student. And so often as he finds himself brought to a stand, by some difficult point, perhaps midway in the preparation of a sermon, he lays it aside; and thus, in process of time, accumulates a stock of half written or quarter written sermons, and introductions to sermons, from among which he rarely gets help, because that in finishing one of them he will have to grapple again with the same difficulties by which he has been conquered before.

The temptation to misdirected study is another; falling upon a subject or topic curious rather than biblical, important and instructive; and laying out upon it time and intellect for which it will not pay, in the spiritual benefit of either the preacher or his congregation.

The temptation to favoritism in subjects is another. This is shown in following the bias of the mind to preaching mainly upon a certain class of subjects. The mind runs in a circle where it is familiar and at home; but where the matter of the sermons will be "*semper eadem*." Admit that it is important to act on the direction, "precept must be upon precept, precept upon precept, line upon line, line upon line;" still this cannot warrant the continued reiteration of the same topics or subjects, in different forms, as a relief from the necessity for studying less familiar ones.

To study subjects upon which the mind alights, instead of taking the Scriptures as a book of subjects, is another temptation. In such a habit the subject is chosen first, and then the text is hunted up and brought to the subject, rather than the subject derived from the text; and its use is little more than to endorse the idea which may have been conceived by the preacher, but which may not open a field for profitable instruction, or one requiring much labor. It is comparatively easy to start upon a topic and spin out a long line of thoughts, tenuous as the spider's web. But this line, wound about the hearer for an age, he will hardly feel; it will produce upon the conscience no sensation like that of a chain—a binding chain of holy scriptural truth.

Another temptation is to begin to compose a sermon without previous, deliberate, careful investigation of the subject; of course without a plan; and depending upon the excitement or friction of composition to give impulse to the mind. "I begin my sermon and write along a little from day to day, as I happen to think," said a minister once, in describing his process in making a sermon. Now if every sermon has a *beginning*, a *middle*, and an *end*, it would not be strange if, in the process of which we now speak, the sermon, when preached, should present itself to the mind of the discerning hearer the wrong end first, or by the broadside, or the middlemost. If it be important that we should make our hearers begin with the beginning of a subject, and go regularly through it with us, then the sermon must begin at the beginning; and of course the preparation of it must be in study, which has reduced to order all the thoughts upon it which have been conceived.

Another temptation is that to night studies. A good brother, a man of talent he is too, but apt to study more by night than by day, once said as an apology for the defects of a sermon which he read before his association, "It was written in one night." Now if the sermon were a good one, and proper to read to a body of ministers, there would seem something of self-compliment under cover of the apology, as showing what he can do in a short time. Of this Christian modesty would teach to be cautious. But if the sermon were defective, as the apology professed to confess, then it might with some propriety have been said, "Brother, why not treat us with so much respect as to read us a sermon to which you have devoted a generous portion of time; and not give us the hurried, nervous and excited lucubrations of one night."

The association of that favorite phrase "the midnight lamp," with intellectual toil and eminence, is a very unfortunate one. It is difficult to conceive of the night being a better time for the labors of the mind than the day; or that *dark-*

ness, midnight darkness, should be more favorable to clear and efficient thinking than the light of the sun. If the object of study were, to bring the imagination into play, or to wake up the fancy into a fit of gloomy revelling, and to put upon paper its diseased nocturnal flights and fanciful ravings, then let the night be taken for study. But if the object is to bring into healthy, powerful, and successful exercise all the faculties of the soul, and to prepare to meet an assembly of immortal souls, with the fruits of deliberate, thorough thinking; then let the Christian minister use the daytime for study. God made the day as much for the work of men's minds as for that of their hands.

Two remarks should here be made respecting Sabbath studies. In the first place it is questionable whether they are right. Some ministers are so conscientious—and perhaps all should be so—as not to study for the pulpit on the Sabbath. In the second place, Sabbath studies, added to the labors of the pulpit, are injurious to the health, as inducing excessive fatigue and mental excitement. Many a fine constitution is injured thus, probably.

Dissatisfaction with the results of our own intellectual efforts may be another temptation. This perhaps sometimes occasions that changing of subjects of study, already mentioned. There may be one natural and good cause for this dissatisfaction, in the mind of the minister; a conception of what he would accomplish in a sermon, if able; and which, if not beyond his grasp, yet requires his longest and strongest reach. This feeling may be turned to excellent account, as leading to a high aim, and an extensive view of a subject. But it becomes a temptation when it induces discouragement, and leads to instability of mind and a needless change of the subjects of investigation. With this may finally arise distaste to the subject itself, of which its nature, as set forth in the word of God, should make a conscientious man afraid. To get tired or discouraged in studying God's good word is sinful.

The temptation to preach old sermons often, instead of writing new, is another. While the preaching of an old sermon may be occasionally necessary, to recall the minds of a congregation to a particular subject on which the minister cannot write another and better sermon; or as rendered unavoidable by providential interruptions of the studies of the week; or by sickness; or when the repetition of a particular sermon is requested by some of the hearers; still these cannot justify the practice of frequent preaching of old sermons. Along with this may be the temptation to depend upon frequently exchanging pulpits with brethren; a practice to a certain extent proper and useful, and occasionally necessary; but a very improper resort, as a relief from the necessity for study.

There is still another temptation of considerable speciousness, that to the substitution of pastoral visiting and social intercourse with parishioners, in place of study. It is sometimes said of a minister, "he is a better pastor than student." A people are sometimes said to be reconciled to ordinary preaching, because their minister is "so good a pastor." Now it should be remembered that ministers and their people are not authorized by the Bible to compromise the one of these departments of labor for the other. Important as is "testifying from house to house, repentance towards God and faith towards our Lord Jesus Christ," and desirable as it is that a minister be suitably social in his intercourse with his people, yet "publicly" to testify, is placed before this; and for this the minister must prepare by private study. But there is another point here to be considered; indolent habits of study will insensibly and inevitably make a minister a poorer pastor. If he is to be instructive and profitable to his people, in his pastoral intercourse, he must draw upon his resources of knowledge attained by reading and study, as much as in his preparation and preaching of sermons. In short, a minister cannot be a good pastor without being a diligent student. He is to "bring forth from his treasure, things new and old," in pastoral labors as well as public ones; and he will not have them *in* his treasure, to bring forth, unless he accumulates them there by diligent study.

Another temptation is, to consider the study and preparation of sermons as a task, and to be done as a matter of duty, rather than as a privilege and a pleasure. This should never be the case in one who professes to have entered

the ministry from love to God and his truth, and to precious souls. The mere lover of natural science delights in his studies, and pursues them with relish and enthusiasm, which in themselves render study a source of enjoyment. A minister ought not to be behind the mere scholar in this point. It is related of a late venerable New England minister, that in the latter months of his life, when afflicted with disease and infirmity, and cut off from the pleasure of public ministrations, he continued to solace himself under his bodily sufferings, by pursuing study, with his mind's eye upon his people, as he had been accustomed to do in his days of vigor and health. Preparation for the pulpit should be, with every minister, next to communion with God, his sweetest, most divine employment, and to be so loved that he shall be reluctant to resign it till he resigns his breath.

Another temptation is to study by the aid of stimulants, or narcotics; tea, coffee, or tobacco, by chewing, smoking, or snuffing. The unhealthy, spasmodic and nervous operations of the mind, under such influences, are not what we should bring to bear upon the word of God. A very excellent minister, now deceased, was several years since mentioned to the writer of this article, as often smoking a segar, before beginning to write a sermon. Is this right, in a minister of the gospel? What if a Byron stimulates his mind for his studies with gin. What if a certain British statesman of a former time exhausted half a dozen bottles of wine, in a night of intense study, of an affair of state. Let not the "ambassador for Christ," the messenger of the "King of kings," call to his aid any such instrumentalities. He, of all men, should bring to his studies a mind in its most natural and healthy state; and acting under no other impulses than those of conscience, love for the truth and for his work, the impulses of the grace of God in the soul.

Here should be noticed another temptation; to study with the mind tinged and goaded by circumstances unfavorable to the temper, and in the operation of unhappy feelings, rather than interested in the faithful investigation of divine truth. A shrewd minister once remarked, after listening to a severe and scolding sermon, "Brother — preaches as though he were accustomed to speak to a 'rebellious house.'" The studies of a minister, almost unconsciously to himself, may be influenced by some vexing difficulty, or some irritating controversy in which he is concerned; and his mind, in the excitement thus arising, may operate powerfully upon almost any subject; yet with a lamentable want of that sacred solemnity and sweetness of spirit which belong to the contemplation of divine truth.

The temptation to rely upon what are called extempore efforts, is another; if not wholly, yet to such extent, that a minister carries very imperfect preparations into his pulpit; and depends upon filling up deficiencies there, in preaching, and under the impulses of the excitement of delivery. It may do for some great and eloquent doctor of divinity to stop in his sermon, and throw his spectacles up upon his forehead, and turn aside from his notes; and in the kindling of his mind strike out perhaps some of his boldest and best thoughts; but this does not prove that we every day ministers, of only common talents, can safely lay aside the practice of thinking with pen in hand, and depend upon outlines of our discourses, written upon half a quarter of a sheet of foolscap, perhaps none. Because some Senator or Representative in Congress, upon the spur of an occasion, and in the heat of debate, can throw off an able speech of half an hour, unexpectedly to himself, and which shall electrify the galleries, and turn the scale in a vote upon a great question of state; does it therefore follow that a minister in the pulpit can depend upon preaching in this manner? The humorous and erratic Rev. David Austin, of Connecticut, used to talk of what he called "*preaching extrumperry*;" and such is liable to be much of the preaching done in a dependence upon extemporaneous powers, without previous study.

The temptation to depend upon what may be called intuition, is another, giving that view of a subject which one gets at sight, or in a very brief contemplation; and which, however imperfect, may seem to the preacher a good and sufficient view. It is possible that a minister might for a time preach a sermon, as it were impromptu, every day in the week, thus; but what would be

the true worth to a people, of seven such sermons, regarded as discussions of Scripture subjects, and as so many breakings of the bread of life to a congregation of immortal souls? They would be spare food, unquestionably. Among the designs of Divine Providence in appointing only one day in seven as a Sabbath and season for public instructions, was doubtless this, that the minister of the gospel might have ample time to prepare to preach twice instructively and powerfully, and that his people should have sufficient time to digest what they have heard. Does any minister ordinarily accomplish more than this? Who preaches three times on the Sabbath, and perhaps once, twice, or thrice in the week, and always does it well? Is preaching a work that can be so lightly done? It is related of the eloquent Robert Hall, that when once asked to preach a third sermon on the Sabbath, he replied, "*Sir, do you think I spit sermons?*" What is a sermon, properly estimated and described? Or rather what should it be, in its exhibitions of the truth of God, and its effects on the hearts and minds of men? It is not a composition thrown off as one would talk at his evening fireside, or as a demagogue would make an harangue in a town meeting or a political caucus. It is a message from the Lord of Hosts to sinful, wandering, dying men; a solemn affair, therefore.

But we should mention some of the appropriate characteristics of ministerial study.

1. *Conscientiousness.* Intellectual toil is a minister's *duty*, as much as prayer and keeping his own heart. For neglect of this, or inefficiency and languor, he should weep in secret places, as for other sins of which he is conscious.

2. *System and Regularity.* Nothing can be done without these. With so much as we have seen, to be accomplished every week, that minister is beside himself who has no rules for study. He should have his hours sacred to this purpose, as much as when a student in the Theological Institution or the College; and observe them as a matter of conscience; except when prevented or called from his employment, by providential occurrences.

3. *Intenseness.* There is what may be called the play of the mind, in undirected, miscellaneous musings, or in reading miscellaneous; in which nothing of importance is accomplished. *Study* is the fixing of the mind upon a subject of investigation, and working its powers with energy, closeness, determination, desire for clear understanding of it, and with deep interest in every step of advance made; with an absorption of the mind in which the minister shall scarce realize anything that passes about him, and in which the sacking of a city going on would hardly arrest its pursuit. The habit of this is of first importance to the theological student and Christian preacher. Nothing important is ever done with a Scripture subject, without intense fixedness of mind.

4. *Patience and Deliberation.* To toil, hour after hour, day after day, to be willing to do this, in order to overcome the difficulties of a subject; to labor quietly to clear up for one's own mind and for the minds of a congregation, a perplexing point; to be discouraged by nothing short of unfathomable mystery, arrested by nothing but an arrival at that point where seems heard the monition, "Thus far shalt thou go, and no farther;" to study thus, and to do it habitually and cheerfully, is a great attainment for a Christian minister. The longer a Scripture subject is contemplated, the more it will unfold itself to the understanding. Continued research where there is matter for it, cannot fail of its reward. The Holy Spirit will bless such studies.

A minister should never feel that he has examined a subject sufficiently, or pushed his researches far enough, while he finds new unfoldings, and additional information in the word of God. That accumulation of materials for a sermon which patient industry accomplishes, that extended view of a subject gained in assiduous, untiring pursuit, wherever it is to be traced in the Bible, is of inestimable worth, to the conscience of the minister and to the heart of the spiritual and intelligent hearer.

5. *Love of study* is an important point of character. So essential is this to the man in the sacred office, that if he have it not, it renders questionable his call to this high and holy work. The difference between men, as to their eminence in any profession, especially the ministry, is owing to no one thing more

than to this, the difference in the degree of their love of study. Moderate talents will outstrip commanding and brilliant ones often, through this cause. A man whose extensive success might be little anticipated, from the mediocrity of his talents, with a thirst for study will become a more profitable preacher and a more inestimable guide to souls, than a splendid genius, whose love for study is but moderate. To delight in research for divine truth, to know no enjoyment like that found in digging for the inexhaustible treasures of the "good word of God," this is of more worth, as a security for diligence and success in the ministerial work than the talents of Gabriel without it. The genuine lover of study when occupied in his room will deprecate the thought of interruptions, will dread to hear the knocker or bell of his front door, or the foot-fall approaching his apartment, warning him that some one has called whom he must even from necessity see. For aside from its interference with both his progress and enjoyment in study, he knows not what it may cost him. A venerable New England minister, lately deceased, whose published sermons bespeak him a thorough student, once said, that from being called out of his study at a particular time, he lost a thought upon which he had just struck, but had not written down; and *that thought* he never, to his own consciousness, succeeded in recovering. A true lover of study fears the expense of interruption to his progress in the accumulation of thoughts.

6. *Disinterestedness*, or supreme regard for the good of others. The studies of the Christian minister stand related to the spiritual benefit of hundreds of souls committed to his charge. If his heart be in the state in which the heart of a Christian minister ought to be, this consideration will be often before his mind, 'I am endeavoring to help my people to understand more clearly this doctrine, or precept; or to illustrate for their edification this point of Christian experience; to make lodgements of the word of God upon the consciences of sinners for their disturbance, counsel, conviction, and conversion.' He has the high privilege of being permitted to prepare his mind to act on the minds of others, for their help in understanding the "things of the Spirit of God;" and it is employment in which he finds sweeter satisfaction than can be known by any teacher of mere science.

7. The studies of a minister may be characterized by the *source* on which he relies for his materials for thought—the *Bible*. Authors may be examined and studied to advantage. But the Divine Author of all truth, the Holy Spirit, is to be continually relied upon. The materials for thinking which are found in the Bible, are alone those which are worthy of the exercise of the best powers. The books of men have soundings. But the word of God is a deep, a shoreless, and a glorious ocean of divine truth, which no human line can fathom, no stretch of human thought can measure.

8. *Prayerfulness and Spirituality*. These two characteristics are named together, as belonging among habits of study, because the one induces the other; and both are essential in the minister. What is ever accomplished without these? There may be produced the results of pure intellection, where there has been no earnest supplication for the divine guidance and blessing in study; and where, of course, spirituality is wanting. But with all that may be rational and ingenious, and showing the intellectual powers of the minister; it remains a serious question, how far his preaching will be "good to the use of edifying;" and "ministering grace unto the hearer." In the preparation of that sermon which you desire to have "baptized with the Holy Ghost and with fire," your accumulation of materials in the study of the sacred Scriptures, your arrangement, your meditation of every division or topic, your conceivings of every thought, your composition of every sentence, should be prosecuted in a frame of spirit and a wakefulness of mind, gained by going to the footstool of the eternal throne. It is good often to lay down the pen, and bow the knee, and lift the heart in prayer. The mind may have become perplexed; or its conceptions may want clearness and vividness. In a season of prayer, relief may be gained. There may have come over the spirit of the minister a gale of self-complacency in his success in study; and pride may have grieved the Holy Spirit to retire and leave him to find out his own weakness, and to learn

that there is an end of successful study of divine truth where the man is left to himself. And he may find occasion to say, with Job, "Behold I go forward, but he is not there; and backward, but I cannot perceive him: on the left hand where he doth work, but I cannot behold him; he hideth himself on the right hand that I cannot see him." And in prostration before God, with confession of his sins of self-confidence, and in renewed seeking of divine aid, he may hear a voice speaking to him, that he "go forward;" and again may find his labors crowned with that success which God vouchsafes to the returning, penitent, and humble.

There are powerful reasons by which such attention to study might be urged upon the Christian minister, such as these:—his peace of conscience within himself; the increase of his fitness to do good in this sinful and miserable world; his own spiritual prosperity and comfort in his work; the shortness of his time to live and to labor for Christ; the immorality and wickedness of indolence in such a work as the ministry; the immeasurable importance of the interests of the souls committed to his charge; and the glory of his Lord and Redeemer. These and many other motives press him to fidelity in his duties as a student. And one other reason, which should give force to all these, is that the minister, *as a student*, must "give account of himself to God." His Lord has said respecting all trusts committed to him, "Occupy till I come." In the "last day," the use he has made of his powers of mind, and of the precious time given him for the purposes of study, will be brought into solemn review. His wasted moments, hours, days, his misdirected efforts; his laborious, ingenious, but unprofitable trifling; all will be reviewed and answered for to the Judge, if they have been among his habits as a student. The minister, above all men on the face of the earth, should dread receiving the rebuke on that day, "Thou wicked and slothful servant." On the other hand, his fidelity in the employment of his time; his diligent cultivation and improvement of every talent; his having conscientiously wrought all his powers to the best purpose, in his study of the word of God, and for the instruction of his dying fellow men; all these will be reviewed with holy joy. It will be of little consequence whether his talents have been moderate or eminent; his station one in the city or in the country; public or retired. But to have it said of him in that day, "He hath done what he could;" to be permitted to see there the fruits of all his mental toil, however arduous, anxious, and exhausting, in the good which has resulted to the souls of men, and to the kingdom of Christ; to be permitted to rejoice with those whom his labors have won to Christ, led in the way of his steps, and trained for the high services of his heavenly kingdom; and to receive the approval of the Master he has served, "Well done, good and faithful servant," this will be honor and joy which an angel might delight to receive.

SELECT LITERARY AND RELIGIOUS INTELLIGENCE.

GREAT BRITAIN.

A SOCIETY was formed, a few months since, in London, called "The Parker Society," for the purpose of republishing the writings of those venerable divines, by whose instrumentality the reformation of the Church of England in the 16th century was effected. It is named from Parker, the first archbishop in the reign of Queen Elizabeth, who, by his patronage and aid, countenanced the original publication of many of the works, which it is proposed to reprint. The number of members is now 3,400. Each is to contribute the sum of £1 annually. The whole of the amount received will be expended in reprinting the writings of the reformers, *without abridgement, alteration or omission*, so as to supply each subscriber a copy of every work that is printed, in return for his or her subscription, without any additional charge. It was calculated that if there should be 2,000

subscribers, four octavo volumes, containing above 2,000 pages, will be returned to each subscriber annually. Not a single copy of any work will be printed which is not positively engaged. The series will embrace, either in whole or in part, the works of the following authors:—Bishops Ridley, Coverdale, Pilkington, Bale, Archbishops Sandys, Grindal, Parker, Archdeacon Philpot, Rev. Thomas Becon, Queen Catharine Parr, Edward VI., Lady Jane Grey, Queen Elizabeth, Dr. Alexander Nowell; also, Sermons preached at St. Paul's Cross, before Edward VI., Elizabeth, and the Universities. The above will be followed by the works of Whitgift, Jewell, Hooper, Cox, Cranmer, Bradford, Fulke, Fox, Haddon, Latimer, Rainolds, Tindal, Frith, Barnes, etc. The series will be completed in ten years. The members of this Society, for the most part, sympathize with that portion of the established church which has been termed Evangelical, and which are opposed to the recent movements at Oxford.

The London Missionary Society have now 205 laborers in their missions, besides 451 native evangelists and catechists, making a total of 676 European and native assistants and missionaries. The expenditure amounts to £90,000 per annum. The contributions gathered from the native churches last year, amounted to a *sixth part* of the total income of the Society.

The number of members on the books of the University of Oxford, in 1840, was 5,440; members of convocation, 2,758. Christ Church College has the largest number of members, viz. 497; Brazen-nose, 221; Queen's, 179; Oriel, 166; Exeter, 145; Balliol, 144, etc. The members of convocation at Oxford, and of the Senate at Cambridge, are the actual residents. The members of the Senate at Cambridge, in 1840, were 2,780, (22 more than at Oxford); the total number on the boards, was 5,696, (256 more than at Oxford). Trinity College had 942 students; St. John's, 578; Caius, 142; Queen's, 128; Emmanuel, 111, etc. The popularity of Trinity and St. John's is owing, in part, to the greater number of charitable foundations possessed by them.

GERMANY.

In the "Zeitschrift für die Kunde des Morgenlandes," edited by the distinguished Orientalists, Ewald, Gabelentz, Kosegarten, Lassen, Neumann, Rödiger, and F. Rückert, we find valuable testimonials to the labors of some of the American missionaries in Western Asia. Prof. Rödiger of Halle, in an article on the Syriac language, after referring to the much controverted question, whether that language is still spoken, says; "A sufficient knowledge of the matter, however, we have derived from the notices of some American missionaries, who turned their attention to the Nestorians that live near the lake Ooroomiah. Mr. Eli Smith, who now resides in Beirût, and Mr. Dwight, [of Constantinople,] were commissioned to investigate the missionary field, particularly the country included in ancient Armenia, and that of the Nestorians in the western provinces of Persia. They executed their commission with happy success in the years 1831 and 1832. Their journals, in the highest degree interesting and instructive, appeared first in a fragmentary form, in 1831 and 1832, in the Boston Missionary Herald; then fully, in two vols., Boston, 1833. Several extracts from this work—by no means estimated in Germany as it deserves—may be found in my notices of it in the December number of the Allgem. Litt. Zeitung, 1837. In accordance with their suggestions, a missionary station has been established, where now Mr. Perkins conducts the education of several Nestorian ecclesiastics, in which he employs the dialect of the modern Syriac that is spoken there.* This dialect is the mother-tongue of all the Nestorians, who live in the Kurdish Mountains, particularly in the Hakary country, and around the lake Ooroomiah, as likewise of most of the Syrian Christians, Nestorians, Jacobites, and the Chaldeans, (i. e. the Nestorians and Jacobites who have

* Missionary Herald, January, 1837.

been converted to Papacy,) in the upper regions of the Tigris, and in the territory of Diarbekir, Mardin, Mosul," etc. In the last number of the Journal for 1840, Prof. Rödiger says that he had just received from Mr. Perkins, in addition to several MSS. in the modern Syriac, four original letters, three of which were sent to the mission in Ooroomiah, by Mar Simeon, the present Nestorian patriarch. The other is from the priest Abraham. An account of these letters is given, accompanied by the Syriac text of one of them, with a German translation.

The Journal, to which we have just adverted, contains a very interesting article of 60 or 70 pages, entitled "Kurdish Studies," by Rödiger and A. F. Pott. The Kurdish language belongs to the same family with the Persian, as is shown, incontrovertibly, by the grammatical element, as well as by its main lexical peculiarities. In its more confined relation, it is united with the modern Persian, though it deviates in many respects, as in the corruption of some of the sounds, the shortening of the flexion, the entire loss of the derivation-suffixes, etc. Many Arabic words have become incorporated into both these languages. The Kurdish has, also, adopted not a few Turkish words. But this influx of foreign terms has not essentially changed its grammatical structure. It is the dominant language in the whole territory of Kurdistan, which is bounded on the north by Armenia, on the east by Azerbaijan and the Persian Irak, on the south by Khusistan and the territory of Bagdad, and on the west by the Tigris. In the winter the Nomadic Kurds remove, with their flocks, from the mountains to the plains, and thence wander into the adjoining territories. Some tribes and families dwell at a great distance from Kurdistan Proper, as in Loristan and around the Persian Gulf; some in the pashalics of Haleb and Damascus, and in Asia Minor. On the whole their country may be estimated at about 2,000 square miles. The Zagros sends up the highest mountain summit in Kurdistan, and divides the whole into two unequal parts. What is west of the Zagros belongs, at least nominally, to the Turkish empire. This includes a great part of the ancient Assyria. The part which lies east of the Zagros embraces a section of old Media.

It should seem that measures are to be taken by the four great powers of Europe to secure adequate protection for the Christian population of Syria. This is owing to the representations of the king of Prussia, who was prompted to this benevolent work by the Chevalier Bunsen, Prussian ambassador to the Swiss Cantons, and formerly secretary of Niebuhr at Rome.

The king of Prussia is very favorable to efforts which are made for the conversion of the Jews. He and the royal family are annual subscribers to the funds of the Missionary Schools in Berlin. The number of Jews in Hungary is at least 300,000, of whom about 12,000 reside in Pesth. About one third of these 12,000, are reformed Jews, who have wholly discarded the Talmud, and the ceremonies and services of the synagogue, and hold to the Old Testament alone as of divine authority. Their rabbi preaches regularly from the Old Testament, adopts a far simpler form of worship than that of the synagogue, and is attended by a large congregation. The number of Jews in the Grand Duchy of Posen is more than 73,000.

UNITED STATES.

The most important works which have lately appeared in this country are Dr. Robinson's *Researches in the Holy Land*, and Mr. Stephens's *Incidents of Travels in Central America*. The latter we have not read. They are said to be full of interest. Mr. Catherwood's numerous and exact drawings add greatly to their value. Dr. Robinson's investigations in Palestine have come out in three large and well executed octavo volumes, embracing more than 2,000 pages. They are to be accompanied by a number of maps and drawings, which will be put together in a separate volume in the form of an Atlas. The work bears evidence of laborious research, accurate learning,

sound judgment, and a clear perception of the wants of biblical students. The light which is thrown on many places, memorable in sacred history, is not only new, but clear and convincing. The appearance of this work will render necessary a revision of all our Sunday School Geographies, Maps of Palestine, Bible Dictionaries, etc. A mass of error, which has been accumulating for a long time, will now be swept away.

NOTICES OF NEW PUBLICATIONS.

A Historical Discourse, delivered by request before the citizens of Farmington, Ct., November 4, 1840, in commemoration of the original settlement of the ancient Town, in 1640. By Rev. Noah Porter, Jr. Hartford, 1841. pp. 90.

The occasion on which this Discourse was delivered was one of special interest to no inconsiderable number of the inhabitants of the central portion of Connecticut. The territory of the ancient town of Farmington comprised within its limits the whole of the ample domain which is now occupied by the towns of Farmington, Berlin, Southington, Burlington, Bristol, and Avon, containing, by the census of 1840, an aggregate population of 11,651. These towns were all originally "daughter settlements" of Farmington, which in due time were constituted parishes, and at length separate towns. They are now among the most flourishing towns in the State, particularly in the pursuits of agriculture and the mechanic arts. The relations of kindred and dependence which for a long time subsisted between them and the parent colony, rendered Farmington for many years a place of much commercial enterprise, and laid the foundations of private wealth and taste for which the place is distinguished beyond most agricultural towns.

The first settlement of Farmington in 1640, was effected in a manner scarcely less formal than that of Hartford had been five years before; and that too, by a portion of the same colony, almost as soon as they had become quietly established in their new home on the banks of the Connecticut. They were constituted a distinct church in 1645, and the Rev. Roger Newton, their first minister, was settled at the same time. His wife was the daughter of Rev. Thomas Hooker of Hartford. The second minister of Farmington was the son of Rev. Thomas Hooker, who exercised his ministry thirty-one years, until his death. The other ministers in succession have been Rev. Samuel Whitman, from 1706 to 1751; Rev. Timothy Pitkin, from 1752 to 1785; Rev. Allen Olcott, from 1787 to 1791; Rev. Joseph Washburn, from 1795 to 1805; and Rev. Noah Porter, D. D., since 1806.

The several churches in the surrounding parishes, once included within the limits of Farmington, were organized in the order of the following dates. Kensington, 1705; New Britain, 1754; Worthington, 1772;* Southington, about 1728; Bristol, 1744; Burlington, 1783; Northington, 1751; Second Church in Northington, 1818.† Of the pastors of these churches, those who have been most distinguished for the duration of their ministry, and for their eminence among the Connecticut clergy of former times, were Rev. John Smalley, D. D. of New Britain; Rev. Benoni Upson, D. D. of Kensington; Rev. Samuel Newell of Bristol; Rev. William Robinson of Southington; Rev. Samuel Goodrich of Worthington; Rev. Jonathan Miller of Burlington.

Mr. Porter's discourse abounds in interesting facts and graphic strokes of delineation, illustrative of the history and the moral and physical characteristics of the town. The value of the pamphlet is also increased by nearly fifty pages of notes, the greatest part

* The town of Berlin was made from these three parishes in 1785.

† The two parishes in Northington were made a town, by the name of Avon, in 1830.

of which were furnished to the author by other persons, to whom they are severally accredited; persons possessing particular facilities for making the researches required, in such a manner as to secure the greatest fulness and accuracy in the historical details. A number of extracts, curious as well as sensible and instructive in the facts they record, are given from the manuscripts of Governor Treadwell, whose venerated name will long remain a distinguished honor to Farmington, as the place of his residence. The author, in the body of his discourse, thus alludes to two important circumstances in the history of the town connected with the labors of this eminent individual. "To this town," he says, "in the person of this honored and venerated man, is to be traced the school system of Connecticut." Again, he observes, "Under his auspices, as its first president, was formed, in this town, in 1816, the American Board of Commissioners for Foreign Missions." A short biographical notice of Governor Treadwell, with a just and discriminating estimate of his talents and worth, drawn up by Rev. Dr. Porter, of Farmington, is among the interesting papers in the appendix to the discourse. There are also sketches, by different contributors to this portion of the pamphlet, of a number of other men, who have reflected honor upon the town by their eminent public services.

The American public have reason to be thankful for every such valuable contribution to the materials of our history. Let it be regarded as incumbent on every considerable town in the older sections of the country to imitate the example of Farmington. If their next centennial anniversaries should be suffered to pass by unimproved for this purpose, much that ought to be put upon record for the instruction of posterity will be lost beyond recovery.

It is the more important that the present period should be seized upon to secure for the benefit of coming generations a competent knowledge of the noble ancestry of this country, because, as a people, we are rapidly passing into a new and different era, in which the impression of those stern and simple virtues which were our glory in the persons of our fathers, will, we may fear, be less and less perceptible from the number of examples remaining among us. This transition state of society had been already entered upon when Governor Treadwell penned the following observations in his history of Farmington, which appear at the conclusion of one of the "extracts from his manuscripts," found on the pages of this appendix.

"Labor," writes this upright sage and patriot, "is growing into disrepute; and the time when the independent farmer and reputable citizen could whistle at the tail of his plough, with as much serenity as the cobbler over his last, is fast drawing to a close. The present time makes a revolution of taste and of manners of immense import to society; but while others glory in this as a great advance in refinement, we cannot help dropping a tear at the close of the golden age of our ancestors, while with a pensive pleasure we reflect on the past, and with suspense and apprehension anticipate the future."

It should be observed that the high intellectual and moral characteristics of the New England fathers appear to have been duly appreciated by the author of the discourse before us; about twenty pages of which, in the commencement, are occupied with a historical account of the Puritans of England, and the Pilgrims of this country, with a liberal and sound exposition of their principles and designs.

Sixteenth Annual Report of the American Tract Society, New York, May 12, 1841.
pp. 144.

There have been printed by this Society, during the past year, 4,182,000 tracts, comprising 33,274,000 pages; 254,710 volumes, comprising 62,684,500 pages; total publications, 4,436,710, or 95,958,500 pages. Of the Evangelical Family Library of 15 volumes, there have been circulated during the year 2,301 sets; of the Christian Library of 45 volumes, 542 sets, and 185 sets of volumes 16 to 30; and of Gallaudet's

Scripture Biography in 6 volumes, 1,074 sets. Receipts during the year, for publications sold, \$57,210 98. Donations from Branches and Auxiliaries, \$11,378 21; from life directors, \$7,361 82; life members, \$6,030 19; annual subscriptions and other donations, \$16,981 39. Total amount of donations, (including \$23,395 25 for foreign distribution, \$770 for volume enterprise, and \$66 for perpetuating volumes and tracts,) \$41,751 61. Total receipts, \$98,962 59. The Corresponding Secretaries of this Society are the Rev. Messrs. William A. Hallock, Ornan Eastman, and R. S. Cook; Treasurer, Mr. Moses Allen; Assistant Treasurer, Mr. O. R. Kingsbury.

Twenty-Seventh Annual Report of the American Tract Society, Boston, May 26, 1841. pp. 88.

This Society, which was originally the Parent institution, is now an efficient auxiliary. Its donations, (which amounted, last year, to \$29,969 66,) &c. are included in those of the New York Society. Rev. Seth Bliss, Corresponding Secretary; Mr. George Denny, Treasurer.

The Fifteenth Annual Report of the American Home Missionary Society, New York, May 12, 1841. pp. 128.

The whole number of missionaries and agents in the service of the Society, during the past year, was 690; being 10 more than the number employed the preceding year. The sum of missionary labor performed was equal to 501 years. These labors were bestowed on 862 congregations and missionary districts, in 21 States and Territories of the Union, and also in Canada and Texas. In 80 of the missionary churches, seasons of special revival of religion were enjoyed; and the number of hopeful conversions reported was 3,285. There were, also, added by letters from other churches 1,758, making the total of additions 4,618. The number of pupils instructed in Sabbath schools and Bible classes, under the direction of the missionaries, was about 54,100. The receipts amounted to \$85,413 34. These receipts are \$7,068 14 more than those of the preceding year. Corresponding Secretaries, Rev. Messrs. Milton Badger and Charles Hall; Treasurer, Mr. Jasper Corning; Assistant Treasurer, Mr. H. W. Ripley.

Forty-Second Annual Report of the Massachusetts Missionary Society, Boston, May 25, 1841. pp. 48.

Receipts, \$17,581 31. The whole amount contributed to Home Missions, from Massachusetts, during the past year, was \$21,449 74. Of this sum, \$8,796 21 were expended in the limits of the State. The remainder was remitted to the Parent Society. Rev. Joseph S. Clark, Secretary; Dea. John Punchard, Salem, Treasurer; Mr. Benjamin Perkins, Boston, Assistant Treasurer.

Proceedings of the Baptist General Convention for Foreign Missions.

This body met in Baltimore, April 23, 1841. The number of delegates present was uncommonly large. Of 320 members, only 59 were absent. Rev. William B. Johnson, D. D. of South Carolina was chosen President, and Rev. Rufus Babcock, Jr., D. D. of New York, Secretary. The receipts of the Board during the year ending April 16, 1841, were \$56,948 42, and the expenditures \$61,860 27. There have, also, been received from the American and Foreign Bible Society \$15,000, from the American Tract Society \$4,700, from the United States' government (for the support of Indian schools) \$4,400. The number of missions under the care of the Board is 20; stations and out-stations, 80; missionaries and assistant missionaries, 97; native preachers and assistants, 102; churches, 68; baptisms the past year, 487; members of mission churches, more than 2,900; schools, 44; scholars reported, 872. Secretaries, Rev. Lucius Boiles, D. D. and Rev. Solomon Peck; Treasurer, Hon. Heman Lincoln.

Report of the Executive Committee of the American Temperance Union, 1841.

The Fifth Anniversary of the American Temperance Union, which is now the leading and most efficient temperance organization in the United States, was held in New York on the 11th of May, 1841. The Hon. Theodore Frelinghuysen, who presided, opened the meeting with an address. He was followed by Mr. Taylor of the New York State Temperance Society; Dr. Charles Jewett, from Massachusetts; Professor Goodrich, of Yale College; Rev. Mr. Scott, of Stockholm, Sweden; Rev. Robert Baird; Rev. Mr. Bingham, of the Sandwich Islands; John Tappan, Esq. of Boston; and Mr. John Hawkins, of Baltimore.

The report this year presents a peculiarly animating and encouraging view of the progress and prospects of the temperance reform. The report estimates the number of drunkards who have been reformed, in consequence of temperance efforts in this and other countries, at 35,000; of whom 5,600 have united with Christian churches. During the last year, the Union has put into circulation 105,000 numbers of their Journal; 200,000 of the Juvenile Temperance Advocate; 3,000 of their last Report; 24,000 tracts, handbills, and almanacs; 26,000 Extras of the New York Observer and New York Evangelist; with extracts from Anti-Bacchus; and 75,000 of the Beer Trial at Albany.—President of the Union, John H. Cocke, of Virginia; Secretaries, Rev. John Marsh and Dr. Lyndon A. Smith; Treasurer, Mr. Jasper Corning.

History of the Colonization of the United States. By George Bancroft. Abridged by the author. In two volumes, 12mo. Boston: Charles C. Little and James Brown. 1841.

This is a condensation of the whole of Bancroft's elegant and popular work, as far as now published, in three octavo volumes, within the compass of about 650 duodecimo pages. The two volumes of the abridgement are conveniently put up in one, in the copy before us, and can be had in this form when preferred. It is not accompanied with any preface by the author, from which we may learn to what extent the less is an epitome of the larger work, an omission which is accounted for by the fact that the present publication is merely an enterprise of the publishers, and which is supplied by a brief notice of theirs, in which they say: "The present abridgement, made at our request, is not designed as a full abstract of the larger work from which it is taken. Much has been omitted altogether. The object, kept steadily in view, has been to give an authentic account of the colonization of the United States, in a simple and continued narrative, adapted to the young. It is hoped the volume may in private engage attention, and at school may serve usefully as a class-book for reading, or as a manual for instruction in the early history of the country." While the interest of this work to the greatest number of readers will be rather increased than diminished by the condensed form in which it is here presented, a much greater number than before will also have it within their reach.

History of the Establishment and Progress of the Christian Religion in the Islands of the South Sea; with preliminary notices of the Islands and of their Inhabitants. Illustrated by a Map. Boston: Tappan & Dennet. 1841. 16mo. pp. 387.

It is the object of this book to present "a clear and connected view of the operations of the London Missionary Society in the Islands of the South Sea." Many interesting accounts of these missions, at different periods and at different localities, have been given to the public; through which the author of this work has been furnished with abundant materials from the most authentic sources of information. A complete view of these most interesting missionary operations and of their signal results, in a convenient form for Sabbath school libraries, as well as for Christian families which can possess comparatively but few books, was a desideratum which is happily supplied by the volume before us. A neat Introduction, written, as we understand, by a professor

in one of our colleges, gives a sketch of the beneficial changes wrought in the temporal condition of these Islanders by the influence of the gospel. A deep impression of the happy contrast in this respect between a state of heathenism and Christianity will be made by a thorough perusal of this book, the first four chapters of which are devoted to a description of the moral and physical habits of the people previous to the introduction of Christian teachers among them.

A Discourse, on the Moral Influence of Rail-Roads. By L. F. Dimmick, Pastor of the North Church, Newburyport, Ms. Boston: Tappan & Dennet. 1841. 32mo. pp. 125.

In December, 1838, when an application was about to be made, by the Western Rail-Road Corporation, to the Legislature of Massachusetts, for aid to complete their undertaking, a Circular was addressed to the clergy of the State by a committee of the Corporation, inviting each of them to deliver a discourse from the pulpit "on the moral effects of rail-roads in our widely extended country." It was thought that such a measure would help to secure a favorable reception for the proposal to be made to the Legislature, by exciting a deeper interest in such enterprises among the whole people of the Commonwealth. The Discourse before us is the first response to this call which has fallen under our notice. The very equivocal character, to speak in the softest terms, of that moral influence which shall be produced by establishments, however useful in other respects, whose operations are carried on without a strict conformity to the command which requires a rest from worldly business on the Sabbath, may have created a doubt with the clergy whether the subject could be so presented from the pulpit as to further the wishes of the Corporation; even admitting the propriety of associating an object of this nature at all with the functions of the sacred office. Mr. Dimmick, however, at a period when this secular bearing of the service had ceased to be an objection, has taken it up in a most faithful spirit; and the discourse before us is the result of his meditations on this very important theme. He takes the position that "the moral influence of rail-roads will be very much as it shall be *made*, by the observance or violation of the law of the Sabbath." He proceeds to a preliminary discussion of the subject of the perpetuity and universal obligation of the Sabbath, and comes in the conclusion to a close and cogent appeal to the directors of rail-roads, the owners of steamboats, &c. The discourse is published in a small volume, neatly bound in cloth and lettered, and makes a convenient manual for distribution.

Memoir of Normand Smith; or the Christian serving God in his business. By Rev. Joel Hawes, D. D. Published by the American Tract Society.

We are not surprised to see this excellent little volume issuing from the press of the Tract Society. It is most happily fitted to do good, and to be acceptable in promiscuous circulation.

A Sermon, delivered in Hallowell, June 24, 1840, before the Maine Missionary Society, at its Thirty-Third Anniversary. By Elijah Jones, Minister of the Congregational Church in Minot. Portland: Alfred Mitchell. 1840. pp. 46.

This is a practical and appropriate sermon, from 2 Chron. xvii. 9, "And they taught in Judah, and had the book of the law of the Lord with them, and went about throughout all the cities of Judah, and taught the people." The preacher maintains that a well conducted system of home missionary operations is indispensable; that it is important that able and faithful missionaries should be employed; and that it is God's will that we should support them. The Maine Missionary Society employed during the year 1839-40, 72 missionaries, whose united labors amounted to 19 years. From the beginning of the Society 410 years of labor have been performed. The expenditures, last year, were \$6,679 49.

Sleep and Dreams: A Lecture delivered before the Middletown Young Men's Lyceum. By Daniel D. Whedon, M. A., Professor of Ancient Languages in the Wesleyan University. 1841. pp. 13.

This is a very spirited and entertaining discussion of a subject which has always interested, and always baffled curiosity. The author shows an intimate acquaintance with his theme.

Early Christian Lessons continued; consisting of Addresses to young persons who have recently ceased to attend Sabbath Schools or Bible Classes. By Mrs. Matheson, author of Explanation of the principal Parables, Meditations of a Christian Mother, &c. Glasgow: George Gallie. 1839. pp. 197.

Mrs. M. is the wife of our excellent friend and correspondent, Rev. Dr. Matheson, of London. The little volume whose title we have given, appears to be well fitted to its object. It is composed in a truly Christian spirit, and in an attractive style, and cannot fail to be extensively useful.

Annual Report of the Board of Trustees of the Massachusetts General Hospital, for the year 1840. Boston: James Loring. 1841. pp. 44.

The officers of this institution are, Edward Tuckerman, President; Jonathan Phillips, Vice President; Henry Andrews, Treasurer; William Gray, Secretary; Charles Amory, William Appleton, George Bond, N. I. Bowditch, Martin Brimmer, Ebenezer Chadwick, George M. Dexter, Henry Edwards, Robert Hooper, Jr., Thomas Lamb, F. C. Lowell, and Ignatius Sargent, Trustees; Charles Sumner, Superintendent; Drs. Bigelow, Hale, J. B. S. Jackson, Visiting Physicians; J. C. Warren, Hayward, and Townsend, Visiting Surgeons; Luther V. Bell, M. D., Physician and Superintendent of the McLean Asylum. The number of patients received into the Hospital in Allen Street, during the year 1840, was 362; of whom 144 were cured, 96 were much relieved, 41 were relieved, 43 were not relieved, (many of them having been almost beyond the hope of recovery before they entered the hospital,) and 22 died. The number of insane patients at the McLean Asylum in Charlestown in 1840 was 263, (143 males, 120 females); discharged, recovered, 75; much improved, 12; improved, 20; not improved, 18; died, 13; now in the house, 125.

Report of the Select Committee of the Society for Propagating the Gospel among the Indians and others of North America, November 5, 1840. Boston: Torrey & Blair. pp. 24.

During the year 1839, this Society employed the following persons as missionaries, Rev. Timothy F. Rogers, in vacant parishes in the County of Franklin, Ms., and in Vernon, Vt.; Rev. Origen Smith, at the Isle of Shoals, near Portsmouth, N. H.; Rev. W. G. Eliot, in the Western States, particularly Missouri; Rev. Benjamin Huntoon, at new settlements in Illinois; Rev. Joseph Harrington, in the north part of Illinois; Rev. B. Bakewell, in Pittsburgh, Pa. and the neighboring towns; Rev. G. W. Huntington, in Illinois; and Mr. I. Higginson Perkins, as teacher of the poor in Cincinnati. The whole stock and property of the Society is \$34,300. Annual income, \$1,874.

Reports made to the Providence Athenæum, at the Fifth Annual Meeting, September 25, 1840. pp. 16.

This Athenæum, and the building which it has erected, are an ornament to Providence, and would be to any town or city. We had the pleasure of visiting the rooms of the institution recently, and were delighted with the good taste every where apparent. The number of volumes is 8,485; exhibiting an increase, for the past year, of 1,190 volumes. The number of proprietors is 396.

Sermons on Public Worship, suited to the Times. By Samuel Nott, Jr., Pastor of the Church in Wareham, Ms., Author of "*Sermons from the fowls of the air and lilies of the field.*" Boston: Whipple & Damrell. 1841. pp. 404.

This book is beautifully printed, and will make a very valuable present, alike by the attractiveness of its form, and the excellence of its matter. The style is very striking, and is fitted to arouse the attention of the most dull. The author has very happily intermingled solid instruction and interesting local incidents. In this respect he has manifested sound judgment, and his justification of himself by the practice of the sacred writers is altogether pertinent. Great familiarity is shown with the poetical portions of the Scriptures. The great object of all the sermons, to give prominence to the preaching of the gospel on the divinely appointed day for public worship, must commend itself to all who reverence the sanctuary. We commend these sermons as very interesting and very seasonable. They will well repay a wide circulation.

Religion and Education in America; with notices of the state and prospects of American Unitarianism, Popery, and African Colonization. By John Dunmore Lang, D. D. London: Thomas Ward & Co. 1840. pp. 474.

Dr. Lang is senior minister of the Presbyterian church in New South Wales, principal of the Australian College, and an honorary vice president of the African Institute of France. He has published several small volumes in relation to New South Wales. He has, also, taken a deep interest in the question, How was the American Continent first settled? Some of our readers may recollect that one or two communications from his pen, on this subject, were published in the New York Observer, in the early part of the last year. The present volume was written to meet an urgent exigency in the affairs of the Church of Scotland. "The British Parliament, or at least the House of Lords, has told us, (i. e. the people of Scotland,) through some of its most distinguished organs, that as members of the Church of Scotland, we are merely the hereditary bondsmen of the civil magistrate, and that it is the fixed determination of Parliament to keep us in this degrading condition while it has the power." The friends of the church can, however, leave the Parliament to dispose of her endowments as they please, and declare themselves independent of all state alliances. That this would be the wiser and safer course is proved, as Dr. Lang thinks, by the example of the churches in our country. A mass of facts and arguments are adduced, drawn from the condition of the religious denominations in the United States particularly the Congregational and Presbyterian. This is the great object of the author's interesting volume. Other topics are, however, occasionally introduced, such as topographical notices, incidents of travel, &c. A portion of the volume is devoted to African colonization, to which Dr. Lang is a warm friend. The book is one of much interest, and is remarkably accurate in details, considering the short time in which the author was in the country.

Themes and Texts for the Pulpit: being a collection of nearly three thousand Topics with Texts, suitable for Public Discourses in the Pulpit and Lecture Room. Mostly compiled from the published works of ancient and modern Divines. By Abraham C. Baldwin. New York: M. W. Dodd. 1841. 12mo. pp. 324.

This book is designed as an aid to ministers in their weekly preparations for the pulpit, by placing before them subjects which have been treated by eminent preachers, in connection with the texts on which their sermons have been founded. The simple but felicitous statement of a subject may often give a spur and a definite direction to thought, which, for minds gifted with ordinary powers of energy and originality, is of better service than such an analysis of the entire argument, illustration or application, as would leave nothing to stimulate these manly faculties, nor give a healthful zest to the labors of plodding industry. It has been the aim of the author, in the manual before us, to avoid the hindrances to intellectual exertion, which books of skeletons interpose. The subjects, with the exception of a copious list of miscellaneous topics,

are arranged in systematic order, though not in the order of a theological system. Several series of subjects on practical duties, on the miracles, the parables, the evidences of Christianity, and revivals, are included. To the whole is added Dr. Dwight's admirable analysis of his system of theology. A very useful appendage to the volume is a considerable number of blank leaves, at the end, prepared for each minister to fill up with topics and texts for himself.

A Spiritual Treasury, for the Children of God; consisting of a Meditation for each day in the year, upon select texts of Scripture, humbly intended to establish the faith, promote the comfort, and influence the practice of the followers of the Lamb. By William Mason. Published by the American Tract Society. 12mo. pp. 528.

The Christian public will be pleased to learn that this excellent assistant in the cultivation of meditative and spiritual piety has been added, by the Tract Society, to their valuable series of bound volumes. In this way we trust it will be carried into extensive circulation, and the good which it has produced in the experience of many a disciple of Christ, for half a century, since it was first published, be augmented and perpetuated for centuries to come.

A Sermon, delivered in Dorchester, May 14, 1841, the day appointed by the Chief Magistrate of the Union as a day of Fasting and Prayer on account of the lamented death of the late President of the United States. By John Codman, D. D.

A Discourse, on the death of President Harrison, delivered in Concord, N. H., on the day of the Annual State Fast, April 15, 1841. By Rev. Nathaniel Bouton, Pastor of the First Congregational Church.

A Discourse, delivered at Hanover, N. H., May 7, 1841, on the occasion of the death of William Henry Harrison, late President of the United States. By Charles B. Haddock, Professor of Intellectual Philosophy, &c. in Dartmouth College.

Eulogy, pronounced before the citizens of Windsor, Vt., on William Henry Harrison, late President of the United States, at the National Fast, May 14, 1841. By John Richards.

In each of these discourses the great national bereavement is made to speak, in a very impressive manner, the voice of special admonition to the rulers and the people of this country; while the many generous and Christian virtues, and the distinguished public services of the honored dead, are eloquently set forth, in the light of a most illustrious example. The large number of able eulogies and sermons on the death of President Harrison, which have been called for, by the hearers, to be published, is one among many circumstances connected with this painful event which indicates a degree of affection for the person, and deference for the station of a republican Chief Magistrate, such as might be coveted by any incumbent of a throne.

Eulogy on William Ladd, late President of the American Peace Society. By George C. Beckwith.

An elegant tribute to the memory of an eminent philanthropist. The disinterested and ardent labors of Mr. Ladd in the cause of peace, are worthy of all commendation. His early interest in the subject grew up in a manner somewhat similar to that in which Clarkson became engaged for the abolition of the slave trade, viz: by being enlisted in written discussions respecting the evils of war and the means necessary to be used for avoiding them. At length he became the editor of the *Friend of Peace*, a periodical projected and sustained for a number of years by Dr. Noah Worcester. He had a leading instrumentality in forming the American Peace Society, which was founded in 1828, and he was for a long time almost the only efficient and responsible agent in conducting its operations. For the purpose of facilitating his labors in this cause, about three years before his death, he received a license, from an Association of Congregational ministers in Maine, as a preacher of the gospel. His earlier essays on

the subject of war and peace have been published in two volumes; besides which three large tracts, two essays on a congress of nations, and several juvenile books, have appeared from his pen. Mr. Ladd was born at Exeter, N. H., May 10, 1788; and was graduated at Cambridge College in 1797. He died suddenly at Portsmouth, N. H., April 9, 1841.

A Sermon, in commemoration of William Bartlet, Esquire, an Associate Founder of the Theological Seminary in Andover. Delivered before the Trustees and Visitors, the Faculty and Students of the Institution, April 19, 1841. By Daniel Dana, D. D., a Member of the Board of Trustees.

The Sermon of Dr. Dana is founded on 1 Chron. xxix. 12, 14: "Both riches and honor come of thee, and thou reignest over all, and in thy hand is power and might; and in thy hand it is to make great and to give strength unto all. But who am I, and what is my people, that we should be able to offer so willingly after this sort? for all things come of thee, and of thine own have we given thee." From this inspired passage the preacher has drawn out the three following suggestions: "That *riches*, in common with all other blessings, are the *gift of God*; that when viewed aright they are regarded by their possessor as a *trust*; and that their best use and employment are found in *giving them back* to the heavenly Benefactor." The appropriateness of these topics as a foundation for a tribute to the memory of such a man as Mr. Bartlet, is obvious; and the execution of the plan is carried out with the author's characteristic felicity of method and style. A large portion of the discourse is devoted to notices of the life, character and benefactions of Mr. Bartlet, with pertinent addresses, at the conclusion, to the relatives of the deceased, and to the trustees, faculty and students of the favored Seminary, which owes so much, under a munificent Providence, to his princely liberality.

The Honors of the Righteous: A Sermon, preached October 4, 1840, at Franklin, on the first Sabbath after the Funeral of Rev Nathaniel Emmons, D. D. By Tertius S. Southworth, M. A., Pastor of the Church in Franklin, Ms.

The text of this discourse is chosen from Ps. cxii. 6: "The righteous shall be had in everlasting remembrance." After a pretty full illustration of this interesting truth, the author passes to a brief enumeration of the reasons why the people of Franklin should forever honor the name of Dr. Emmons. He alludes to the impressive solemnities of his funeral, and remarks with truth: "Franklin honored herself in thus honoring that great and good man."

Sermons on the influence of Religion upon National Prosperity and true Liberty. By Samuel Rockwell, Pastor of the Congregational Church in Plainfield, Ct.

These sermons, which are two in number, contain a sound and earnest enforcement of truths which it is all important for the people of this country practically to understand. Some strictures, in the introduction, are passed upon the erratic views of those few persons among us who are laboring to annul the sacred obligations of civil and parental government. The body of the discussion is taken up with an explanation of the nature of true liberty, and the influence of religion upon the functions of civil government. The latter topic is considered in its influence upon legislation; the sanctions of law in the minds of the people; the election of magistrates; the execution of the laws; national industry and wealth; social order and domestic rights. The most perfect state of freedom for a moral agent, is defined to be, "Liberty to do right, in the fear of God, and under a solemn sense of his accountability as a moral being." Thus true liberty is distinguished from that false and pestilent notion of it to which there is always a considerable tendency in countries where individual rights are in any good measure respected by the government; a notion which virtually arrogates to itself superiority to all law, human and divine.

Music as an auxiliary to Religion: An Address before the Handel Society of Dartmouth College, April, 1841. By Joseph Bartlett, Tutor in Dartmouth College. Published at the request of the Society.

It is but a just and characteristic encomium to say that this address, in the perusal, cannot fail to inspire something of the impassioned enthusiasm which indited so many of its glowing passages. It abounds in chaste and vivid conceptions of the exquisite truths and relations on which musical science and sentiment are based, and is enriched not only with the finest classical allusions, but with several choice illustrations from the kindred arts of poetry, painting and sculpture. We can well imagine that such a performance would be felt to be in beautiful keeping with the choral harmonies of the occasion on which it was produced before the public. Important truths are also inculcated in these pages, in regard to the genius and influence of devotional music; several characteristics of the musical execution best adapted to religious effect are accurately marked; and some of the prevailing errors in the popular taste, both vulgar and more refined, are pointed out. The subject, in this view, is one of great importance; and much remains to be done before even its importance will be generally understood.

POPULATION OF THE UNITED STATES,

BY THE CENSUS OF 1840.

<i>States and Territories.</i>	<i>White population.</i>	<i>Free col'd persons.</i>	<i>All other persons.</i>	<i>Total.</i>
Maine, ...	500,438	1,355	0	501,793
New Hampshire, ...	284,036	537	1	284,574
Massachusetts, ...	729,030	8,668	1	737,699
Rhode Island, ...	105,587	3,238	5	108,830
Connecticut, ...	301,856	8,105	17	309,978
Vermont, ...	291,218	730	0	291,948
New York, ...	2,378,890	50,027	4	2,428,921
New Jersey, ...	351,588	21,044	674	373,306
Pennsylvania, ...	1,676,115	47,854	64	1,724,033
Delaware, ...	58,561	16,919	2,605	78,085
Maryland, ...	317,717	62,020	89,495	469,232
Virginia, ...	740,968	49,842	448,587	1,239,797
North Carolina, ...	484,870	22,732	245,817	753,419
South Carolina, ...	259,084	8,276	327,038	594,398
Georgia, ...	407,595	2,753	281,044	691,392
Alabama, ...	335,185	2,039	253,532	590,756
Mississippi, ...	179,074	1,366	195,211	375,651
Louisiana, ...	153,983	25,368	165,219	344,570
Tennessee, ...	640,627	5,524	183,059	829,210
Kentucky, ...	587,542	7,309	182,072	776,923
Ohio, ...	1,502,122	17,342	3	1,519,467
Indiana, ...	678,698	7,165	3	685,866
Illinois, ...	472,354	3,598	231	476,183
Missouri, ...	323,888	1,574	58,240	383,702
Arkansas, ...	77,174	465	19,935	97,574
Michigan, ...	211,560	707	0	212,267
Florida Territory, ...	27,723	820	25,559	54,107
Wisconsin Territory, ...	30,566	178	8	30,752
Iowa Territory, ...	42,864	153	18	43,035
District of Columbia, ...	30,657	8,361	4,694	43,712
	14,181,575	386,069	2,483,536	17,051,180
Lafayette Parish, La., not included in the above, ...				7,832
Estimated population of Carter County, Ky, not returned, ...				3,000
Seamen in the service of the United States, June 1st, 1840, ...				6,100
Total population of the United States, ...				17,068,112

A census of the inhabitants of the United States has been taken *six times* since the adoption of the Federal Constitution and the organization of the government. The following is an aggregate of the different results:

In 1790, the population of the United States was	3,929,826
" 1800, ...	6,198,966
" 1810, ...	8,431,178
" 1820, ...	11,176,169
" 1830, ...	14,875,063
" 1840, ...	17,068,112

The number of slaves, as shown by the census at the different periods, was as follows:

In 1790, ...	679,897
" 1800, ...	893,041
" 1810, ...	1,191,364
" 1820, ...	1,538,038
" 1830, ...	2,009,043
" 1840, ...	2,483,536

QUARTERLY LIST

OF

ORDINATIONS AND INSTALLATIONS.

The following statistics of Ordinations, Installations, and Deaths of Clergymen, are as extensive and accurate as we can make them from the papers published by the different denominations of Christians to which we have access.

DANIEL FARNAM, Bap. ord. Evang. Whitefield, Maine, June 8, 1841.
 JAMES T. McCULLUM, Cong. ord. pastor, Pittston, Me. June 9.
 ELBRIDGE G. CARPENTER, Cong. ord. pastor, Eastport, Me. June 11.
 LEVI B. HATHAWAY, Bap. ord. pastor, Farmington, Me. June 30.

J. G. RICHARDSON, Bap. ord. pastor, Milford, New Hampshire, April 22, 1841.
 J. D. F. RICHARDS, Cong. ord. pastor, Charlestown, N. H. May 25.

ADONJAH H. CUTLER, Cong. ord. pastor, Strafford, Vermont, June 4, 1841.
 JOHN DUDLEY, Cong. inst. pastor, Weathersfield, (Bow) Vt. June 9.

WILLIAM P. TILDEN, Cong. ord. pastor, Norton, Massachusetts, April 21, 1841.
 LEONARD H. WHEELER, Cong. ord. foreign miss. Lowell, Ms. May 5.
 HERBERT A. REED, Cong. inst. pastor, Webster, Ms. May 6.
 MICHAEL BURDETT, Cong. inst. pastor, Blackstone (Village,) Ms. May 6.
 CHARLES W. REDDING, Bap. ord. pastor, Townsend, Ms. May 12.
 SOLOMON CLARK, Cong. ord. pastor, Petersham, Ms. May 14.

CHARLES C. SHACKFORD, Unit. ord. pastor, South Boston, Ms. May 19.
 SILAS B. RANDAL, Bap. ord. pastor, Woburn, Ms. May 20.
 BENJAMIN ELA, Cong. ord. pastor, Billerica, Ms. May 29.
 CHARLES W. WILLARD, Bap. ord. pastor, Walpole, Ms. June 9.
 LEWIS HOLMES, Bap. ord. Evang. Edgartown, Ms. June 10.
 W. COOLIDGE RICHARDS, Bap. ord. pastor, Grafton, Ms. June 16.
 GEORGE P. SMITH, Cong. ord. pastor, Woburn, Ms. June 17.
 JAMES AVERILL, Cong. ord. pastor, Shrewsbury, Ms. June 22.
 HAZEL LUCAS, Cong. inst. pastor, Sandwich, Ms. June 30.
 S. HOPKINS EMERY, Cong. inst. pastor, Bedford, Ms. June 30.

DELOD WILLIAMS, Cong. inst. pastor, Feeding Hills, W. Springfield, Ms. June 30.

FRANCIS SMITH, Bap. ord. pastor, Providence, Rhode Island, March 30, 1841.
 ROBERT E. PATTISON, D. D., Bap. inst. pastor, Providence, R. I. April 15.
 S. S. BRADFORD, Bap. ord. pastor, Pawtucket, R. I. June 8.

ORLO DANIEL HINE, Cong. ord. pastor, Clinton, Connecticut, April 14, 1841.
 WILLIAM W. BACKUS, Cong. inst. pastor, Bloomfield, Ct. April —.
 EDWARD B. EMERSON, Cong. inst. pastor, So. Canaan, Ct. April 22.
 AARON SNOW, Cong. ord. pastor, Eastbury, Ct. April 28.
 CHARLES L. MILLS, Cong. inst. pastor, Durham, Ct. April 28.
 GEORGE W. PERKINS, Cong. inst. pastor, Meriden, Ct. June 10.
 CHAUNCEY D. COWLES, Cong. ord. pastor, Farmington, (Plainville,) Ct. June 11.

WILLIAM BANKS, Pres. ord. pastor, Bethel, New York, Feb. 23, 1841.
 JOSEPH UNDERWOOD, Pres. inst. pastor, Millport, N. Y. Feb. 28.
 JACOB BRODHEAD, D. D. Ref. Dutch inst. pastor, Brooklyn, N. Y. April 4.
 AMZI CAMP, Cong. ord. pastor, New York, N. Y. April 11.
 JAMES McDONALD, Pres. inst. pastor, Jamaica, N. Y. May 5.
 SAMUEL STORRS HOWE, Pres. inst. pastor, Village of Pointe à Pitre, N. Y. May 6.
 C. GATES, Ref. Dutch inst. pastor, Wynant's Kill, N. Y. May 15.
 JOHN WHITEBECK, Ref. Dutch ord. pastor, Watertown, N. Y. May 18.
 HORATIO PATTENGILL, Pres. inst. pastor, Milford, N. Y. June 9.
 EDWARD C. PRITCHETT, Cong. ord. pastor, Union Village, N. Y. June 23.
 MEAD HOLMES, Pres. ord. pastor, Ellicottville, N. Y. June 23.

ALBERT J. PEARSEY, Cong. inst. pastor, Bergen Point, New Jersey, April 5, 1841.
 WILLIAM R. S. BETTS, Pres. inst. pastor, Mt. Holley, N. J. May 19.
 JOHN BALL, Pres. inst. pastor, Trenton, N. J. June —.

PHILO C. PETTIBONE, Pres. ord. pastor, Mercer, Pennsylvania, Feb. 17, 1841.
 ANDREW HARRIS, (Colored,) Pres. ord. pastor, Philadelphia, Pa. April 15.
 MARCUS E. CROSS, Cong. ord. pastor, Darby, Pa. April 20.
 ROBERT W. DUNLAP, Pres. inst. pastor, Columbia, Pa. April 23.
 CORNELIUS C. VANARSDALE, Ref. Dutch inst. pastor, Philadelphia, Pa. May 16.
 J. W. PHILLIPS, Pres. inst. pastor, Williamsport, Pa. May 16.
 JOHN McNAIR, Pres. inst. pastor, Lancaster, Pa. June 1.
 GEORGE BURCKER, Eps. ord. priest, Pottstown, Pa. June 2.

JOHN F. MESICK, Ger. Reformed inst. pastor, Harrisburgh, Pa. June 23.

HENRY BROWN, Epis. ord. priest, Centreville, Maryland, April 7, 1841.

R. T. BROWN, Epis. ord. priest, Alexandria, District Columbia, May 23, 1841.

ALEX. SHIRAS, Epis. ord. priest, Alexandria, D. C. May 23.

JAMES CRAIK, Epis. ord. priest, Alexandria, D. C. May 23.

JOHN B. CAMPBELL, Epis. ord. priest, Columbia, South Carolina, March 10, 1841.

WILSON HALL, Bp. ord. pastor, Aiken, S. C. May 11.

JOHN ROBINSON, Cong. inst. pastor, Churches of Corinth and Monroeville, Ohio, March 4, 1841.

J. B. SACKETT, Bp. ord. pastor, Ashabula, O. April 21.

CHAUNCEY LAVERN WORTH, Pres. ord. pastor, Mt. Vernon, O. May 6.

J. C. JOHNSON, Bap. ord. pastor, Springville, Indiana, May 8, 1841.

WILLIAM I. FRAZER, Pres. inst. pastor, Knoxville, Illinois, Dec. 28, 1840.

ITHAMAR PILLSBURY, Pres. inst. pastor, Andover, Ill. April 17, 1841.

JAMES STAFFORD, Pres. inst. pastor, Greenville, Ill. April 24.

C. DICKINSON, Pres. ord. pastor, Peru, Ill. May 4.

ASAHEL MUNSON, Pres. ord. pastor, St. Charles, Missouri, May 15, 1841.

Whole number in the above list, 73.

SUMMARY.

		STATES.
Ordinations.....	44	
Installations.....	29	
Total.....	73	
		Maine..... 4
		New Hampshire..... 2
		Vermont..... 2
		Massachusetts..... 17
		Rhode Island..... 3
		Connecticut..... 7
		New York..... 11
		New Jersey..... 3
		Pennsylvania..... 9
		Maryland..... 1
		District of Columbia..... 3
		South Carolina..... 2
		Ohio..... 3
		Indiana..... 1
		Illinois..... 4
		Missouri..... 1
Total.....	73	

OFFICES.

Pastors.....	64
Evangelists.....	2
Priests.....	6
Missionary.....	1
Total.....	73

DENOMINATIONS.

	DATES.
Congregational.....	28
Baptist.....	13
Presbyterian.....	20
Episcopalian.....	6
Unitarian.....	1
Ref. Dutch.....	4
Ger. Reformed.....	1
Total.....	73

QUARTERLY LIST

OF

DEATHS OF CLERGYMEN.

HENRY AIKEN WORCESTER, et. 38, Portland, Maine, May 25, 1841.

JOSIAH MAGOON, et. 83, F. W. Bap. New Hampton, New Hampshire, April —, 1841.

— NORRIS, et. 38, F. W. Bap. Derby, Vermont, April —, 1841.

EZEKIEL L. BASCOM, et. 64, Cong. Ashby, Ms. April —, 1841.

THOMAS A. GRANTHAM, et. 63, Epis. Boston, (formerly of Nova Scotia,) May 28.

HENRY CLARK HUBBARD, et. 73, South Kingston, Rhode Island, June 4, 1841.

GRANT POWERS, et. 56, Cong. Goshon, Connecticut, April 11, 1841.

NATHANIEL GAYLORD, et. 90, Cong. West Hartland, Ct. May 8.

ELI M. KIRKUM, et. 27, Meth. Guilford, Ct. May 14.

ALGERNON S. KENNEDY, et. 36, Cong. Hartford, Ct. June 26.

BENJAMIN PRESTON, et. 29, Meth. Harmony, New York, March 10, 1841.

GEORGE G. CROOKMAN, Meth. New York Conference, (lost in the Steam Ship President,) March —.

JOSEPH W. PRESTON, et. 20, Meth. Harmony, N. Y. April 16.

CALEB GREENE, et. 78, Bap. Stillwell, N. Y. April 16.

STEPHEN KNIGHTS, et. 50, F. W. Bap. Western New York, May —.

JEREMIAH CHAPLIN, D. D., Hamilton, New York, May —.

GEORGE S. WILSON, Cong. Gouverneur, N. Y. May —.

ISAAC BLAUVELT, et. 90, New Rochelle, N. Y. May —.

JOHN W. HOPKINS, et. 33, Cong. Hornesville, N. Y. May —.

CHARLES T. STANLEY, et. 30, Meth. near Montrose, Pennsylvania, January 17, 1841.

DANIEL DAVIS, Bp. Philadelphia, Pa. May 25.

SAMUEL TAIT, et. 69, Pres. Mercer, Pa. June 2.

JAMES ABER ROMBLE, D. D., et. 84, Epis. Philadelphia, Pa. June 26.

WILLIAM ALLEN, et. 50, Meth. Queen Anne's Co. Maryland, May 28, 1841.

JAMES BERKLEY, et. 39, Meth. Alexandria, District Columbia, April 23, 1841.

ANDREW T. McCORMICK, et. 60, Epis. Washington, D. C. April 27.

JOHN BRACKENBRIDGE, et. 74, Pres. Washington, D. C. May 2.

GEORGE A. BAXTER, Pres. Prince Edward Co. Virginia, April 25, 1841.

STEPHEN G. ROSWELL, et. 72, Epis. Leesburg, Va. May 21.

WILLIAM V. DUNN, et. 33, Bap. North Carolina, Jan. —, 1841.

JEHU G. POSTELL, et. 29, Meth. Charleston, South Carolina, April 8, 1841.

WILLIAM M. HOWARD, et. 63, Pres. Laurens District, S. C. May 8.

PHILIP PORTER, et. 76, Twelve Mile, (Pickens District,) S. C. June —.

JOSEPH I. JONES, et. 28, Pres. Savannah, Georgia, June —, 1841.

GEORGE W. BOLTON, et. 30, Meth. Newburg, Ohio, Feb. 15, 1841.

ROBERT G. LINN, et. 38, Pres. Fairfield, O. April 25.

JOSEPH TREAT, et. 57, Cong. Windham, O. May 9.

Whole number in the above list, 37.

SUMMARY.

	AGES.	STATES.
From 20 to 30.....	5	Maine..... 1
30 40.....	9	New Hampshire..... 1
40 50.....	0	Vermont..... 1
50 60.....	4	Massachusetts..... 2
60 70.....	5	Rhode Island..... 1
70 80.....	5	Connecticut..... 4
80 90.....	3	New York..... 9
90 100.....	2	Pennsylvania..... 4
Not specified.....	4	Maryland..... 1
Total.....	37	District of Columbia..... 3
		Virginia..... 2
		North Carolina..... 1
		South Carolina..... 3
		Georgia..... 1
		Ohio..... 3
Total.....	37	

	DENOMINATIONS.	DATES.
Congregational.....	7	1841. January..... 2
Baptist.....	7	February..... 1
Episcopalian.....	4	March..... 2
Methuist.....	9	April..... 11
Presbyterian.....	6	May..... 15
Not specified.....	4	June..... 6
Total.....	37	Total..... 37

JOURNAL

OF

THE AMERICAN EDUCATION SOCIETY.

AUGUST, 1841.

TWENTY-FIFTH ANNUAL MEETING OF THE AMERICAN EDUCATION SOCIETY.

THE AMERICAN EDUCATION SOCIETY held its Twenty-fifth Annual Meeting at Room No. 2, of the Marlboro' Chapel, in Boston, on Monday, May 24, 1841, at 4 o'clock, P. M.

The Hon. Samuel Hubbard, President of the Society, not being able to be present, the Rev. Enoch Pond, D. D., one of the Honorary Vice Presidents, took the chair.

The meeting was opened with prayer by the Rev. Orin Fowler, of Fall River, Ms.

The minutes of the last Annual Meeting were read by the Secretary.

The Report of the Treasurer was read by him, and as it had not been audited in the usual form, owing to the absence of the Auditor, was accepted on condition of its being duly certified, and ordered to be printed.

The reading of the Report of the Directors was postponed to the time of the public meeting, to be held in the evening.

The officers of the Society for the ensuing year were chosen.

The Society adjourned to meet at half past 7 o'clock, in the Marlboro' Chapel, for public services. The Rev. Professor Emerson, of Andover Theological Seminary, closed with prayer.

The Society met according to adjournment; and the Vice President of the Society, Hon. Samuel T. Armstrong, presided on the occasion.

The services were commenced with prayer by the Rev. Joshua Bates, D. D.

An abstract of the Annual Report of the Directors was read by the Secretary.

On motion of the Rev. Enoch Pond, D. D., of Bangor Theological Seminary, seconded by the Rev. Mark Hopkins, D. D., President of Williams College,

Resolved, That the Report, an abstract of which has now been read, be accepted and adopted, and be printed under the direction of the Executive Committee.

On motion of the Rev. Chauncey A. Goodrich, D. D., of Yale College, seconded by the Rev. Orin Fowler, of Fall River, Ms.,

Resolved, That the success which has attended the exertions of this Society in past years, encourages to continued and increasing effort.

On motion of the Rev. Asa D. Smith, of New York, seconded by the Rev. Silas Aiken, of Boston,

Resolved, That a deep interest in the object of this Society is a natural result of true and deep Christian experience.

On motion of the Rev. Thomas Brainerd, of Philadelphia, seconded by the Rev. David T. Kimball, of Ipswich, Ms.,

Resolved, That in supplying our country and the world with an educated and evangelical ministry, a special responsibility still rests upon New England.

Able addresses were delivered by the Rev. Messrs. Pond, Goodrich, Smith, and Brainerd.

The meeting was then closed with the benediction, by the Rev. Mr. Kimball, and the Society adjourned.

OFFICERS OF THE SOCIETY FOR THE ENSUING YEAR.

President.

Hon. Samuel Hubbard, LL. D.

Vice President.

Hon. Samuel T. Armstrong.

Honorary Vice Presidents.

Hon. John Cotton Smith, LL. D. Sharon, Ct.
 Rev. Ashbel Green, D. D., LL. D. Philadelphia.
 Rev. Jeremiah Day, D. D., LL. D. Pres. Yale Col.
 Rev. Eliphalet Nott, D. D., LL. D. Pres. Union Col.
 Rt. Rev. Alexander V. Griswold, D. D. Boston.
 Rev. Joshua Bates, D. D. Middlebury Vt.
 Rev. Henry Davis, D. D. Clinton, N. Y.
 Rev. Daniel Dana, D. D. Newburyport, Ms.
 Rev. William Allen, D. D. Northampton, Ms.
 Rev. James Richards, D. D. Prof. Theo. Sem. Auburn.
 Rev. Lyman Beecher, D. D. Pres. Lane Seminary.
 Rev. Heman Humphrey, D. D. Pres. Amherst College.
 Rev. Nathan Lord, D. D. Pres. Dartmouth College.
 Rev. Francis Wayland, D. D. Pres. Brown Univer.
 Rev. Leonard Woods, D. D. Prof. Th. Sem. Andover.
 Rev. James M. Matthews, D. D. New York.
 Rev. Sereno E. Dwight, D. D. New Haven, Ct.
 Rev. Joseph Penny, D. D. Pres. Hamilton College.
 Rev. John Wheeler, D. D. Pres. Univ. of Vermont.
 Hon. Theo. Frelinghuysen, LL. D. Chanc. N. Y. Univ.
 Rev. Robert H. Bishop, D. D. Pres. Miami Univ.
 Rev. Geo. E. Pierce, D. D. Pres. Western Reserve Col.
 Rev. Bennet Tyler, D. D. Pres. Conn. Theol. Institute.
 Rev. Enoch Pond, D. D. Prof. Theol. Sem. Bangor.
 Rev. Edward Beecher, Pres. Illinois College.
 Rev. Justin Edwards, D. D. Pres. Th. Sem. Andover.
 Rev. Thomas McAuley, D. D. New York.
 Rev. Mark Hopkins, D. D. Pres. Williams College.
 Hon. Thomas S. Williams, LL. D. Hartford, Ct.
 Henry Dwight, Esq. Geneva, N. Y.
 Hon. Charles Marsh, LL. D. Woodstock, Vt.
 Hon. Lewis Strong, Northampton, Ms.
 Hon. Edmund Parker, Nashua, N. H.

Directors.

Rev. Brown Emerson, D. D.
 John Tappan, Esq.
 Arthur Tappan, Esq.
 Rev. John Codman, D. D.
 Rev. Ralph Emerson, D. D.
 Rev. William Patton, D. D.
 Rev. William Jenks, D. D.
 Rev. Ebenezer Burgess, D. D.
 Rev. George W. Blagden.
 Rev. Samuel H. Riddel.
 Rev. Daniel Crosby.

Rev. Samuel H. Riddel, *Secretary.*Hardy Ropes, Esq. *Treasurer.*Hon. Pliny Cutler, *Auditor.**Executive Committee.*

Rev. John Codman, D. D.
 Rev. William Jenks, D. D.
 Rev. Joy H. Fairchild.
 Rev. George W. Blagden,
 and the Secretary.

Financial Committee.

John Tappan, Esq.
 Hon. Samuel T. Armstrong.
 Hon. William J. Hubbard,
 and the Treasurer.

ABSTRACT OF THE TWENTY-FIFTH ANNUAL REPORT.

The twenty-third day of August last completed a period of twenty-five years since the Society, whose Anniversary we now celebrate, was formed, and went into operation. This has been a period of great interest in the religious history of our country and of the world. A spirit of

Christian activity has been awakened, which, beyond all precedent in modern times, has brought the energies and resources of the church into requisition for the spread of the gospel, and for the more general and effectual enforcement of its truths in Christian lands. Researches of great minuteness and extent have been entered upon, and indefatigably pursued, in order to bring to light the depths of human guilt and wretchedness; and to find out the means by which the sovereign remedy appointed by God for all the miseries of our fallen state, may be universally and speedily applied. Many, during this period, have run to and fro; and the knowledge which has been gained in relation to the moral condition of the world has made no inconsiderable addition to the common stock of information and intelligence. The duty of devising plans for the most successful co-operation of the friends of the Redeemer in the great work of evangelizing the world has been felt to be of immediate obligation; and the great benevolent objects which we may regard as constituting the leading departments of evangelical enterprise, and which may all be characterized as essentially missionary labors, have been taken up, one after another, as they have seemed to be demanded by the emergencies of the case, and have been carried into systematic, harmonious and extended operation. The scene presented upon the theatre of Christian effort in our land, from the point of observation to which we are at length brought, is one which must excite in the bosoms of all such as are waiting, at this day, for the consolation of Israel, the liveliest emotions of mingled solicitude and hope.

Origin of the Education Society.—It was a most natural, and, indeed, a most necessary conviction, in the minds of those who were permitted the honor of bringing forward these plans for benevolent effort, that an indispensable branch of this grand instrumentality must lie in the sphere which this Society has been called to occupy. It was seen by those truly wise and devoted men, that the pressing demand for competent laborers in the vineyard of the Lord, which then existed even at their doors, and which would be much enhanced by the vigorous prosecution of those efforts for extending the means of salvation, which had been by them begun or contemplated, could never be met except by proportionably earnest and special exertions to raise up, in succeeding generations, a more competent supply of educated ministers of the gospel. With this important object in view, therefore, the American Education Society was instituted. And now, after the lapse of a quarter of a century, having come up to another Anniversary, to commemorate with praise to God, the great results which have

been accomplished by this effort, who does not look back with gratitude and veneration to that body of distinguished men, who, in faith and prayer, trembling and yet hoping, first assembled to lay the foundations of this Institution.

Deceased Members.—The original members of the Society, or those who signed the constitution in the beginning, were one hundred and thirty-four; of whom fifty-six have deceased. The first president of the Society, the Hon. Lieut. Gov. Phillips, died in office. Said this venerable man: "If the Society should be instrumental of introducing into the ministry any faithful ambassadors of Jesus Christ, who would not otherwise preach the gospel, it will be an object of sufficient magnitude for which to form the Society; and though I may not live to see fifty on its lists, it shall have my co-operation." One thousand dollars was his first subscription towards the object; and his last testamentary act gave to it five thousand dollars.

The Society has had three Vice Presidents—Samuel Salisbury, Esq., Hon. William Reed, and William Bartlett, Esq.; all of whom have deceased. The death of Mr. Bartlett, who was in office during the whole period of the Society's existence up to the time of his decease, is one of the events which we have to record among the providential admonitions of the past year. Though continued to a great age, his death is felt to be a public affliction. His princely bequests to the cause of sacred learning, in assisting to lay one of the broadest foundations in our country for the raising up of a thoroughly educated ministry, will endear his name to the Christian church in the four quarters of the globe.

The Society has had twenty-seven Honorary Vice Presidents; of whom fourteen are among the dead. Of these, two have deceased the past year,—the venerable Nathanael Emmons, D. D., of Franklin, Mass., and Zachariah Lewis, Esq., of Brooklyn, N. Y. These persons were both substantial friends of the institution. Dr. Emmons was one of the original members of the Society, and most cordially expressed his deep interest in it, in a sermon preached before the Norfolk County Education Society in the year 1816. His friendship remained to the last. His desire that a pious, learned, and able ministry, should be perpetuated in our country, an object to which, after the manner of his day, he had eminently devoted the energies and resources of his great mind, continued undiminished during the long and tranquil period of his retirement and decline. Like a ruling passion, most worthy of its sublime object, it appeared strong in him, even in death.

Resignation of the late Secretary.—The

Directors have been called, a short time previous to the expiration of the year, to relinquish the valuable services of an officer of the Society, with whom they have been happily associated for many years. On the 14th of April, the Rev. William Cogswell, D. D., tendered to the Board his resignation of the offices of Secretary and a Director of the Society, in order to accept an appointment, by the Trustees of Dartmouth College, to the Professorship of National Education and of History in that Institution. His resignation was reluctantly accepted by the Board, to take effect on the 30th of April. Dr. Cogswell has been connected with the American Education Society, as an active agent and officer, for a period of twelve years; which is about half the time of its existence. For two years he was General Agent, and for nearly ten years he has been the Secretary of the Society, and a member of the Board of Directors. The extent of the Society's operations, and the amount of good accomplished by its instrumentality, during this period, may with propriety be referred to as evidence of the devotedness, efficiency and success, with which he has labored for the promotion of its interests. Of the 3,389 beneficiaries who have been aided by the Society since its organization, 2,563 have been aided during this time; being nearly three quarters of the whole number assisted by the Institution. Of the \$866,000 raised by the Society, \$652,000 were contributed during the period of his connection with it; being more than three quarters of all the money brought into the treasury of the Society. These are only the more tangible results, among others which it would not be so easy to compute. In making this brief record, the Directors are impressed anew with the sentiment, that the praise for every human instrumentality, and for the good connected with it, is due to the great Head of the Church, who raises up, qualifies and preserves those who are to be helpers for his people.

The Board, having accepted the resignation of Dr. Cogswell, proceeded to fill the vacancies occasioned thereby; and the Rev. Samuel H. Riddel, of Hartford, Ct. was unanimously elected Secretary, and a Director of the Society.

Number assisted during the year.—The Society has assisted during the year 810 young men, in the various stages of their education. Of these, 52 have been assisted within the limits of the Maine Branch; 72 within the New Hampshire Branch; 187 within the States of Massachusetts and Rhode Island; 40 within the Vermont or North Western Branch; 99 within the Connecticut Branch; 27 have been under the patronage of the Western Reserve Branch, whose centre of operations is Hud-

son, Ohio, embracing also the Branch in Michigan; and 253 under the patronage of the Central American Education Society, whose centre of operations is New York.

Owing to the absence of the Secretary of the Western American Education Society, Rev. Mr. Bingham, a full and complete return for the year has not been made. But, so far as information has been obtained, the number assisted by that Branch, including the Illinois Branch of the American Education Society, is 80. The number of new beneficiaries during the year, is 121. The whole number aided by the Society from the first, is 3,389.

Receipts and Expenditures.—The receipts of the Parent Society and its Branches during the year have been \$63,113 58. The expenditures for the same time have been \$56,049 01; being \$7,064 57 less than the receipts for the year.

This last sum subtracted from \$32,837 31, the debt of the Society at the commencement of the year, leaves the present debt, \$25,772 74. It should be observed that this debt includes the amount of the appropriations for the present quarter, which have just been made; and that, in incurring this debt, the Parent Society has paid between three and four thousand dollars to beneficiaries within the bounds of the Presbyterian Church.

The amount refunded during the year by beneficiaries who have completed their course of education, is \$6,633 30.

The earnings of the young men now under the patronage of the Society, have amounted during the year to the aggregate sum of \$21,739 51.

The Education Society, like all other kindred institutions, has had its trials. But from every affliction, it has derived some valuable benefit, and has come forth with new vigor and zeal, to the prosecution of its noble design.

It is well known that, in some respects, the last few years have been a period of peculiar trial. In common with other benevolent societies, this has suffered serious embarrassment from the depression of pecuniary interests throughout the country. This has occasioned the accumulation of a burdensome debt; and has subjected the Directors often to the necessity of delaying the payment of the quarterly appropriations to the latest possible day of the period, at the commencement of which they should have been ordered. Such a course has been attended with material inconvenience to the young men in the progress of their education; and has at times caused a painful uncertainty in their minds, which the Directors have been grieved to know must exist, respecting the attainment of their great object. The deep interest which the Board must feel in the struggles of every

deserving youth who is a subject of patronage, as he is just enabled to press onward, with the limited aid they are permitted to impart, toward the high calling of an ambassador of Christ, renders this a severe trial to the distributors of this sacred charity.

Impressions unfavorable to the prosperity of the Society.—Pecuniary embarrassment has not been the only source of discouragement which the Society is compelled to encounter. Owing to peculiar circumstances in the state of the community, an impression unfavorable to its prosperity, has gradually arisen, and has manifested itself to considerable extent, touching one of the most vital questions pertaining to the usefulness of the Society. It is, whether the Education Society has not already, either directly or indirectly, produced a superabundant supply of ministers in the older sections of the country.

It may surprise many of the intelligent friends of this cause to learn that an objection founded on an impression of this nature seems to be felt by some, as an obstacle to their continued and vigorous co-operation in the work which rests upon our hands. Yet the Directors have thought that the time and occasion might demand a particular examination of the grounds of this complaint. If it is true that the deficiency of ministers, which but a short time ago was so great in our country, and which, with such an imperious sense of obligation, prompted the efforts and sacrifices of our fathers and brethren in raising up the American Education Society, and in laboring to place it upon a footing of lasting and extensive usefulness,—if it is true that this deficiency is really supplied, and there is no further necessity that we should weary ourselves in labors to provide for it in time to come, then let us come at once to the knowledge of the fact. But let us not be hasty or superficial in our judgments in relation to so important a point. It would ill become us to act from the impulse of indefinable impressions, in so weighty a concern. We are commanded to “*prove all things, and hold fast that which is good.*” How often has a valuable good been lost, even after it had been in possession, from neglect of this important injunction.

We ask, then, in the first place, how far this complaint of a surplus of ministers, considered in relation to the wide field which, in the providence of God is opened before this Society, will bear the test of a thorough examination.

The population of our country already exceeds 17,000,000. Much of this population, especially in the new States, is not yet organized for the support of religious institutions. It has been carefully computed that there are not less than 6,000,000 of our people who either from choice, or from neglect, or from necessity, are living

without the means of religious instruction. It is also shown that there are between 3,000 and 4,000 organized evangelical churches, in different parts of the country, which are destitute of competent spiritual teachers.

The moral desolations of the West have been often portrayed in a most affecting light. Did the limits of this Report permit, we might enter into details, in relation to the moral condition of that vast region of our country, which it would be distressing to contemplate.

Whatever may be said of some of the more favored portions of our land, it surely will not be imagined that either the necessities or the demands of the whole country are at present supplied; or that there is any prospect of their being properly supplied for many years to come. The supply, therefore, of which we are told, is, at most, only partial. Could it be shown that this supply is abundantly sufficient, or even more than sufficient, in one or two of the New England States, while at the same time so great a deficiency exists over the wide extent of our country, would it hence appear that it is time to cease from our efforts? Is not our country one? And was not this Society called into existence for the purpose of assisting to furnish a competent supply of the preachers of the word for the whole brotherhood of the American people? Nay, are we not bound also, in the true spirit of our sacred enterprise, to look beyond our own territorial boundaries, to the vast desolations of a world lying under the thralldom of superstition and idolatry. Our field is not New England only, but the country and the world. The Society itself is extended over a large part of the Union. Nor would it be possible that the spirit of Christian charity should ever, in the face of facts which demonstrate such an extensive and alarming destitution of evangelical knowledge over the face of the whole earth, become so chilled and contracted in her affections and her aims, as to be satisfied with finding one little spot of high moral cultivation, where she might barely find rest for the sole of her foot.

But in regard to the actual supply of ministers in New England at the present time, it is requisite that we should make further and more particular inquiry, before we take up the conclusion that it is in danger of being excessive.

There are some sources of a false impression on this subject; and the Directors are persuaded that such a false impression, to some extent, exists. The more frequent dismissal of ministers of late years, and the greater fastidiousness of the churches in accepting a permanent supply, goes far to produce the evil of which there is complaint.

Many more ministers are thrown into a

moving state, than in former times, and vacant parishes are disposed to hear a greater variety of candidates. There may be ten candidates, for example, in a given section, for the same number of parishes wanting ministers; which is only enough for a necessary supply; and yet, if each one is obliged to pass a probation in all these parishes, the supply may appear to be, to the vacancies, as ten to one. It was recently stated to a clergyman, being in a vacant parish, of a highly respectable character, within twenty miles of Boston, that eight ministers had been recommended to the committee of supplies, as candidates for settlement. This circumstance at first, might make the impression that eight ministers were out of employment. But on referring to the individuals, it appeared that every one of them was at the time, either a settled pastor or a stated supply in some other place; so that there was no surplus at all.

Influences growing out of the general depression of every kind of enterprise in our country; the pecuniary embarrassments, particularly at the West; the check of the spirit of emigration to the new settlements; the diminished resources of our Missionary Societies; and other causes which could be named, have contributed to produce a temporary accumulation of ministers in some sections of New England. It is well known that there are a number of young men in the midst of us, whose hearts have been set on the great object of carrying the gospel to the heathen, but who have been prevented from seeing the accomplishment of their purpose through the continued inability of the Board of Foreign Missions to send them out. Some are yet holding themselves in reserve for this object, hoping it may be realized; and therefore they neither enter immediately into any permanent engagements here, nor go at once to the destitute regions of the great Western Valley.

For the purpose of ascertaining with some good degree of exactness what proportion the present supply of ministers in New England, actually bears to the wants of the churches, we have taken some pains to refer to the latest statistical tables, published by the different Ecclesiastical bodies in New England. The most full and accurate tables of this kind to be found are those published the last year by the General Association of Connecticut. Forty-nine ministers are named in connection with the Associations of that State, as being without a pastoral charge. From personal knowledge, we are sure that not more than twenty of this number are candidates for settlement. Licentiates, who have not received ordination are stated at ninety-two. A large part of these were members of the Theological Seminaries in that State at the time their names were thus enrolled; several

were graduates of the Seminaries, who had completed their studies only a few months before and were mostly gone beyond the limits of the State. One was gone already to the Indians beyond the Rocky Mountains. Others of this class are persons having stated employments, as teachers in the American Asylum, editors, &c., who have qualified themselves to preach, not being at liberty, however, at present to devote themselves to the pastoral service. When all these deductions are made, this alarming list of licentiates in Connecticut sinks down to about ten. Thus the whole number of candidates, who are eligible for settlement in that State, does not probably exceed thirty; which it may be presumed is rather an uncommon number even for Connecticut.

But at the same time we find no less than twenty-seven vacant churches in that State; which, as no parish in Connecticut remains without regular preaching, are giving employment to nearly the whole number of candidates.

It appears also from the tables here referred to, that the average period of the pastoral relation in Connecticut, with all the ministers now settled, is only a little more than *ten years*; and that only one more than half of the present pastors are in the places where they were first installed. This fact throws light upon one of the causes mentioned above, as tending to multiply candidates, and at the same time to increase the demand for their labors.

In Massachusetts, twenty ministers are reported as without charge. Of this number only two at the farthest, can be considered as candidates for settlement in the pastoral charge, the remainder being either superannuated or engaged in other important clerical services. There is no report of licentiates in Massachusetts.

The churches reported as vacant are thirty-two, besides fourteen which are entered without any minister's name against them. It is probable that most if not all of this latter class are vacant. Assuming that ten of them are so, we have forty-two vacant churches in Massachusetts.

It may be instructive to compare these statistics with some of the earliest tables of the kind published in this State. Such tables were carefully prepared by the Convention of Congregational ministers in the year 1792; and we find that at that time there were reported thirty-eight candidates in Massachusetts, which is almost double the number reported in 1840. At the same date there existed forty-one vacancies, which is even less than the probable number at the present time.

In Maine we find twenty-four ministers without charge; seven of whom are officers in the College and in the Theological Seminary. There is a general item in the tables, which states that there are nine ministers

without charge *officiating as preachers*. This, therefore, is probably the number of ordained ministers in Maine who are candidates for settlement. Other licentiates are not given. The number of churches returned as without ministers is fifty-six.

In New Hampshire, out of twenty-seven ministers reported as without charge, not more than five it is believed upon a careful inspection, can be regarded as candidates for settlement. Of licentiates we hear nothing. The churches returned as without ministers are twenty-eight.

In Vermont we find fifty-three destitute churches; and only twenty ministers who can be considered as candidates for settlement.

In Rhode Island, three of the little band of Congregational churches are reported as vacant; and three other important points for missionary labor, as without a supply. In this review the state of other denominations is not taken into the account.

In the whole of New England, therefore, for that portion of the people which is best furnished with an educated ministry, we have a result as follows. Candidates, so far as ascertained from the statistics of the Ecclesiastical bodies, sixty-six. Churches destitute of pastors, two hundred and nine.

If now a liberal allowance is made for New Hampshire, Massachusetts and Rhode Island, for which the number of licentiates before ordination is not given, and also for any parishes which may be supposed to be too indifferent in regard to the stated ordinances of the gospel, or too poor, even with the aid of the Home Missionary Society, to be expected to maintain them, it must still be admitted that the present supply of ministers in New England, eligible for settlement in the pastoral charge, cannot exceed the actual demand.

The fact that there are several vacant churches at any given time, is not indeed, of itself, a proof that there does not exist at the same time a supply of ministers sufficient to meet the demand. Vacancies will always occur through the death or infirmity of ministers, and through other causes of change, which, unhappily for the economy of ministerial labor, at this day, are too greatly multiplied. On the other hand, the fact that there is at any given time a number of ministers without charge, and a number of licentiates who have not yet become settled pastors, is not, of itself, to be taken as decisive evidence that the supply is superabundant. Before this point can be determined, it must be definitely ascertained, by a comparison of these corresponding items, which of them preponderates in the account. The result of such a comparison has now been submitted. The Directors have no desire to see the Christian public misled, nor to be in any error themselves on this point. Let the facts in relation to it be fully exhibited, and

the convictions which are due to truth and duty will finally prevail.

But will it be said that the Education Society is not preparing ministers of the right spirit, strong men, devoted men—who will be disposed, or in the best manner qualified to answer the pressing demands of the church at home and abroad? If this has been said, it must have been with a very imperfect knowledge of the results of this Society's labors in past years; and upon the strength of reasonings which are every day refuted by the facts of the case. The Directors are not disposed to claim, either for themselves or for those to whom the patronage of the Society has been afforded, any peculiar exemption from the common imperfections of humanity. They freely allow that there may have been those brought into the ministry by this Society, and those now under its patronage, who, if the persons originally recommending them, and the Examining Committees, and the officers of Colleges and Theological Seminaries, and the members of Branch Boards, and of the Parent Board of Directors, had been able to search the hearts of men, or had possessed infallible prescience in respect to the developments of human talent, would not, on the whole, have been encouraged to enter upon the great work. It would have been a most extraordinary result, if, among the whole number educated by this Society, there should not have been some who proved at last to be inefficient men. But the Directors, after much inquiry and reflection on this point, want evidence to convince them that this class of beneficiaries has ever been larger than ought to have been expected under the best possible application of this or any other general system; or that it has borne by any means so large a proportion as may be found in connection with the ordinary means of education. If, as has been affirmed, there are ministers who are lingering about the more favored parts of Zion, without employment in their appropriate work, who might be and ought to be at the West or among the heathen, they are not, at least most of them are not, the young men whom this Society has brought into the field. Many of our young men, it is true, are retained in the older settlements by the demand for their labors here; but it is believed the cases are rare, where those who have been assisted in their education by this Society are remaining at home without employment; unless some providential dispensation has made this indispensable. The Society, of course, is not competent to say to what part of the great field, those who are prepared for the ministry by its means ought to go. This is an Education Society—not a Missionary Society. When those applying for assistance, have proved themselves worthy and have been encouraged and aided to obtain a thorough education for the minis-

try, and have been duly approved and sent forth into the field by the proper Ecclesiastical bodies, our appropriate work is done. The men whom the Society thus brings forward, are the Lord's freemen; and it remains to be shown that, in the exercise of their noble freedom they have not, as a body, exhibited the spirit of their Master, even in a pre-eminent degree. No considerable number of the men employed by the American Home Missionary Society have been those who were sustained by the Education Society in preparing for the ministry. A number equal to one half of those who are in the foreign field under the direction of the American Board of Commissioners for Foreign Missions, were assisted in the same way to obtain their education.

It is by no means true, that the Education Society is not accomplishing that which was designed by its founders towards reclaiming the desolations of Zion, and evangelizing the nations of the world; and in view of all which it has accomplished, the Directors are impelled and animated to go forward in their work, depending on the blessing of God and the approbation of the friends of Zion, for their encouragement and reward.

Motives to Perseverance.—It appears, to the Directors, the most of whom have been long conversant with the operations of this Society, and have certainly had the strongest inducements to ponder well its relations to the church of Christ, that the present aspects of the Christian world furnish peculiar motives to perseverance and increased activity in this good work. Motives of this kind arise out of the very trials and dangers of the churches at the present period. Many of the evils complained of, and alleged by some as objections to the prosecution of this enterprise, are seen, when searched to their sources, to be inherent in the state of the religious community, independently of the Society or of its influence in any form. It has been incident to this as well as to the other great benevolent operations of the day, to have been in a measure hindered from the most ample and successful accomplishment of the good which it is adapted to produce, through certain influences which have affected more or less unfavorably the general prosperity of all our religious institutions. The Education Society, instead of augmenting these untoward influences, has, in some measure, alleviated and counteracted them. It is peculiarly fitted, in such a state of things, to be in some sense an anchor for the interests of sound Christian education. It is not sufficiently considered how various and extensive are the benefits resulting to society from this department of benevolent effort; nor how much would be lost to the colleges, to the

churches, to revivals, and to all the Christian and missionary enterprises of this country, by a diminished activity in this cause. A most valuable testimony in its favor is the growing confidence which it possesses, in this comprehensive estimate of its usefulness, with those who are best acquainted with the practical operation of the system, and who are among the leading minds in the American churches. For a great amount of highly interesting evidence on this subject, the Directors would refer to the last Annual Report.

The importance of steadiness in the movements of this enterprise may be urged as a motive to perseverance. Fluctuations and experiments in a cause like this are greatly to be deprecated. Sudden contractions and expansions are impracticable without lasting injury. The operations of this Society, both as regards the ministry it is raising up, and the churches which it is seeking to benefit thereby, necessarily contemplate a course of years. It is a work which cannot, like some other departments of benevolent operation, be suspended and taken up again where it was left off. It should never be abandoned, therefore, by any of the friends of Zion, unless it shall first have been clearly ascertained that the spiritual wants of the world can be relieved without further efforts in this department. If the Education Society at this point should be suffered materially to fall behind the other branches of benevolent effort in our country, there can scarcely be room to question that the consequences would be lamented for years to come. It cannot, it must not be! For, though they thus speak, the Directors are assuredly hoping better things; things which, in the largest sense, accompany salvation.

There is one consideration more which seems requisite to be held up in this connection as a motive to perseverance and increased activity in this work. It is the

awakened expectation of a better day at hand. Such a day, for our country and for the world, is not far off. The embarrassments and the evils which have retarded our success, and in too great a measure discouraged our zeal, show evident signs of having passed their crisis. Our great religious enterprises, domestic and foreign, are not long to remain in their present depressed condition. Whenever the outward facilities and means on which, under the divine blessing, their prosperity in an important sense depends, shall again be more easily afforded, their immediate enlargement will be witnessed. The West will soon rise from its local embarrassments, and a wider door will yet be opened there than has ever invited our young men, for the sake of doing good, to turn their steps away from their paternal homes. It is clear that there must yet be a mighty increase in the population, the energies, and the means of this country. There will, also, be at least a proportionable increase in the moral necessities of the population; which nothing but the most enterprising spirit of Christian benevolence, and the most judicious employment of every means which God, with the promise of his blessing, has put into the hands of American Christians, can prevent from becoming absolutely appalling. If, in connection with these just anticipations respecting our own country, the moral prospects of Europe and of Asia and of the heathen world, as at present opening to the vision of enlightened piety, are taken fully into the account, surely it must be felt that the present is no time to begin to faint in a labor like that in which this Society is engaged. The Directors would therefore conclude their Report by earnestly addressing to all the friends of this cause, the apostolic exhortation: *Be ye steadfast, unmovable, always abounding in the work of the Lord; forasmuch as ye know that your labor is not in vain in the Lord.*

ANNIVERSARIES OF SOCIETIES CONNECTED WITH THE AMERICAN EDUCATION SOCIETY.

CENTRAL AMERICAN EDUCATION SOCIETY.

THE Twenty-third Anniversary of this Society was held in the Broadway Tabernacle, New York, May 13th, 1841. Prayer was offered by the Rev. Joseph Vaill, of Brimfield, Mass. The President of the Society, Hon. Theodore Frelinghuysen, presided on the occasion, and opened the meeting with an Address, an extract from

which will be found annexed. The Report of the Treasurer was read by Mr. William A. Booth, Treasurer of the Society. The Report of the Directors was read by the Secretary, Rev. Eliakim Phelps, an extract from which will be inserted in the next number of the Journal.

The following Resolutions were offered, and supported by addresses. On motion of Rev. Edward N. Kirk, seconded by the

Secretary of the American Education Society,

Resolved, That the church of Christ bears a vast responsibility in regard to the supply of a competent number of well qualified ministers.

On motion of Rev. Samuel H. Cox, D. D., seconded by Rev. E. R. Fairchild, of Philadelphia;

Resolved, That the excellence of the cause of education for the evangelical ministry is no longer a question of probation or of doubt, but one which is confirmed by experience in the convictions of the wise.

Addresses were made by Rev. Mr. Kirk and Dr. Cox.

Extract from Hon. Mr. Frelinghuysen's Address.

There is one consideration, that addresses us as American Christians, of peculiar force. We have from the beginning of our political existence, proclaimed our country to be the asylum for all nations—we have been so liberal in our invitations that the old world is agitated as by a mighty impulse, to pour its migrations on our shores. The tide is constantly swelling and breaking over us. We cannot repel it now, if we would, and the indications of divine Providence are unambiguous, that we must meet the crisis formed by these events, in the spirit of kindness and fortitude, and of faithful Christian effort. We must enlighten, reform and purify these masses of men, that are crowding upon us from abroad. They know nothing of the nature or spirit of our institutions—many among them are unfriendly to those forms of religion established here and dear to our hearts. Then, where shall be our refuge? No where but in God and the word of his grace, and the power of his Spirit; and this is not a vain and inactive dependence. Far from it. We must in the strength of that dependence employ every hallowed influence that the pulpit, the press and the Sabbath school afford. As the clouds of darkness thicken over us, we must spread light—multiply the Bible—train up the children—lift up the voice of the faithful preacher in every destitute district of our country—give freely of our substance for all these objects—press on these agencies with constant and fervent supplication to God for His blessing. And should civil and religious liberty be doomed to fall in the conflict, we shall then enjoy the melancholy privilege and satisfaction of meeting the disaster at the post of duty.

It behoves us, therefore, to ponder prayerfully and solemnly, these clear indications of the divine purposes. Let us commend

the plea to our own hearts, that if while we urge forward, with our means all other benevolent enterprises of the Christian church, we suffer this to languish, we do most effectually cripple all her energies. She must have an able, well instructed, and sanctified ministry, increasing in numbers, with the growing wants of the world, or the coming of that kingdom, for which all Christians daily and devoutly pray, will be hindered.

Not only does the necessity exist and press upon us, at all points of time and providence, but it seems to be quite as essential, that, if the church desires to have the means in any measure adequate to the great end, she must herself train, prepare and send forth the ministers. She must go to that class, the most populous of the followers of Christ, the pious poor—make wise selections, of ingenious youth, and maintain, educate and fit them to be the defenders and advocates of truth.

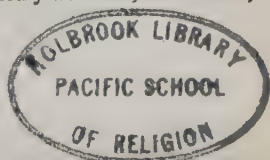
It is to no useful purpose to urge as a doubt, that the wealthy and great will, if sincerely devoted to the cause of religion, offer themselves to the self-denying services of the pastor and missionary.—The answer is practical and conclusive; the experiment has been made and is making all the while—and *where are they* from these ranks who exclaim—"send us?" They come indeed, like angels' visits.

Nor will it avail to start the scruple urged from the beginning, that unworthy subjects will impose themselves upon the charities of the church and steal into the ministry. Our Saviour knew all this—he knew that there would be wolves in sheep's clothing. One stood by his side, when he sent for his disciples to preach the gospel in Judea. Had this cavil been addressed to the blessed Master, he might have replied—because there is a *Judas* should he call back Peter and James, and John, and all the eleven, and the *blessed* company of witnesses all along the track of *time*. Because there will be a *Demas* and a *Julian* shall *Paul* remain a bloody persecutor?

Let us leave this worn out plea for the service of infidelity.—Christians have no right to use it, and *no reason* to fear it. Prepare and furnish the reapers for the fields that are now white, and the Lord of the harvest will take care of the ingathering to life everlasting.

CONNECTICUT BRANCH.

THE Fifteenth Anniversary of the Connecticut Branch of the American Education Society was held at New Haven, in connection with the meeting of the General Association, on Tuesday, June 15, 1841. The Rev. Timothy P. Gillet, of Branford,



was called to the chair. The meeting was opened with prayer by Rev. Orin Fowler, of Fall River, Ms. The Treasurer's Report was exhibited, and a verbal statement of the operations of the Branch during the year, accompanied with remarks, was submitted by the Secretary of the Parent Society. Addresses were then made by Rev. Hollis Reed, of Derby, Ct., and Rev. Edward N. Kirk.

The Officers of this Society are Hon. Thomas Day, President; Francis Fellows, Esq., Secretary; and Eliphalet Terry, Esq., Treasurer.

MAINE BRANCH.

THE Annual Meeting of the Maine Branch of the American Education Society was held at Machias, in connection with the meeting of the General Conference, on Wednesday, June 23, 1841. In the absence of the President, the Rev. Mr. M'Keen of Belfast, presided. The Annual Report was read by the Secretary, Rev. Benjamin Tappan, D. D. of Augusta. The acceptance of the Report was moved by Rev. Isaac Rogers, of Farmington, and seconded by Rev. Jonathan B. Condit, of Portland. Rev. Dr. M'Farland of Philadelphia offered a Resolution to the effect that we are to rely chiefly on fervent and importunate prayer for the success of this cause. Each of these gentlemen made interesting addresses. Rev. Mr. Pomeroy, of Bangor, also added a few remarks, in the course of which he stated the interesting fact that more than one a year for the sixteen years of his ministry, in Bangor, had entered the sacred office from the church under his pastoral charge. The services were closed with prayer by the Rev. Mr. Thurston, of Lowell.

EDUCATION SOCIETY OF ESSEX NORTH.

Extract from the Annual Report, prepared by Rev. D. T. Kimball, Secretary.

THE education of pious young men for the ministry is highly important, as it *tends to promote the best moral influence of our country. And how shall this object be secured?*

I answer 1st. By *purifying, as much as possible, the chief fountains of moral in-*

fluence; such, for instance, as the American church, the common schools, the mother's heart, and the hearts of civil rulers.

Let the American church, in its ministry and membership, and all its branches and denominations, be purified; let those who administer and those who partake of its symbols be truly and eminently holy; let the Bible be read in our schools of learning, and its principles and precepts exhibited in the lives of the teachers; let each mother's heart be the residence of every Christian grace; and let all in power rule in the fear of God and in imitation of his rectitude; let these and other fountains of moral influence be purified, and then the consummation in view, so devoutly to be wished, will be extensively realized.

In order to the accomplishment of this object, it is necessary 2d, that we *strengthen those benevolent institutions, which have for their object the entire evangelization of our country and world*; such institutions as those which celebrate their anniversaries in this place to day. These operate, as the planets of one and the same solar system. They move in complete harmony with each other. They unite in diffusing through the world the light and holiness, received from the sun of righteousness. These societies need to be strengthened by the prayers, and the alms of all Christendom. By giving them the most efficient aid in our power we promote that moral influence by which our country may be made the joy of the whole earth.

To this end it is important, that the Education Society in particular, be strengthened. The prosperity of this Society is essential to the prosperity of the rest. Strike it out of existence, and you extinguish one of the brightest planets in our system of benevolent enterprise. What will the Bible accomplish in heathen countries without ministers to expound it? And what can missionary societies do without ministers? "There is a happy reciprocal effect between these different institutions. The suspension of the operations of the Education Society would paralyze, if not destroy the other benevolent institutions." The blood, ceasing to flow warmly and strongly from the heart, the entire system would languish and perish. Raising up young men of piety and talents for pastors and for missionaries in this country and in foreign lands, is one of the best means for increasing the moral power of this nation.

The ministers, now in the field, fostered by the Education Society, do greatly strengthen its moral power. They do it by their learning. "Already," we are told, "is the whole fabric of Hindoo superstition shaken by the correct knowledge of Astronomy, imparted by the missionaries. It is the eminent learning as well as the piety of the American missionaries, that has secured for them so much respect from

foreign travellers, and which is leaving an impress upon the institutions they are raising up in every quarter of the globe, to give a character to these transformed nations, and to generations yet unborn, so honorable to the American name, and so important to the future church, when the boundaries of Christendom shall be the limit of the world." They do it by their piety and faithfulness. Witness the Sandwich Islands. The happy spiritual revolution which has taken place in those islands, has been effected in no small degree through the instrumentality of missionaries, trained up by the Education Society. Thus the moral power of America has been felt there. We might show you the same power exerted through the same instrumentality, in almost every island and continent, where missionary stations have been planted by the American Board and its sister associations. The American Education Society has already in the commencement of its operations, aided more than three thousand young men in a course of preparation for the ministry; and actually introduced into the ministry one half of that number—that is, 1,500, which is "one third more than all the Congregational ministers in New England; two thirds as many as all the Presbyterian ministers in the United States, and more than all the collegiately educated ministers of all denominations of Christians in this country at the time the society was formed." The number is rapidly increasing, and may be increased indefinitely. Who can conceive of the mighty moral power which has been put forth, and which will be put forth by this society, and the immense numbers, who through the instrumentality of that power will be brought home to glory? Our Education Societies by the benign influence they impart to our hundred colleges and forty theological seminaries, furnishing them with no small proportion of their most efficient officers and members; by the benign influence they shed on the churches of our land, with which they have been connected, and by whose prayers and efforts they have been sustained; and by the many able, faithful, and successful ministers they furnish for our country and world, do bless mankind with the most substantial spiritual blessings, and will do this, so long as the sun and moon shall endure.

It is a great privilege to be born an American; especially to be born an American Christian; as every one thus born has an opportunity to exert great power on the millions and millions of his fellow men. What may not the young men of America, what may not her pious sons accomplish, if they will make it their great object to act the proper part of young Americans? Would they enter into the most important interests of our country; would they take hold with energy of the benevolent institutions and

enterprises of the day; every one of them might make his moral power to be felt on the opposite side of the globe, and in every heathen land. Every pious young man who comes into the ministry, with his heart full of love to his country and to his fellow men, being situated at the fountain head of such power, may exert the most benign and salutary influence on the whole pagan world. O that pious young men throughout this country would come forth to this work in the spirit of a Mills and his associates, and like them they would make their power to be felt, as far as the American name is known. "When will the pious young men of our churches, who embark from year to year on the troubled sea of worldly enterprise, come forward with a zeal, as prompt and ardent, as that which now actuates them in the pursuit of the world, and devote themselves in this sacred work to the service of Him who laid down His life for the redemption of the world from sin and wo?"

AMERICAN EDUCATION SOCIETY.

THE Quarterly Meeting of the Directors was held at the Rooms, July 14, 1841. The usual business was transacted, and the appropriations to beneficiaries were ordered to be paid under the direction of the Financial Committee.

The Rev. BROWN EMERSON, who has labored successfully as an Agent of the Society for a year and a half, has resigned his agency, and accepted a pastoral charge in Torrington, Ct.

Extract of a Letter to the Secretary of the American Education Society.

THE letter from which the following extracts are taken was received a short time since from a Missionary of the American Home Missionary Society, laboring in Lower Canada, who was assisted by the Education Society in his course of preparation for the ministry. A multitude of ministers possessing the spirit exhibited in this communication, is wanted to supply the destitute portions of our land with the means of salvation; and the Education Society is probably fitted to effect, more than any other instrumentality, in raising up men of this laborious and self-denying character.

G——, L. C., Feb. 17, 1841.

DEAR SIR,—You will find my name on your list, among the former beneficiaries of the American Education Society. * * * *

For a year past I have been called to labor in this place. You are doubtless aware of the feeble state of the Congregational churches in this Province. They are all, with perhaps one or two exceptions, (and those in the cities,) unable to sustain preaching without aid from Missionary Societies. The church in G—— is aided by the American Home Missionary Society, and probably must continue to be dependent upon that Society for aid many years. This township has been settled altogether within thirty years, and mostly within sixteen years. We have people from all nations that speak the English language. We have about 1,500 inhabitants. The church to which I minister has been organized eleven years. Many of our people yet live in their log houses, surrounded by stumps and trees. They are, therefore, struggling to maintain the ordinances of the gospel. A year since they started a subscription paper to obtain a sum sufficient to erect a *house of worship*. The house is now erected, and we hope it will be dedicated sometime in the month of June.

I have told you my situation in respect to this place and people. I have not mentioned the difficulties which I experience in regard to support. Neither will I trouble you with them. But there are other things unpleasant. I am *alone*. The nearest minister of our denomination, with whom I can have intercourse or can exchange, is forty-five miles distant. We have an association, called the "St. Francis Association," consisting of eight ministers. I have met with it twice, and travelled for this purpose each time eighty miles out and back again: making three hundred and twenty miles for the purpose of meeting my brethren twice.

This people give me only \$400 salary. I might refuse to stay here, and run back to New England, where a good salary would be offered. But, dear Sir, was it for such an object, viz: to get a comfortable living for myself and family—that your Society took me from the mechanic's bench and carried me through ten years of study? No, I have not so learned Christ. Not such have been the instructions of your self-denying Committee.

NATIVITY OF FOREIGN MISSIONARIES.

THE following is from a review of a late work entitled, "History of American Missions, from their commencement to the present time," in the number of the *Christian Review* for June, 1841.

The missionaries and assistant missionaries, employed by the various missionary boards, have, of course, been gathered up from every part of our country. We have endeavored to ascertain the nativity of as

large a number of them as possible, male and female, in order to satisfy ourselves as to many interesting questions, which such a statistical view may both suggest and solve. A table, that should facilitate this process, at the end of every separate history in the work, is a desideratum. Of 605 missionaries, whose birth-place could be ascertained, 19 were born in Maine; 50 in New Hampshire; 63 in Vermont; 162 in Massachusetts; 1 in Rhode Island; 85 in Connecticut; 118 in New York; 21 in New Jersey; 27 in Pennsylvania; 13 in Virginia; 6 each in North and South Carolina and Kentucky; 10 in Ohio; 3 in Georgia; 2 in Indiana; and 2 in the District of Columbia; besides 4 in England; 2 in Asia Minor; and 1 each in Upper Canada, Germany, India and France. This statement shows a vast disproportion in the personal services of a missionary character, contributed by different parts of the country. Massachusetts stands first on the list; New York stands second. Ten of the States have contributed none at all. Massachusetts has sent abroad one in about 4,435 of her whole population.* If all the States had contributed in the same proportion, instead of having 700 missionaries and assistants, sent forth to proclaim the word of life, we should have 3,600. Massachusetts has, in this respect, exceeded the other States nearly in the proportion of 5 to 1. Has Massachusetts done more than her duty, or has the rest of the country done less? Are the churches of Massachusetts and of New England robbed, or are its religious institutions fallen into decay, or are the spiritual interests of the people neglected, in consequence of this lavish liberality? Are her institutions, and those which she has contributed to sustain throughout the Union, suffered to languish, while she has spread herself abroad, in her influence, to other lands? Far from it. On the contrary, we believe that God has set the seal of his special approbation to this labor of love. Let facts testify. Let the religious and literary prosperity of New England bear witness.

SOMETHING MUST BE DONE.

UNDER this head the July number of the *Home Missionary*, published by the American Home Missionary Society, has a few excellent remarks; which, for the sake especially of some important thoughts which are so well condensed under the third general topic, we deem highly pertinent to be

* The highest ratio in this respect is that of Connecticut, which, according to the above statement, has furnished one missionary to every 3,647 inhabitants.—*Eps. Jour.*

transferred to the Journal. On the letter of a Home Missionary in Michigan, who says of the Society which assists to sustain him, "Were it not for your Society, I can see no other way but that many, and, in all probability, a majority of the laborers on the new fields at the great West must leave their stations," the editors remark:—

Let it be remembered :

1. That it is this Society, (as this missionary asserts above,) that by its patronage keeps a large proportion of the ministry in the western field. And is not this a great and good work—a work deserving a liberal supply of means?

2. Not only should the ministers who are now in the field be sustained, but many others ought to be sent there. They are needed, and they are ready to go.

3. If they are not sent and sustained in the destitute portions of the country, the following evils will inevitably ensue : 1. Unemployed preachers will accumulate in the older States, beyond the demand for them there; hence they will be obliged to turn their attention to secular pursuits; the dignity of the office will be let down; the church, under the mistaken idea that what is only an *unequal distribution* is an actual *surplus*, will relax her efforts for the training of ministers, and consequently, when the missionary spirit shall again revive in the church, and she shall look around for her sons to go to the destitute and to the heathen, they will not be found, and the work must stand still while another generation of preachers is educated. 2. Meanwhile the golden opportunity, the critical time for deciding the rescue of immense portions of our country from the reign of wickedness and error, and their people from eternal death, will have passed away, never to return. Now, much of the West may be *pre-occupied* by the truth; a few years hence, truth will have to fight with a hundred foes for every inch of ground she gains.

In view of the too general insensibility to the great interests at stake, and the value of the present opportunity, we almost seem to see the Saviour of men, bending over our beloved country, and saying, as he did of Jerusalem:—*IF THOU HADST KNOWN, EVEN THOU, IN THIS THY DAY, THE THINGS THAT BELONG TO THY PEACE —BUT NOW THEY ARE HIDDEN FROM THINE EYES!*

ARKANSAS.

Extract of a Letter dated Spring Hill, (Arkansas,) May 1, 1841.

I have written you so often on the subject of our destitutions here, that I am almost ashamed to do so again. But instead

of the number of ministers increasing in Arkansas, it is diminishing. Owing to the death of dear brother Erwin, and the ill health and consequent removal of brother Henderson, our Presbytery, at present, is *defunct*. Brother Moore and myself are all that are left in the whole State! Shall it still be so? Shall we still plead with our brethren to "come over and help us," in vain? And even *we* are greatly crippled in our work of preaching the gospel by inadequate support, and other hindrances. Neither of us received, during the last year, more than \$200 salary from the people to whom we preach; and not one cent from the Missionary Board!

I have been engaged in an agency for the American Bible Society for the last four months, and find our population woefully destitute of the Word of God. Hundreds in our State have never had a Bible in their houses. I have made an estimate of the number of Bibles needed, at this moment, to supply the destitutions of Arkansas, and find it will amount to about ten thousand! O! can nothing, *will* nothing be done to dispel this cloud of moral darkness that hangs over our Western country? How can we expect the standard of morality and religion to be high where so many hundreds and thousands of our population have neither a written nor a preached gospel.

A devoted, active, prudent, talented minister is much needed at the capital of our State. Here we have a Presbyterian church, and a large, interesting, and increasing population; and yet Sabbath after Sabbath rolls by, without a preacher to call the people of God together to the sanctuary. There are other interesting points where ministers of our denomination are greatly needed and desired.—*Charleston Observer.*

TEXAS.

[From the Boston Recorder.]

To the Congregational and Presbyterian Ministers of New England, and to the Young Men of the Theological Seminaries.

DEAR BRETHREN,—The writer of this is an entire stranger to you, and he is conscious that he writes from a country concerning which too many of your citizens have been disposed to adopt the inquiry, *can any good come out of TEXAS?* But, although a *stranger* and in a *strange land*, he writes to you as one who hopes he has obtained *like precious faith* with that by which you profess to be actuated, and his *sole* desire in this communication, is to be instrumental in bringing the country of his adoption under the influence of a *similar faith*, and with this view he will avoid saying any thing in regard to the fertility of our soil, the salubrity of our climate, or any of the *various* and *unequalled* natural

advantages of which the country is possessed, and will confine himself, *wholly*, to its situation as a *field for missionary efforts*.

Our population is variously estimated, at from *one to two* hundred thousand—the former number I think the *nearest* correct. To supply this population, scattered, as it is, over a territory nearly as large as the whole of the New England States, we have about forty gospel ministers, of all denominations,—of these about twenty are Methodist, six Presbyterians, four Episcopalians, and the remainder divided among the Baptists, and some minor denominations. Now, in a country, where as with you it is considered that every thousand souls should enjoy the ministerial labors of *one* clergyman, you will readily conceive the disparity between the number of our ministers and the wants of our population, especially when you take into consideration the difference, in relation to ministerial labors, between a *sparse* and a *dense* population. I suppose it would be as easy for a clergyman to attend to the spiritual wants of one *thousand* souls in New England as one *hundred* souls in Texas; and upon that estimate, and supposing we have a population of one hundred and fifty thousand souls, we need fifteen hundred ministers in Texas, and with only one minister for every thousand souls, we need *one hundred and fifty* ministers, which would require an increase of *one hundred and ten* over our present number. Now many, ay! *thousands* of the enterprising sons of New England have been lured thither by a desire of gain. To a Yankee* we are indebted for the opening of our country to the Anglo Saxon enterprise; many of our most eminent men, in the councils of our nation, in the various departments of our government, in our professions and in all the occupations, are Yankees; and yet Yankee blood runs in the veins of but two ministers of the gospel in Texas.—Should not the number be increased? Are there not many individuals in New England who profess to be called to go into *all the world*, and preach the gospel to *every creature*, and who are indebted to the benevolence of the church for an education, and who are burying their talents in schools, that could as well be taught by laymen, or who are engaged in other spheres of *limited* usefulness, and who might by coming to Texas, greatly increase their usefulness to the cause of Christ? There are settlements of considerable numbers in Texas, in which a *gospel sermon has never yet been preached*. In many of our large towns and cities, clergymen of popular talents could obtain a *liberal support* and might do great good.

Yours truly,

JAMES BURKE.

SECRET OF MINISTERIAL POWER.

Extract of a letter from the Rev. Dr. Griffin to a young friend.

I WOULD recommend it to you, my brother, to bathe your soul in 'Baxter's Saints' Rest,' and to be much in prayer, and make yourself deeply acquainted with the Scriptures. You are kind enough to ask after my course. I believe that an early commencement and pursuit of a systematic study of the Bible, in connection with a long course of revivals of religion in which I was permitted to be engaged, and an habitual aim in my ordinary sermons, to reach the conscience and heart at every stroke, and the habit of striking out, as I correct my sermons for a new exhibition of them, every clause and word which is not subservient to this end, may be numbered among the most efficacious means of forming my present manner of preaching, such as it is. Perhaps the most powerful circumstance not yet mentioned, was entering upon the large congregation at Newark, calling for constant and impassioned preaching, and for continual visiting. I made a bad improvement under these advantages; but I am far from thinking with you, my dear sir, that a man cannot be a good preacher and pastor with a great congregation. A great congregation, or a rousing to great exertions, is the best field for the formation of such a character. You can never satisfy any people by visiting. The best way to approach it is, perhaps, to show the people, by a systematic course, that you visit all you can. Besides your social visits, and visits to the sick, I would set apart one day in the week to strictly parochial visits, to be short, and right to the point, and to be closed with prayer. Make the appointment beforehand, and let all know the course.

As to the manner of preaching, the object of every stroke ought to be good, rather than to gain popularity. That will make us the most divinely eloquent. The little prettiness of thought and expression, which the love of popularity can produce, are nothing to the great and overwhelming thoughts which flow from a mind solemnly impressed with divine things, and earnestly desirous to impress them upon others. Here we may aim high. I doubt the lawfulness of any other high aim in a minister of Christ. Dr. Witherspoon used to advise his pupils to write out one good sermon a week, and let the rest take care of themselves. You can, in your situation, write but one. I would recommend it to you to extemporize in the week, to preach from a skeleton in the morning of the Sabbath and from notes in the afternoon. From your accounts of your fondness for belles lettres and poetry, and aversion to mathematics, I should apprehend that the side on which you are to guard, is a tendency to sprightliness, without sufficient weight and penetrating force.

*S. F. Austin.

You have a fine imagination, and a fine taste to regulate it. Use both of them, as nature dictates, without effort; but let all your effort be to fill your pages with the weight and solemnity of divine truth. Under each head labor to get out that precise view of truth which you had in your most solemn hour on your knees.

FUNDS.

Receipts of the American Education Society, for the July Quarter, 1841.

INCOME FROM FUNDS	426 72
LOANS REFUNDED	819 00

LEGACIES.

Les, Ms. Mr. Thomas Crosby, by Mr. Henry Smith, Ex.	207 00
Medway, Dea. Asa Daniels, by Mr. Paul Daniels, Ex.	100 00
Milbury, Rev. Osgood Herrick, by Henry Mills, Esq. Ex.	180 20
Oakham, Thankful Evans, by Mr. J. Allen, Ex.	23 87
Worcester, Mr. William McFarland, by Mr. Cyrus Gale, Ex.	500 00—991 07

AUXILIARY SOCIETIES.

SUFFOLK COUNTY.

[H. Ropes, Boston, Tr.]

Boston, Pine Street Society,	104 50
Mariner's Church and Society,	30 12
Bowdoin Street Society, balance	56 50
Salem Street do.	14 00
Franklin Street do.	6 00
A Friend, \$5, Do. \$11 78	16 78—227 90

ESSEX COUNTY SOUTH.

[Hon. David Choate, Essex, Tr.]

Hamilton, Soc. of Rev. Mr. Kelly	6 67
Manchester, Soc. of Rev. Mr. Taylor, \$15 of which is to const. his mother, Mrs. Martha S. Taylor, a L. M. of the Co. Soc.	27 50
Marblehead, Soc. of Rev. Mr. Niles	66 00
Salem, Soc. of Rev. Dr. Emerson, by Mr. C. M. Richardson,	72 13
Soc. of Rev. Mr. Worcester, \$68 57, Sab. School, \$4 07	72 64—244 91
Most of the above, through Rev. Joseph Emerson, Ag't.	

ESSEX COUNTY NORTH.

[Col. Ebenezer Hale, Newbury, Tr.]

Amesbury, Soc. of Rev. Mr. Merrill	25 00
Andover, Soc. of Rev. Mr. Taylor	36 60
Do. Rev. Mr. Page	16 00—52 60
Haverhill, Do. Rev. Mr. Lawrence	8 62
Do. Rev. Mr. Cross	4 00—12 62
Newburyport, Mrs. Mary Greenleaf	10 00
West Newbury, Soc. of Rev. Mr. Edgell	57 53—157 75
Most of the above through Rev. Joseph Emerson, Ag't.	

EDUCATION SOCIETY IN BROOKFIELD ASSOCIATION.

[Rev. Micah Stone, Brookfield, S. P. Tr.]

Hardwick,	29 12
Sturbridge, including \$75 from Mr. Cyrus Merrick, on account of his Temp. Scholarship	118 25—147 37

EDUCATION SOCIETY IN HARMONY CONFERENCE OF CHURCHES.

[Wm. C. Capron, Esq. Uxbridge, Tr.]

Milbury, First Church and Soc.	35 75
Sutton, Church and Soc.	23 12—63 87

FRANKLIN COUNTY.

[Mr. Samuel Maxwell, Jr. Greenfield, Tr.]

South Deerfield, a contribution, by John H. Wells	20 00
Rec'd of Mr. O. S. Fowler, amount loaned him by the Co. Soc. before its connection with the P. Soc., with interest in full	125 89—145 89

HAMPSHIRE COUNTY.

[Hon. Lewis Strong, Northampton, Tr.]

Chesterfield, First Cong. Society	20 00
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Northampton, Ladies Ed. Soc.	1 50
Collection in First Parish	8 00
Ladies' Benev. Soc., Edwards Ch.	6 08—15 58
Williamaburg, Cong. Society	29 38
From the disposable fund of the Society	70 04—135 00

MIDDLESEX COUNTY.

Brighton, Ladies' Aux. Ed. Soc. by Miss S. Worcester, Tr.	20 25
Reading, Mr. Richard Parker	8 00
South Reading, A few ladies, by Miss Yale	5 00
A friend	6 00—34 25

SOUTH CONFERENCE OF CHURCHES, MIDDLESEX COUNTY.

[Mr. Otis Hoyt, Framingham, Tr.]

Holliston, Maternal Assoc. by Rev. Mr. Storrs	6 55
Unionville, Miss. Assoc. in part, to constitute Rev. Joseph Haven, Jr. an H. M.	33 00—39 55

NORFOLK COUNTY.

[Rev. John Codman, D. D. Dorchester, Tr.]

Braintree, Society of Rev. Dr. Storrs	45 85
Do. Rev. Mr. Matthews	18 41
Dea. Jonathan Newcomb,	10 00—74 26
Brookline, Mr. and Mrs. Holden, by Mr. T. A. Davis	10 00
Dedham, Rev. Dr. Burgess's Soc., public contribution	45 00
Dorchester, Rev. Dr. Codman's Soc., do.	60 00
Ladies, by Mrs. H. Tolman	12 00—72 00
Franklin, Rev. Mr. Southworth's Soc., public contribution	80 00
Mrs. Irene Fisher	5 00—35 00
Medway, Rev. Mr. Harding's Soc. pub. cont.	23 00
Ladies Ed. Society	34 50—57 50
Rev. Dr. Ide's Soc. Ladies & Gent.	33 50
Rev. Mr. Sanford's Soc., pub. cont.	22 12—113 12
Milton, Rev. Mr. Cozzens's Soc. Aux. Ed. Soc.	12 00
Randolph, Soc. of Rev. Mr. Hitchcock, bal. of coll.	31 63
East Parish, by Dea. Holbrook, bal. coll. the whole of which, to const. L. M. of Co. Soc. Dea. Elisha Holbrook, Dea. Richard Belcher, and Silas Paine, Esq.	8 25—39 88
Walpole, Rev. Mr. Bigelow's Soc., Ladies	14 75
Wrentham, Rev. Mr. Fisk's Soc., Ladies, \$45 of which, by Mrs. Sarah Blake, widow of the late Robert Blake, Esq. to const. Misses Irene, Mary Ann F., and Sarah Blake, Rowley, L. M. of Co. Soc.	68 00
Melutiah Everett, Esq.	3 00—71 00
487 01	

Deduct expense of printing the Annual Sermon and Report	35 75—451 26
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OLD COLONY.

[Col. Alexander Seabury, New Bedford, Tr.]

Fair Haven, Ladies' Ed. Soc. by Mrs. S. H. Ayres, Tr.	25 62
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RELIGIOUS CHAR. SOC. OF MIDDLESEX NORTH AND VICINITY.

[Dea. Jonathan S. Adams, Groton, Tr.]

Fitchburg, Ladies' Ed. Soc. by Miss Sarah Wood, Tr.	31 62
Pepperell, Soc. of Rev. David Andrews	25 13—56 75

WORCESTER CENTRAL ASSOC.

[Hon. Abijah Bigelow, Worcester, Tr.]

Boylston, Rev. Mr. Sanford's Soc. in part	12 30
Oxford, Rev. Mr. Bardwell's Soc.	49 27
Shrewsbury, Young Ladies' Ed. Soc. by Miss C. M. Gill, Sec.	4 00
West Boylston, Rev. Mr. Cross's Soc. in part	22 83
Worcester, Rev. Mr. Sweetser's Soc.	123 70
Rev. Mr. Smalley's Soc.	70 00
Rev. Mr. Miller's Soc.	40 77—234 47—322 92

EDUCATION SOCIETY IN WORCESTER NORTH ASSOCIATION.

[Mr. Moses Chamberlain, Templeton, Tr.]

Princeton, Rev. Willard Harding's Soc. \$40 of which to const. him an H. M.	50 00
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RHODE ISLAND STATE AUXILIARY.

[Mr. Isaac Wilcox, Providence, Tr.]

Providence, Prof. Romeo Elton, of Brown University	8 50
\$4,343 36	

MAINE BRANCH.

[Prof. William Smyth, Brunswick, Tr.]

Bangor, Mrs. Mary Flske	1 00
Castine, Congregational Ch. and Soc.	15 50
Gorham, Benev. Society	30 15
Pembroke, A friend	50
Portland, 'A friend to Zion,' by Rev. A. Cummings	2 00
Saco, Soc. of Rev. Stephen L. Goodale	33 00
Wiscasset, Cong. Ch. and Soc.	10 75
Contribution at Annual Meeting	28 00
	\$120 90

NEW HAMPSHIRE BRANCH.

[Hon. Samuel Morrill, Concord, Tr.]

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Dublin, Trin. Ch. by S. A. Gerould, Esq. Tr. Ch. Co. Aux.	5 50
Fitzwilliam, Ladies' Ed. Soc. by do.	26 00
Haverhill, East Cong. Ch. and Soc. by A. K. Merrill, Tr.	17 26
Hillsboro', (Centre) Soc. of Rev. Geo. W. Adams	10 00
Keene, Mr. Wm. A. Pippeton, by S. A. Gerould, Esq. Tr.	1 00
Newport, Cong. Ch. and Soc.	11 00
Pelham, Soc. of Rev. John Keep, bal. to constitute him an H. M.	16 25
	\$92 01

NORTH WESTERN BRANCH.

[Joseph Warner, Esq.-Middlebury, Vt. Tr.]

Bennington, Soc. of Rev. Mr. Loomis, by Mr. A. Phelps	21 72
Chelsea, Cong. Ch. by Harry Hale, Esq. Tr.	
Orange Co. Aux. Ed. Soc.	10 00
Cong. Ch. and Soc. in part to const. Rev. Calvin Noble an H. M. by Mr. A. L. Thompson	27 00—37 00
Chittenden, Cong. Ch. & Soc. in part, by Rev. C. Taylor	3 00
Clarendon, By F. Button	3 00
Craftsbury, Ed. Soc. \$6 87, Col. Samuel French \$1, by Mr. S. S. Clark, Tr. Orleans Co. Aux. Ed. So.	7 87
Gloster, Cong. Ch. and Soc. by do.	1 00
Jamaica, Dorcas Society, by Mary M. Patten, through Rev. Nelson Barbour	6 00
Morgan, Cong. Ch. and Soc. by Mr. S. S. Clark, Tr. &c.	2 87
Roylton, Do. by George Francis	19 61
Westfield, By Mr. S. S. Clark, Tr. &c.	3 13
Westminster, (W.) By Rev. Nelson Barbour	11 52
	\$121 72

CONNECTICUT BRANCH.

[Eliphalet Terry, Esq. Hartford, Tr.]

Canton, Coll. in 1st Soc. by U. Hosford	10 00
Danbury, 1st Cong. Ch. and Soc. by Rev. Collins Stone	40 82
Enfield, Coll. in Rev. Mr. Robbins's Soc. by Mr. E. Parsons	16 00
Hartford, Rev. Messrs. Riddell and Ray, \$5 each	10 00
New London, Coll. in 1st Cong. Ch. and Soc. by Eben'r Learned, Esq.	24 62
North Killingly, Soc. of Rev. Mr. Robinson, by Rev. G. J. Tillotson	17 00
Plymouth, Rev. Mr. Lyman, by Rev. B. Emerson, Ag't	2 00
Pomfret, Soc. of Rev. Mr. Hunt, by Rev. Mr. Tillotson	33 35
South Britain, Coll. in the Soc. of Rev. Mr. Butterfield, by Rev. Mr. Emerson	25 50
Southbury, A collection by Rev. W. H. Whittemore	13 00
Terryville, do. in Ch. and Soc. by M. Blakealey	16 30
Torrington, Cont. in Cong. Soc. by L. Skinner	5 04
Warren, Benev. Soc. by E. L. Hall	13 00
Waterbury, Coll. in Ch. and Soc. in part, by Rev. Mr. Emerson	31 50
Do. balance, by N. Benedict, Esq.	10 00—41 50
Watertown, Coll. in the Soc. of Rev. Mr. Hurd, by Rev. Mr. Emerson	48 27
Winsted, Cont. in 2d Cong. Soc. by L. Skinner	11 68
Woodbury, Coll. in part, Soc. of Rev. Mr. Andrews, by Rev. Mr. Emerson	16 00
Do. balance, do. by Rev. S. H. Riddell	5 74—21 74
Do. in part, Soc. of Rev. Mr. Churchill, by Rev. Mr. Emerson	12 75
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Cincinnati 20 23, Corlandville 24 19	44 42
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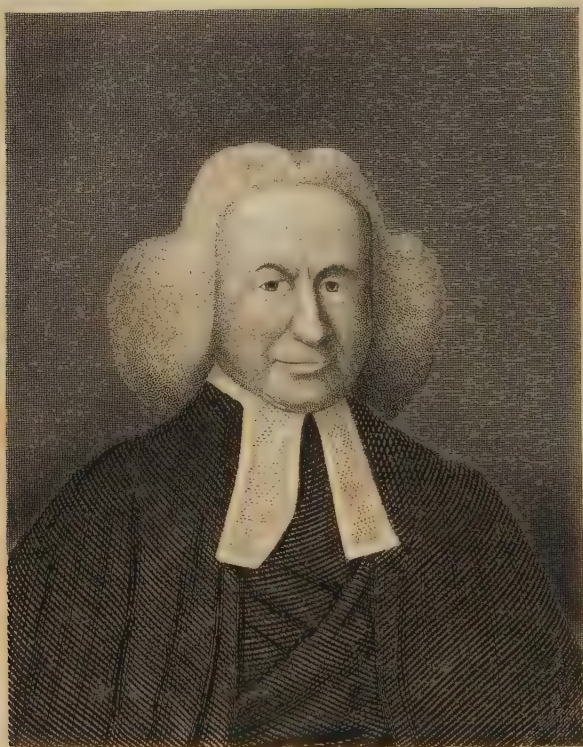
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Austburg, Dr. Hawley 5, Berlin 5, Burton, in part 10, Cleveland, bal. 3, Cuyahoga Falls 14 43, Franklin, in part 1,	20 00
Free- m. in part	18 43
Hudson 18 12, W. R. College 53, E. Wright's Schol.	3 85
10, H. Kingsbury's Sch. 10, P. H. Weddel's Sch. 10,	101 12
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Middlebury 9 75, Monroeville, bal. 5 37	15 12
Morgan 3 62, Nelson, in pt. 2, Ohio City Cong. Ch. bal. 1,	6 62
Painesville 10 63, Shutesborough 7, Strongsville, bal. 2 25	19 88
Tallmadge, Gent. Assoc. in part	16 00
Twinsburg, 1st Ch. in part 3 12, 2d Ch. 14 50	17 62
Thompson 3 02, Vermillion 8,	11 02
Windham, in part	6 86
	\$252 34

Whole amount received \$3,164 15.

Clothing received during the Quarter.

Franklin, Ms. Ladies' Ed. Soc. by A. R. Ladd, Sec., a box valued at \$17.	
New Ipswich, N. H. Ladies' Char. Soc. by Mrs. Hannah Johnson, Sec., shirts, collars, socks, &c. valued at \$21 35.	
Roxley, Ms. Ladies' Sewing Soc. by Mehitable S. Plummer, Treas., a bundle containing shirts, collars, and socks.	
Shrewsbury, Ms. Young Ladies' Ed. Soc., a box containing sundries.	



JOHN D. WATSON, Esq. M.P.

Member of the House of Commons
in 1790, &c.

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No. 2.

MEMOIR OF THE REV. JONATHAN PARSONS, M. A.

FIRST PASTOR OF THE PRESBYTERIAN CHURCH IN NEWBURYPORT, MS.

[By Rev. JONATHAN GREENLEAF, of Brooklyn, N. Y.]

THE family of PARSONS, was an ancient family in England,* and some of the name were among the early emigrants to America. Two brothers of this family, Joseph, and Benjamin, came over to this country about the year 1635, and settled at Springfield, Ms. The elder brother, Joseph Parsons, commonly known as *Cornet* Joseph, was one of the witnesses of the Indian Deed to William Pynchon and others, July 15, 1636, which is the instrument whereby the land in and around Springfield is held. In 1645, he removed to Northampton, returned to Springfield in 1679, and died there March 25, 1684. Benjamin Parsons, the younger brother, is generally known as *Deacon* Benjamin. He probably sustained this office in the first church gathered at Springfield. Certain it is that he lived there, and died there in the year 1690. Among his sons was Ebenezer Parsons, who was born in 1668. He lived in West Springfield, and was chosen a deacon of the first Congregational church in that place in the year 1700, in which office he continued till his death, in 1752.† He married Margaret Marshfield, and had five sons and two daughters. His youngest son was Jonathan, the subject of the following memoir.

JONATHAN PARSONS was born at West Springfield, Ms., November 30, 1705. He was originally designed for a mechanical employment, and commenced learning a trade, but having a great desire for a public education, in which he was much encouraged by the Rev. Jonathan Edwards of Northampton, he began his preparation for college alone, while still at work with his hands, and plied his trade diligently, with his book often lying on the bench beside him. At the age of 20 years he entered Yale College, and was graduated there in the year 1729.

He does not appear to have been devoutly disposed at the time he entered college, and probably had no intention then of entering the

* Thomas Parsons, of Great Milton, received the honor of knighthood from Charles I., about the year 1631, and his descendants remain at Great Milton, and in the city of London, to this day. He married Catharine, the daughter of Alderman Radcliff of London. The coat of arms granted to Thomas Parsons, and still retained in the Parsons family in the United States, is thus described: "He beareth *Gules*, two chevrons *Ermine*, between three Eagles displayed, *Or*."

† See Dr. Sprague's Hist. Ser. p. 69, note Q.

ministry; and it was not until the middle of his college life, that he began to think seriously of religion. In a manuscript journal of his, and on his birth-day, within a few years of his death, Mr. Parsons makes a review of his life, with special reference to the great change in his religious views. The following extracts from this document will give us authentic information in relation to this matter :

"Though I had religious parents, who took great pains with me, yet my childhood and youth were vanity. I broke through all the restraints of education and conscience, and gave loose to the way of my carnal heart. When I was studying in order for college, I behaved more soberly in the sight of the world, but really no better, and after I entered college, though I was more studious than some, yet I know of none more wicked, though some were more open in their wickedness. When I had been two years in college, I was taken with a fever, at my father's house, and at this time was under a great sense of my sin and danger. After my recovery, my conscience was tender, and I became so serious and strict that the most of my acquaintance took me for a converted person. I thought it was my duty to make an open profession of religion, and did it accordingly. I thought I was in a fair way for heaven, though I am now convinced that I was a stranger to the new birth."

Designing now to enter the ministry, Mr. Parsons, before he left college, turned his attention to theological studies, under the direction of the President, Rev. Elisha Williams, and afterward, for a short time, with the Rev. Jonathan Edwards, at Northampton. It seems somewhat surprising that men as discriminating as President Williams and Mr. Edwards, should not have detected the fallacy of Mr. Parsons's experience, and more especially as it was in his case connected with Arminian views of doctrine. But so it was, and he was licensed to preach. In less than a year after he left college, he was invited to the pastoral office, in the Congregational church in Lyme, Ct., and was ordained there in March, 1731. In December of the same year, he was married to Phebe Griswold, the eldest daughter of John Griswold, Esq. of Lyme.*

The erroneous views which Mr. Parsons held, joined with the defects in his Christian experience, prepared the way not only for difficulties in the congregation, but for an awful struggle in his own mind. "Inexperienced, and unsettled in the doctrines which are according to godliness, and lax in his views of ecclesiastical discipline, he lacked, at this time, important qualifications for a teacher and ruler in the house of God, and early led his people to establish a righteousness of their own, rather than to submit to that which is of God by faith; and was by these means unconsciously preparing the way for his removal, when he should be made to understand the way of God more perfectly."† But let us hear his own account of the severe conflict in his mind at this time. "Soon after my settlement," he remarks, "there was a great and general concern about religion, especially among the young people. I was very zealous in my

* The Griswold family were among the first settlers at Lyme. They occupied the point bounded by Long Island Sound on the south, and Connecticut River on the west, usually known by the name of "Blackhall." Matthew Griswold lived there in the year 1683. He married Phebe Hyde, and they had eleven children, of whom John Griswold, Esq. was the fifth. He was born December 22, 1690, and died September 29, 1764. His younger brother, George, was graduated at Yale College in 1717, and entering the ministry, was settled at East Lyme. Mary Griswold, a sister of these, married Edward Dorr, of Lyme, whose daughter, Eve Dorr, was the mother of Rev. Dr. Edward Dorr Griffin, late President of Williams College. John Griswold married Hannah Lee, in 1713, and had eleven children. Matthew, the eldest, born in 1714, was Governor of Connecticut, and his son Roger, was afterwards Governor of the same State.

† Williams's Hist. Sermon at Newburyport, p. 44.

work, and urged them to come to the Lord's table, and in less than ten months, fifty-two persons joined the church.

"After I had been settled nigh two years, I was convinced that I had built my hopes of heaven upon the sandy foundation of my own righteousness. The terrors of the law were very dreadful upon me for several months. Sometimes I thought I must be in hell in a few minutes. I thought every one that saw me must see my wretchedness, and often wondered how they could treat me with common respect, much more with the respect due to a minister; and yet I believe my people were never so respectful to me, as at the time when I had those apprehensions of misery. If I had any quiet, at this time, it was when I was upon my knees, begging for mercy, or reading the Bible. These duties I attended much of my time. But when I read Mr. Stoddard's 'Safety of appearing in the righteousness of Christ,' especially his use of reproof to men trusting in their own righteousness, and not submitting to God, I could plainly read my own character. Still I dare not let go my self-righteous hold, till one morning as I came out of my study to attend family worship, I found myself naked, and saw the justice of God, though he cast me off forever. My struggles were all hushed in a moment, and I think I submitted to sovereign mercy. It was not ten minutes, I believe, before I saw the justice of God fully satisfied in Christ, and how he could save the chief of sinners. I saw the sufficiency of Christ, as the surety of the covenant of grace, to redeem the most helpless, wretched, and hell-deserving. This put an argument in my heart to plead with God in prayer, and afforded some relief for a time. Still I was not satisfied of a change of heart till several months afterwards. Sometime after this I preached to the Indians at Nehantic, on the nature and necessity of regeneration, Mr. C—— and Mr. A—— being present. After service, Mr. A. told me he was afraid I was not converted. My heart said there was reason to fear it. I had been several days in distress about it, and his discourse increased my distress. I went home, eight miles, very pensive. Slept but little that night, and rose early. Mrs. Parsons, taking notice of something extraordinary, asked what was the matter. I told her I could not live so; and after I had attended family worship, I retired into a secret place in the field, resolving never to see any body till I had my state cleared up, whether good or bad. I had not been alone with my Bible, and upon my knees more than two hours, before light broke in with such assuring satisfaction, that I could not doubt of the safety of my state. This was a time (1741) of the outpouring of the Spirit in the land, and eminently so at Lyme, when many, I believe, were savingly converted."

After this severe mental struggle, and when the clouds of error were thus wonderfully scattered from his own mind, it will not seem strange that Mr. Parsons should have become, as he did, "a burning and a shining light." As was said of another in somewhat similar circumstances, "he burst out suddenly like a heavenly luminary from behind an interposing cloud." Whitefield, and Gilbert Tennent, were at that time traversing the country. They were often at Lyme, and the house of Mr. Parsons was always their home. He drank deeply into the same spirit with them, and became like them, in labors abundant, both in his own parish and in the region round about. Having waded deeply in error himself, he was well qualified to detect and expose the native depravity of the heart, and to show the imminent danger of the sinner while unreconciled to God. In his early ministry he paid much attention to his manner of writing, and was distinguished for a correct, clear, nervous, and somewhat elegant

style; but after the great change in his views, and when the salvation of souls became his great object, and his mind was occupied, and even crowded with severe studies, if his public discourses were less flowery, yet they gained much in pathos and energy. One who enjoyed his preaching at Lyme at this period in his history, thus describes it:

“Oh! with what astonishing terrors have I heard him represent the torments of hell, and the imminent, amazing danger of the impenitent sinner! With what glowing colors, and sweetly surprising language would he paint the glories of heaven, and describe the holy and elevated joys of immortality! In what melting strains would he represent the sufferings of Christ, and his dying love to sinners! So lively were his descriptions of the great Redeemer’s excruciating sufferings, that the solemn scenes of Gethsemane and Calvary would seem to open afresh to the view, and revive anew to the imagination of his auditory, so that Christ might be said to be set forth crucified before their eyes, in his animated descriptions. With what alluring persuasions would he pray and entreat sinners, in Christ’s stead, to be reconciled to God! Such was the apparent fervor of his spirit, and the tender emotions of his compassionate heart, that he would sometimes appear as a flame of fire, and then all dissolved in tears.” *

The following extracts from a letter of his, preserved in Prince’s Christian History, will not only exhibit something of the state of his own mind, but afford some information respecting the great revival of religion in New England at that time. The letter was addressed to the Rev. Dr. Colman, at Boston, and is dated at Lyme, Dec. 16, 1741.

“Rev. and Honoured Sir,

“I must beg your excuse for my long silence, especially now I have had matter enough to write, and that which is greater argument of praise to God, and refreshing to you in your old age, than ever I had in my life. I think duty to God, and service to the souls of men, has so employed all the fragments of my time, that my duty to you was superseded thereby; though my inclination to sound the praises of redeeming love, and be an instrument of renewing your strength, if it might please God, has been stronger than ever.

“In one of my last letters to you, I gave you some hints of an hopeful prospect of the revival of religion among us; and as I can’t doubt but that you rejoiced in hope, so now I trust, a brief and general account of the return of Zion’s captivity will be much more joyous, and fill your mouth with arguments of praise to God, for the triumphs of his mercy.

“Upon Mr. Tennent’s return to Boston, he came through this place, and preached two sermons, which seemed to quicken the convictions of some, and beat down the false hopes of several others: I have reason to bless the Lord that he sent him for our help: indeed, by inquiry since, I find that his labors were blessed more than appeared at the very time. On the memorable *fourteenth* day of May last, there was a sermon preached to a considerable auditory in our meeting-house, when the preacher was much carried out in desire, zeal, and expectation.† In the midst of this sermon, the Spirit of God fell upon the assembly with great power, and rode forth with majesty upon the word of truth. In a minute’s time the

* Rev. Mr. Searl’s Sermon on the death of Mr. Parsons, p. 50.

† Mr. Parsons does not name the preacher on this occasion. It was undoubtedly himself, and the time was probably very soon after the severe struggle in his own mind, when his soul was so wonderfully set at liberty.

people were seemingly as much affected, as if a thousand arrows had been shot in among them. The heart of almost every sinner was pricked, and the children of God greatly affected with compassion toward them. The arrows of conviction were so sharp, and stuck so fast in the hearts of many, that they were forced to cry out aloud with the anguish in their souls. About fifty or sixty persons, chiefly grown to the age of men and women, were crying out, and praying with loud voices under a sense of their sins, and the wrath of God, under which they felt themselves bound down. And since that day convictions have been strong, a work of humiliation clear, and many conversions, according to the best judgment I am able to make. The parish is small, consisting of about 120 families, yet many days the past summer, I have had 20, 30, 40, 50, and sometimes 60 persons under deep concern with me in one day, inquiring the way to Zion. * * * I hope since the 14th of May last, more than 140 souls have been savingly converted in this place. The same happy work has been carried on in the neighboring parishes of the town, especially one under the care of the Rev. Mr. Griswold, in a most wonderful manner. * * *

"I have many times seen the comforts of God's children as extraordinary as the terrors of convicted sinners. Sometimes 20 or 30 at an evening lecture have been so filled with the love of Christ Jesus, and the sense of God's love to them, as to be quite overcome; and seldom has been a meeting without an instance or more of that nature. On last sacrament day, whilst I was breaking the bread, near an hundred persons were melted down in such sort, as my eyes never saw before: Many whole pews were almost overwhelmed; some from a sense of the majesty, some from a sense of the wisdom and glorious excellency of the great God, shining through the man Christ Jesus, and others from a sense of the dying love of the Redeemer. Never did I see so much love, so much pleasure and delight, and such an apparent spirit of forgiveness where there had been any unhappy broils. They could scarcely wait till the sacrament was over, without flying into one another's arms. I have no more doubt but that the great Master of the feast was present in the influences of his grace and Spirit, and manifested himself in his love and beauty, than if I had seen him with my bodily eyes. * * *

"Many of the towns round about have been sharers in these blessings, as doubtless you have been informed. The Rev. Mr. Adams, of New London, has found some considerable concern among his people about their salvation; but there is at present a dividing principle which seems to get in, and I fear proves a check to the good work. * * *

"I can't break off without telling you that the Indians of this town, who are about 130 souls in number, are many, if not most of them, much affected about themselves, and very desirous of instruction in the knowledge of Christ. I have preached to them once a fortnight for some time, and God has evidently manifested his power to them, and his grace for them, even in the times of my preaching and exhortations, as well as at other times, and by other helps. The concern for their souls increases in me, and in them, and, I trust, about fifteen souls, according to the best judgment I can make, have been converted within about five months. Thus the Lord brings in the dear Indians for his inheritance, and makes light from the dead break forth in a glorious manner.

"I am, Rev. and honored Sir,

"Your dutiful son and obliged humble servant,

"JONATH. PARSONS."

After considering the very striking change which had taken place in Mr. Parsons's mind, and the great zeal he exhibited for the salvation of those around him, and the undoubted alteration both in his doctrines and mode of preaching, for he had actually burnt up the sermons he had written during the first five years of his ministry, as unworthy of preservation; it will not by any means be thought surprising that difficulties should have arisen between him and the people of his charge. He was probably settled an Arminian, and for several years had taught his people rather to rest on their own righteousness for salvation, than to depend alone on that of Christ; and when he frankly renounced his errors, and with much boldness and energy "preached the faith that once he destroyed," although many were hopefully converted among the people, yet all were not; and under these circumstances, the bitter enmity of the human heart to the truth would be very likely to break forth. It proved so in this case, and in his journal Mr. Parsons makes the following remark:—Speaking of the revival of religion at Lyme, he says—"There was great opposition to the work, and several turned to be my enemies because I told them the truth, and raised many false reports of my doctrine." The contention became at length so sharp, that at his own request he was dismissed from his pastoral charge, by the advice of a council, in October, 1745.

A little previous to the time of Mr. Parsons's dismissal from Lyme, some movements were made in that part of Newbury, Ms., now the town of Newburyport, for gathering a new congregation; and by the advice of Mr. Whitefield, Mr. Parsons was invited to visit that place, and he accordingly left Lyme on the 28th of October, 1745, and arrived at Newbury in the beginning of the following month. "I found," says he in his journal, "a number of serious Christians in the congregation which I came to visit, who appeared to be understanding, solid, and in some measure established in the main points of Christian doctrine. But many others appeared of an Antinomian turn, full of vain confidence, self-conceit, false affections, &c., and some that were the greatest Christians in their own esteem, appeared to be worldly, and covetous. Nevertheless, as I thought the doctrines of Christ were run down in this part of the land, and though I was but a poor instrument to defend them, I did, by great importunity, consent to abide with them, and took the charge of the congregation in March following." (March, 1746.)

At that day, much more than at the present, parish lines were very strictly observed, and it was thought quite disorderly to form a new church within the territorial limits of one of the same denomination, and hence when certain members of Rev. Mr. Lowell's church in Newburyport, and Rev. Mr. Tucker's church in Newbury, became dissatisfied with their ecclesiastical relations, and proposed to form a new church, on higher Calvinistic ground than those churches then stood, they deemed it expedient to take the Presbyterian form, the churches from which they separated being Congregational. Nineteen persons subscribed the covenant engagements, and constituted the church, when Mr. Parsons became their pastor.*

* The following is a copy of the engagement entered into by the original members of this church. It is copied from the Appendix to Rev. Mr. Williams's Historical Sermon.

"We the subscribing brethren who were members of the First Church in Newbury, and have thought it our duty to withdraw therefrom, do also look upon it our duty to enter into a church state; specially as we apprehend this may be for the glory of God, and the interest of the Redeemer's kingdom, as well as for our own edification and comfort.

The connection thus formed, continued happily for thirty years, and until death dissolved the tie. The church, originally most emphatically "a little one," was enlarged during the ministry of Mr. Parsons to the number of several hundreds, at least two hundred of whom were supposed to be converted by his instrumentality; and the congregation was gradually enlarged till it became one of the most numerous on the continent.

In this vast congregation Mr. Parsons labored abundantly, casting abroad the good seed of the word with an unsparing hand. His ministry at Newburyport was not marked by revolutions, nor by any great events. It was peaceful and useful, and the years glided away, until he became "old and gray headed," and the time of his departure arrived.

It was but a few years before his death that Mr. Whitefield made his last visit to New England, and here, as at Lyme in former years, Mr. Parsons's house was his home. He had been to the eastward as far as York, in the State of Maine, and having preached at Exeter on Saturday, returned to the house of Mr. Parsons, being expected to preach for him on the approaching Sabbath. But God had other purposes to accomplish, and about six o'clock on Sabbath morning, with Mr. Parsons and his family standing around him, he fell asleep in the Lord. An immense congregation assembled on the Sabbath, when Mr. Parsons preached from Phil. i. 21, "To die is gain."

Mr. Parsons did not survive Mr. Whitefield many years. His constitution soon gave way, and after a long and somewhat distressing sickness, he died in much peace on the 19th of July, 1776, aged 71. On the death of Mr. Whitefield a tomb was built for him underneath the pulpit, agreeably to a wish he had often expressed to be buried there. Mr. Parsons's remains were laid in the same vault. There they continue to repose together, until the trumpet of the great Archangel shall raise them up to glory everlasting.

Mr. Parsons was of middle stature, light complexion, with blue eyes, and a somewhat prominent chin. Though not what would be called a handsome man, yet he had a commanding countenance, with very strongly marked character written upon it. His manners were easy and polished. His natural temper was hasty, and rather unlovely, and though education and divine grace had done much to soften and subdue it, yet it cost him a struggle to keep it under, to the end of his life. He was a man of much general learning. When he left college he was considered as an accurate scholar, well versed in the Latin and Greek languages, and had made very considerable proficiency in the study of Hebrew. He was a ready and correct writer, and was considered a very useful member of ecclesiastical bodies on this account. A variety of matter which many excellent men would be unable to put into regular order without much time, under his commanding pen would almost immediately assume a proper form, every topic well arranged, and gracefully expressed. He was a well read

"We do therefore, as we trust, in the fear of God, mutually covenant and agree to walk together as a church of Christ according to the rules and order of the Gospel.

"In testimony whereof, we have hereunto set our hands and seals, this 3d day of January, A. D. 1746."

CHARLES PIERCE.
MOSES BRADSTREET.
EDWARD PRESBURY.
JOHN BROWN.
RICHARD HALL.
BENJAMIN KNIGHT.
WILLIAM BROWN.
BENJAMIN PIERCE.
DANIEL NOYES.
MAGER GOODWIN.

THOMAS PIKE.
DANIEL WELLS.
JOSEPH HIDDEN.
NATHANIEL ATKINSON, JR.
JONATHAN PLUMMER.
DANIEL GOODWIN.
SYLVANUS PLUMMER.
SAMUEL HALL.
CUTTING PETTINGELL.

historian; and had also made good proficiency in the study of medicine, to the practice of which he devoted considerable time, during the first years of his ministry. But when his mind became more deeply imbued with the subject of vital religion, and the great worth of immortal souls came pressing upon him with unutterable weight, he laid aside lighter studies, seeming not to heed his reputation as a nice, tasteful scholar, or an elegant and finished orator; but, like the Apostle, resolving to know nothing among the people, but Jesus Christ, and him crucified. His style was now plain, and his eloquence was often overwhelming; not the eloquence of measured gesture, and theatrical start, but the native eloquence of a man of strong mind, discussing momentous subjects, and solicitous only to be clearly understood.

Although it was his decided opinion that creeds and confessions of faith were of great use as public exhibitions of the sentiments of the churches, and he did himself adhere strictly to the "Westminster Confession," and enjoined it upon others, yet he ever set up the Bible as the infallible standard of divine truth, the only unerring rule of faith and practice. The great and leading subjects of his public discourses will be best understood by quoting the words of one who sat under his ministry for several years, after the great change in his religious views. "In the course of his preaching," says this writer, "he insisted much, and with remarkable clearness, upon the grand, leading, and most important doctrines of divine revelation. In particular, upon the humbling doctrine of the deplorable depravity of mankind since the fall; that by nature they are dead in trespasses and sins. He was particular as to the economy of redemption; the important doctrine of the sacred trinity; the offices which each divine person sustains and executes in the affair of our redemption. Who was more full in the doctrines of grace; or that could set them in a more convincing, amiable, and striking light than he? or who better taught the nature and necessity of the new birth? or of progressive sanctification? Who placed in a clearer light the efficacious agency of the Holy Spirit in the application of the benefits of redemption; or in the rise and progress of a saving work of God in the souls of the elect, and their justification through the imputed righteousness of Christ, received by faith alone?" * "In sermonizing," says this same writer, "his method was correct, natural, easy, and clear, and his manner of delivery animating. He had a ready and fruitful invention, a rich and lively imagination, and a clear and commanding voice. His extemporaneous performances were somewhat remarkable. He excelled most of his brethren in the gift of prayer, and at times he seemed to come near to God's throne of grace, and pour out his soul before him in the most ardent desires, and devout addresses; and it has been reported that in the course of his providence, God has granted him some signal answers."

"He was a faithful and vigilant pastor; applying himself with great care to the wants of his people, both in public and in private. The success attending his ministry was great. During his residence at Lyme, he entertained charitable hopes that near two hundred persons were savingly converted; and in Newburyport also, he had the satisfaction of seeing large accessions made to the church through his instrumentality."

Though he was far from being a perfect man, and had even many defects, yet he had also many excellencies. He was one of those men to whom the world is greatly indebted, and whose memory an enlightened Christian community will not cease to venerate and cherish.

* Mr. Searl's Funeral Sermon on the death of Mr. Parsons, p. 47.

Mr. Parsons, as before stated, married Phebe Griswold, of Lyme, December 14, 1731. By this marriage he had thirteen children, six of whom died in infancy. Those who lived to marry were

1. *Marshfield*, born at Lyme, February 7, 1733. He married Lois Wait, by whom he had a son, John, whose descendants are numerous, living mostly in the State of Ohio, and the western part of the State of New York. One of them is the wife of Rev. D. B. Bradley, M. D., missionary at Bangkok, in Siam. He died at Lyme, January 13, 1813, aged 80 years.

2. *Jonathan*, born at Lyme, April 25, 1735. He resided at Newburyport, was much distinguished as a Christian shipmaster, and died at sea, December 29, 1784. He married Hannah Gyles, of Salisbury, Ms., and had four sons, but they all died unmarried, and the name of Parsons is extinct in that branch. He had also six daughters, viz: Elizabeth, who married 1st, Samuel Chandler, and 2d, John Mycall; Hannah, who married Abraham Jackson; Lois, who married Jacob Stone; Mary L., who married Nathaniel Brown; Phebe, who married Samuel Mulliken; and Lucia, who died unmarried.

3. *Samuel-Holden*, born at Lyme, May 14, 1737. He was graduated at Harvard College in 1756, studied law, and settled in Middletown, Ct.; was a Major-General in the Revolutionary army, and was an Aid to General Washington, by whom he was afterwards appointed Governor of the North-western Territory. He was drowned in the Big Beaver Creek, Ohio, November 12, 1789. He married Mehetabel Mather, of Lyme, and had seven children, three sons and four daughters, viz: William-Walter, who left no son; Enoch, now living in Hartford, Ct.; and Samuel-H. His daughters were, Lucia, who married Hon. Stephen Titus Hosmer, of Middletown; Mehetabel, who married Dr. W. B. Hall, of Middletown; Phebe, who married Samuel Tiffin; and Margaret, who married 1st, Stephen Hubbard, of Middletown, and 2d, Alfred Lathrop, Esq. of Carthage, N. Y.

4. *Thomas*, born at Lyme, April 28, 1739. He was a shipmaster, and resided at Newburyport; and was missing at sea, supposed to be murdered, in February, 1772. He married Mary Gibson, and had one son, Jonathau-Gibson, who married, but left no son, and the name of Parsons is extinct in this branch. Capt. Parsons married for a second wife Sarah Sawyer, of Newbury, and had three daughters, viz: Sarah, who married Gorham Parsons, of another branch of the family, but left no children; Anna, who married Fitz William Sargent, of Gloucester, Ms.; and Mary, who married Ignatius Sargent.

5. *Phebe*, born at Newburyport, March 6, 1748. She married Capt. Ebenezer Lane, of Boston, and died there, leaving no children, in 1781, aged 33.

6. *Lucia*, born at Newburyport, December 23, 1752. She married Capt. Joseph Tappan, of the same place, and died there in May, 1815, aged 63, leaving three children—Phebe, wife of — Dow, of Norwich, Ct.; Sarah; and Thomas-Parsons.

7. *Lydia*, born at Newburyport, April 3, 1755. She married Capt. Moses Greenleaf, and died at Williamsburgh, Me., March 21, 1834, aged 79. She had five children—Moses, Clarina-Parsons, Ebenezer, Simon, and Jonathan.

Mrs. Parsons died December 26, 1770; and in the following year Mr. Parsons married Mrs. Lydia Clarkson, the widow of Andrew Clarkson, Esq. of Portsmouth, N. H. She survived him.

The printed works of Mr. Parsons are the following :

1. Letters in the Christian History. 1741.
2. Sermon at the Boston Lecture. 1742.
3. Lectures on Justification. 1748.
4. Good News from a far Country. Seven discourses. 1756.
5. Rejoinder to R. Abercrombie's remarks on a fair narrative of the proceedings of the Pres. of Boston against himself. 1758.
6. Sermon on connection between true godliness, &c. 1759.
7. Manna gathered in morning. 1761.
8. Infant Baptism from Heaven. Two sermons. 1770.
9. Sermon on the death of Mr. Whitefield. 1770.
10. Controversial Letters to Smith on Baptism.
11. Freedom from Civil and Ecclesiastical tyranny. 1774.
12. Sixty Sermons. 2 vols. 8vo. (Posthumous.) 1780.

NOTE.

The following sketch of the several branches of the families of Joseph and Benjamin Parsons, may not be unacceptable to some readers.

Cornet Joseph Parsons married Mary Bliss, and had ten children, viz : Joseph, John, Samuel, Ebenezer, Jonathan, David, Mary, Hannah, Abigail, and Hester. Of these children, Joseph, John, and Jonathan, settled in and about Northampton; Samuel, settled in Durham, Ct. The other sons died young. Mary married J. Williston; Hannah married P. Glover; Abigail married J. Colton; and Hester married Joseph Smith. The children of Cornet Joseph Parsons were born between the years 1647 and 1672. He died March 25, 1684. His wife outlived him many years, and died in 1712, at the age of 92.

Joseph Parsons, the eldest of this family, married Elizabeth Strong, the daughter of Elder John Strong, the ancestor of the late Governor Strong, of Massachusetts. They had ten children, viz : Rev. Joseph, first of Lebanon, Ct., and then of Salisbury, Ms.; Capt. John, of Northampton; Ebenezer, of Northampton; Elizabeth, who married Ebenezer Strong; Rev. David, of Leicester, Ms., the father of Rev. David D. D. of Amherst, Ms.; Josiah, of Northampton; Daniel, of Springfield; Moses, of Durham, Ct.; Abigail, who married E. Clark; and Noah, of Northampton. These were all born between 1671 and 1692.

Rev. Joseph Parsons, the eldest of the above named children, married Elizabeth Thompson, in 1701, and had five children, viz : Rev. Joseph, of Bradford, Ms.; Rev. Samuel, of Rye, N. H.; Rev. William, of Southampton, N. H.; Elizabeth, who married Rev. J. Fogg, of Kensington, N. H.; and John, who died while a member of Harvard College. These were all born between 1702 and 1725.

Rev. Joseph Parsons, the eldest of the above named children, married Frances Usher, the daughter of Governor John Usher, and had ten children, viz : Frances, who died unmarried, aged 78; Elizabeth, who died young; Rev. Joseph, of Brookfield, Ms.; Thomas, of Parsonsfield, Me., of which town he was the proprietor; Samuel, of Cornville, Me.; Dr. John, of South Berwick, Me.; William, who died young; William, of Alfred, Me.; Sarah, who died unmarried; and Edward, educated a lawyer, died in the Revolutionary army, an Adjutant in Col. Poor's regiment. These children were all born between the years 1730 and 1747. Of these, Rev. Joseph Parsons left one child only, a daughter, now Mrs. Pitkin, widow of the late Samuel Pitkin, Esq., of East Hartford, Ct. Thomas had twenty children, of whom Col. Joseph Parsons, of Parsonsfield, Me., is one, and the late John Usher Parsons, of Kennebunk, Me., was another. Samuel, another son, left four children. Dr. John, of South Berwick, left three daughters; and William, of Alfred, Me., had nine children, to the youngest of whom, Usher Parsons, the writer of this is indebted for most of the names and dates of this branch of the family.

Deacon Benjamin Parsons, the younger brother of Cornet Joseph Parsons, died at Springfield in 1690, leaving five sons and three daughters, viz : Benjamin, Samuel, Joseph, Ebenezer, and Hezekiah; and Abigail, who married 1st, John Man, and 2d, John Richards; Sarah, who married James Dorchester; and Mary, who married Thomas Richards. Some of the sons lived at Enfield, Ct. Joseph lived in West Springfield, and died there in 1734, leaving one son, Joseph, and one daughter — Ebenezer Parsons, the fourth son of Dea. Benjamin, was born at West Springfield in 1663, and died there in 1752. He married Margaret Marshfield, and had five sons and two daughters, viz : Caleb, Ebenezer, David, Benjamin, Jonathan, Margaret, and Sarah. These children were born between the years 1695 and 1709. Of this family, Caleb resided at West Springfield, and died without issue. Ebenezer lived also at West Springfield, and died there in 1742, ten years before his father, leaving six daughters, but no son. David died young. Benjamin settled at Kingston, Ms., and left four sons and four daughters. Jonathan settled first at Lyme, and afterwards at Newburyport. Margaret married Rev. Daniel Elmer, of Newark, N. J. Sarah married Caleb Hitchcock, of Brookfield.

LITERATURE AND EDUCATION IN THE SCANDINAVIAN COUNTRIES.

[By Rev. ROBERT BAIRD.]

Concluded from page 67.

LITERATURE AND EDUCATION OF NORWAY.

FOR a long period a certain amount of education was very considerably diffused in Norway. The practice of the Lutheran church in receiving to its communion the youth at the age of fifteen or sixteen years, almost infallibly secured some degree of instruction in the elements of an education. On this subject we have already remarked fully when treating of Denmark. All that we there said is applicable to the state of things in Norway. But the degree of education which is required for "confirmation" and the first communion, is far from being sufficient. To read the Bible, even with but little facility, and some knowledge of the sacred history and of the catechism, is too often the sum total of that knowledge of books, which the candidate for admission to the privileges of the church, and, we may add, to the civil advantages which this admission may secure, in too many cases possesses. Still it is something; and the measures of the church, on this point, and the usages of society founded upon them, have done much to enforce parental instruction, and keep up some degree of education among the people, even in the remotest and most sequestered parts of the kingdom, and in places where it has often happened that a school is impossible.

But the present, and more efficient, educational arrangement dates from the year 1814, when the establishment of a Constitution in Norway infused new life into this as well as every other branch of the public interests. We shall not go into much detail on this subject. It would only be to repeat much of what we have said in relation to the school system of Denmark. We will merely state, that the parishes are required by law to have schools in sufficient numbers, to have good school-houses, and to pay the school-masters their salaries. The salaries of the "rectors," as the school-masters are termed, vary much, according to the different circumstances of the country. Usually each school district has a house for the teacher, adjoining the school; and in addition to his salary in money, pay him in kind, or nature, as it is termed, a portion of the productions of the ground, or other elements of their wealth. In general the teachers are enabled, from their various incomes, to live with a good degree of comfort.

The compulsory system of Prussia prevails in Norway. Parents are *required* to send their children to school a certain portion of every year until they attain the age, we believe, of sixteen years. And this law, we were told by well informed men, is actually enforced. The consequence is, that few children in Norway are now growing up without a considerable amount of instruction in reading, writing, arithmetic, the history of the sacred Scriptures, and the catechism. In many of the schools—perhaps we might say in most of them—in the cities and villages, geography, grammar and history are added to these primitive and fundamental elements of instruction.

For the sparse population of the north, where along many a fiörd a few families only are scattered, itinerating teachers are employed, who spend a month in one neighborhood, and a month in another, so that by this means—inadequate, certainly, to accomplish all that is desirable, but yet eminently important—the ability to read and write and some knowledge of figures are imparted to the youth in the course of a few years. Were it not for this plan

of ambulation, on the part of the teachers, primary school instruction would be impossible in many parts of Norway.

Normal schools, for the instruction of school-teachers, have been established at several points of the kingdom. In almost every case these schools are in the country, in the vicinity of some chief place, and not in the crowded city or town. This we think to be a decided improvement upon the Prussian and Dutch plans. It is more economical, more congenial to the future position of the pupils, and more conducive to health. It would be different in the case of a normal school for the education of *professors* for colleges. Such a school should be in some large and literary place, as is the case with the Royal Normal School of Paris. But for the education of parish school-masters, all the knowledge which they need may be communicated at a good normal school established in the country, if it be properly conducted, and properly supplied with the books and other means necessary for the purpose.

Schools for learning the Latin and Greek languages, as well as the higher branches of a good common education, are established in various cities and towns of the kingdom. Colleges or gymnasia are also established at Christiania, Bergen, Drontheim, Christiansand, Stavanger, and other principal towns, at which young men may prepare for the studies of the university.

Nor must we fail to mention that a good asylum for the instruction of deaf and dumb persons exists at Drontheim. But no school or institution for the instruction of the blind exists any where in Norway, if we have been correctly informed.

But the most important literary establishment in Norway is its university at Christiania. This institution, so much needed to give to Norway a literary character, as well as to give strength and energy and guidance to all the other parts of her educational system, was founded by the late king of Denmark, Frederick VI., in the year 1811. The want of such an institution had long been felt. Previously to its establishment, the young men of Norway who desired a university education, were compelled to seek it at Copenhagen. This was inconvenient, and withal exposed them to the temptations of the capital, so that many a simple-hearted, pious parent, who values, as a pearl beyond price, the good morals of a son, dreaded to commit him to the bark that should carry him over the waves of the Cattegat, to that dangerous city. But what immediately led to the founding of this University was the long continued war between Denmark and England, from 1807 till 1814, during which the British cruisers—the fleet of Denmark having been annihilated by the capture of Copenhagen in the first of those years—swept every thing from the Cattegat, the Skaggerack, and the North Sea, which bore the semblance of the Danish flag, and rendered intercourse between Norway and the mother country hazardous in the extreme, if not impossible.

In the time of this crisis, Norway experienced more than ever the need of a university. Soon the *Patriotic Society*, established at Christiania, took the initiative in the matter, and decreed a prize to the author of the best essay on the establishment of a university in that kingdom. It opened a subscription for erecting a building, for endowing professorships; and notwithstanding the war, the great increase of taxes, and the stagnation of commerce and almost all kinds of trade, very considerable sums were subscribed in a short time. The king of Denmark gave to the projected establishment the sum of 100,000 rix-dollars, or somewhat more than 50,000 American dollars, besides certain lands and other property which he had in Norway. He also presented to its library the duplicates of the royal library in Copenhagen. The ordinance for the establishment of this University bears the date of 2d of September, 1811.

The rules of the University have been formed after those of the University of Copenhagen; the order of studies, the number of examinations, and the discipline are entirely the same as those which prevail in that institution.

The University buildings stand in the centre of the city of Christiania, and are plain, but sufficiently spacious. The library contains 120,000 volumes, and the sum of \$3,000 is annually appropriated to its farther enlargement. This library is not so well selected as it might have been; still it is a valuable

collection of books, and it is certainly large for the short period the institution has been in existence. With the exception of the observatory and the botanical garden, the other branches of the establishment leave much to be desired. This must of course be the case in an institution so young. What has been accomplished augurs well for the future.

The number of professors in this University—whose proper title in Latin is, *Universitas Regia Fredericana*—is as follows:—in Theology, 3; in Law, 2; in Medicine, 7; in Philosophy, 14; and in the *Seminarium Philologicum*, 2—making 28 in all. The number of students last winter was about 600, of whom about 150 were students of theology. The remainder were chiefly divided between the faculties of medicine and philosophy. The number of the students in law was not large.

Several of the professors in this University are men of considerable distinction. The three professors of theology are Drs. Keyser, Dietrichson, and Kaurin—all good men, and evangelical in their faith, it is said. *Haustan*, professor in astronomy, and *Keilhan*, professor in mineralogy, are excellent men, and considerably celebrated for their attainments. The other professors are said to be respectable in their several departments.

Another university is demanded by the inhabitants of the northern part of the kingdom, to whom it is extremely inconvenient to send their sons to Christiania, for the distance is far from being inconsiderable. But it is doubtful whether they will soon have their wishes fulfilled, for one university would seem to be sufficient for a country of so limited a population as Norway possesses.

Norway has but little independent literature, which she can properly call her own. Hitherto she has depended chiefly on Denmark, or on translations of works from foreign languages. The written languages of Denmark and Norway being the same, and the spoken languages of the two countries differing but little, it was very natural that the Norwegians, so long as they were united to Denmark, should derive their literature chiefly from that country. It is even so still, to a considerable degree—though less than it was before their transfer to Sweden.

During its union with Denmark, Norway furnished no inconsiderable contingent of talent to the common stock. Two of the greatest poets that Denmark ever possessed, Holberg and Wessel, were born in Norway, but were educated in the mother country.

The most distinguished poets of Norway at this time are *Wergeland* and *Welhaven*. There are others, but of less fame.

There is unquestionably an increase of a taste for reading in Norway. The establishment of a university has done much to promote knowledge in the country. But it was the erection of Norway into a remarkably free country, by the adoption of a constitution, which has given the greatest impulse to the mind of the people. The press is free, completely so. The number of newspapers has become great. Not only are there several published at Christiania, but every other place of any consequence has one or more of these important vehicles of knowledge. One of these is published at *Tromsøe*, on a little island, far off in the north, in about lat. 70°. These papers are filled with the politics of the country. As may be supposed, there are two great parties in the country, composed of the friends and the opponents of the national government or administration. Of course, the newspapers take the type of the doctrines of one or the other of these parties. The opposition is, however, manifestly the stronger part of the two, and is sustained by the ablest journals. The discussions which fill the columns of the papers of each party are warm and earnest. The people catch the same spirit, and every where their minds are awake to the interests of the country, for they see that their own are involved in them. All this is good, and tends greatly to promote knowledge. The Norwegians are now becoming a reading people. Their minds are becoming enlarged, and they feel that they breathe the air of freedom, and that they tread the land of freedom. Whilst the press of Denmark is greatly shackled, and even that of Sweden also, their's is free. Thus far that freedom

has not degenerated into licentiousness. May it be long guarded from such a catastrophe. For then the noble freedom which they now enjoy and so highly prize, will prove to be a curse instead of a blessing.

UNIVERSITY OF CHRISTIANIA.

PROFESSORS.

In Theology — Christian N. Keyser, Jacob F. Dietrichson, and Jannus M. P. Kaurin.

In Law. — U. A. Motzfeldt, and A. Schweigaard.

In Medicine — Dr. Michael Skjelderup, Dr. N. B. Sörensen, Dr. M. A. Thulstrup, Dr. Frederick Holst, Dr. Christian Heiberg, J. J. Hjort, and John Fred. Heiberg.

In Philosophy. — George Sverdrup, J. Rathke, J. Keyser, Christopher Haaften, Christ. And. Holmboe, J. U. Messel, B. Holmboe, B. M. Keithan, M. N. Blytt, R. Keyser, Fred. L. Vibe, L. C. M. Aubert, P. A. Munch, M. C. S. Manlow.

PROFESSORS IN THE SEMINARIUM PHILOLOGICUM.

George Sverdrup and L. C. M. Aubert.

LITERATURE AND EDUCATION OF SWEDEN.

I. SWEDISH LITERATURE AND ARTS.

Gustavus Vasa, who reigned 1523—1560, and who did such great things for Sweden, must be noticed as one of its first-rate orators and writers. During his time, the brothers Petri (Olaus, who died 1552, and Laurentius, who died 1574) were most zealous coadjutors of Gustavus in introducing the Reformation. Laurentius Petri, Archbishop of Sweden, edited the first Swedish Bible published, 1541. The son of Gustavus, king Eric XIV., wrote psalms and other small poems. He reigned 1560—1568. The brother of Eric, Charles IX., who reigned 1600—1611; but still more the son of Charles, Gustavus Adolphus the Great, who reigned 1611—1632, were promoters of literature. The latter composed several small poems and good psalms, and commenced an autobiography, a work continued by his friend, the distinguished statesman Axel Oxenstierna, who died 1654. During this period, Archbishop Laurentius Andre Augermanicus, died 1607, and Bishop Johannes Rudebeck, died 1646, as writers in theology, were distinguished; and in history, Eric Jöranson Tegel, died 1636, and Johannis Messenius, died 1637.

With George Stjernhjelm, who died 1672, begins a new era in Swedish literature. This author, to whom the palm, for the period 1632—1733, is generally awarded, published seven works, the most important of which was a didactic poem, entitled *Hercules*. The principal authors of this period are, in theology, Hagin Spegel, died 1714, and J. Swedberg, Bishop, and father of Emanuel Swedenborg, died 1735; in history, S. Widikindi, died 1697, J. Werwing, died 1697, O. Rudbeck, author of the *Atlantica*, died 1700, C. Verelins, died 1682, J. Perwingskold, died 1720, E. J. Bjamer, died 1750; in philosophy, A. Rydelus, died 1738, a man of superior genius; chemistry, O. Hjarne, died 1724. As architect, N. Tessin, who designed the palace of Stockholm, died 1726; as painter, D. von Ehrenstrahl, died 1698; and as drawer, E. Dahlberg, died 1703, author of the highly interesting work *Svecia Antiqua*.

A new period begins with Olaf von Dalin, died 1763, editor of a journal, the *Swedish Argus*, author of a *History of Sweden*, and many other works. This man holds a distinguished place among Swedish literary characters. The most remarkable authors from 1733 till 1778, are, in theology, Emanuel Swedenborg, died 1772, E. Tollstadius, died 1759, a good man; in history, A. Batin, died 1790, S. Lagerbring, died 1787, and principally O. Celsius, died 1794; in philosophy, J. Jhre, died 1780, author of the excellent work entitled, *Glossarium Suo Gothicum*; in natural history, the famed Carl von Linnæus, died 1778, the most celebrated of all Swedish authors; in poetry, G. T. Crenetz, died 1785, G. T. Gyllenborg, died 1808, E. Sköldebrand, died 1814, and Mrs. H. C. Norden-

flycht, died 1763. J. H. Mörk, died 1763, is the author of the first Swedish romance, "Adalrik and Göthilda." A. Saklstedt, died 1766, published a Swedish dictionary. A renowned physician, N. Rosen von Rosenstein, died 1773. In mathematics, S. Klinginstjerna, died 1765, D. Melauderhjelm, died 1810, and chiefly C. Polhem, died 1751, a great mechanical genius.

The fourth period is from 1778 to 1795. Gustavus III., who reigned 1771—1792, and who gathered literary and scientific men around him, was himself a distinguished author. He wrote poems, orations, dramas, &c., both in the Swedish and French languages. J. H. Kellgren, died 1795, stands foremost in the list of elegant writers. In theology, S. Odmann, died 1829, author of many works in theology, natural history, and geography, and a number of good psalms which he produced lying in his bed during forty years. M. Lehnberg, died 1808, elegant sermons; history, J. Hallenberg, died 1838, E. M. Fant, died 1817; in philosophy, Th. Thorild, died 1808, N. Rosenstein, died 1824, and C. A. Ehrensvar, died 1800, author of the *Philosophy and the fine Arts*. Philology, M. Norberg, died 1826, and J. A. Tingstadius, died 1827; as poets, besides Kellgren, C. M. Bellman, died 1795, the Anacreon of Sweden, J. G. Oxenstjerna, died 1818, G. G. Adlerbeth, died 1818, translated excellently Virgil, Horace and Ovid, B. Lidner, died 1793, Mrs. A. M. Lenngren, died 1817; chemists, J. Bergman, died 1784, and C. W. Scheele, died 1786. M. Calenius, died 1813, has left important works on jurisprudence. D. V. Schulzenheim, died 1823, and O. Y. Akrell, died 1806, renowned physicians. Sergell, sculptor, died 1814.

The fifth period, called the Leopold period, extends from 1795 to 1810. C. G. Leopold, died 1829, author of philosophical treatises, poems and dramas. Author of sermons, J. O. Wallin, Archbishop, died 1839. To him especially the Swedish church owes her improved hymn book. F. M. Franzen, born 1769, now Bishop of Hernosand, author of sermons, poems, psalms; C. P. Hagberg, born 1778, sermons; J. J. Hedren, born 1775, Bishop of Linköping, and J. Aström. As poets, besides Leopold, Wallin and Franger, Esaias Tegner, Bishop of Wexio, born 1782, author of many works, J. Stenhammar, A. T. Skoldebrand, C. Zindegren, M. Chorens, J. F. Stierstolpi; eminent physicians, three brothers Afzelius, A. H. Flomsan, J. F. Sacklen; in natural history and philosophy, O. Swartz, A. J. Retzins, K. P. Plumberg, J. W. Dalhman, and chiefly Jacob Berzelius, born 1779, the most celebrated of living chemists. P. Horberg. This was a good period.

Sixth period, from 1810 to the present time, called the period of the New School, a reformation in literature made by the publication of a journal called "*Polyphem*," by J. C. Askelaf, now sole editor of the "*Minerva*;" another called "*Phosphorus*," by P. D. A. Atterbone and F. W. Palmblad, and *Iduna*, by E. G. Geger. These accused the old school of copying French literature, and preferred the German as a model. At this time the study of ancient Swedish history and literature became more general. L. Hammarskold, died 1827, perhaps the most zealous of the new school, published many works, among which was a history of Swedish literature from the earliest times. Poets, E. Stagnelius, born 1793, died 1823, a poetical genius rarely, if ever, equalled in any country, P. H. Ling, died 1838, equally eminent for poetry and gymnastic exercises, I. Sjöberg, known by the name Vitalis, K. A. Nicander, died 1839, Atterbone, above named, born 1799, at present professor in Upsal, author of many poems and philosophical works, B. von Beskow, born 1796, Mrs. J. C. Nyberg, born 1785, known as Euphrosyne, A. A. Grasstrom, born 1800, professor, son-in-law to Bishop Franzen, S. Hedborn, born 1783, A. Lindeblar, born 1800, C. F. Dahlgren, born 1791, author of humorous poems, P. Wieselgren, born 1800, Miss F. Bremer, authoress of many beautiful moral novels, born 1802; historians, E. G. Geyer, born 1783, now professor in Upsala, A. M. Strimholm, born 1787, M. Bruzelius, born 1786, J. Ekelund, died 1840, F. W. Palmblad, born 1788, author of various historical and geographical works, A. Fryxell; theological writers, besides those already named, J. H. Thomander, born 1798, professor in Lund, a man of great genius and acquirements, C. G. Rogberg, died 1834, A. Lundgren, died 1838.

A theological journal, quarterly, in Lund, by Professors Reuterdaht and Thomander, (closed with 1840); another in Upsala, by Professors C. E. Fahlerantz, G. Kiros and C. J. Almgrist. A literary weekly Gazette commenced in Lund this year. N. Bruher, Bishop of Gottenburg, compendium of Theology and Church History. Professor B. K. H. Höger, died 1812, eminent for philosophical writings, as also N. F. Biberg, died 1827, S. Grubbe, born 1786, formerly professor in Upsala, now minister for the ecclesiastical department, author of a distinguished work on "the doctrine of right and community." The best lawyers are J. H. Backman, H. S. Collin, C. J. Schlyter, and J. G. Rirkert. P. G. Cederschöld, professor, author of a treatise on midwifery. J. Hwasser, professor in Upsala, author of medical treatises. Natural history, Prof. E. Friss, a renowned botanist; C. A. Agardt, bishop in Carlstad, botanical, and other works; Prof. G. Wakenberg, botany; S. Nilson, professor natural history; B. F. Fries, died 1839, C. J. Sunderall, A. Retzins, famous anatomist. Painters, A. Laurens, Sandberg, Fahlerantz, Westin, Sidermark, and Wirkenberg. Sculptors, Bystrom, Fogeberg, distinguished, Quamstrom. Statistics, C. Forssell, and W. Hisinger. Geology, H. Jarta, eminent for style. Professor C. Forssell, artist, published "A Year in Sweden," containing 48 exceedingly good engravings of Swedish costumes.

II. EDUCATION AND LITERARY INSTITUTIONS IN SWEDEN.

It is a remarkable fact, that although the government of Sweden has until this day done nothing for the promotion of primary schools, yet it is supposed that it is not possible to find one grown person out of a thousand, even including the Laplanders, who cannot read. This statement, it is probable, is somewhat too strong. But there is no doubt that it is a fact that there are very few comparatively who do not know how to read, and almost all know how to write. And yet this has not been so much the result of instruction in schools, as at the fireside. Parents have taught their children, and from generation to generation this has been so. They have felt that this was as much a part of their duty, as to provide food and clothing for their offspring. Necessity has also co-operated to bring about this result; for in the sparsely settled portions of the kingdom it has been difficult, if not impossible, to maintain schools, save upon the peripatetic method which now exists in Norway—and is wholly a modern invention.

This general diffusion of elementary instruction among the people is justly ascribed to the laudable zeal of Gustavus Vasa and his immediate successors. John III. ordered that the nobleman who was unable to read should forfeit his nobility—a law which exists until this day. And Charles XI., in 1684, required the clergy to see that every individual in their parishes should be taught to read. He also made it a law that no marriage should be celebrated unless the parties had previously taken the Lord's Supper; and that none should partake of this ordinance who could not read and who was not instructed in religion. The law still stands which requires every one to present himself to the pastor of the parish in which he resides in order to receive the necessary instruction for coming to the communion table, or making his first communion, as it is called. And in case he does not, the civil authorities, upon information given by the pastor, may send a constable to bring him! It does not follow that he will be admitted to the communion immediately upon his presenting himself; but he must present himself for the necessary instruction. All this renders elementary instruction absolutely necessary. No man can bear testimony in a court of justice, unless he has received the sacrament of the Lord's Supper within one year before the time of his giving his testimony. All these regulations, however unreasonable some of them are, and injurious to religion, have operated to the universal diffusion of elementary education.

Parish schools are by no means very numerous. Wherever there are lands or rents bequeathed to their support, and in some other places, they exist. In most places they are fixed; and in some they are ambulatory, as in Norway.

The total number of these schools is, however, unknown. In the province of Wexio-län, in 86 parishes or sub-parishes, there were lately but 29 schools of all descriptions, for giving elementary instruction; and yet in that province, out of 40,000 people, only one adult was found who could not read. It is supposed that one half of the parishes in the kingdom have no schools; the children being taught by their parents at home.

Peter Lastradius, who was lately a missionary in Lapland, and who was himself a son of one of the settlers in the colonies which border that country, gives a very interesting account in his "Journal of a Year's Missionary Service in Lapland," published in 1836, of the privations and hardships which his parents had to endure in the lonely forests, far from any other habitation. "Yet," says he, "with all their poverty, and all their striving for the most pressing necessities of life, our parents never forgot or put off the teaching of us to read. Before we could well speak, our father taught us our prayers; and these were the first thing in the morning and the last at night. Our mother spared no pains to teach us to read in a book, and at five years of age I could read any Swedish book, and at six could give reasonable answers to questions on the chief points of Christianity." And this was done in one of the poorest families of these new settlers, which gained its scanty means of living from catching fish, making glue from the horns of the reindeer, and a little produce from their dairy. An interesting fact is stated in this work, which is, that learning is held in such respect, even in the extreme northern part of Sweden, that students who have concluded their course of education at the gymnasium in Hernosand, but who have not sufficient pecuniary resources to enable them to complete their studies at Upsala, receive recommendations from the Consistory, and a permission to collect a viaticum, or the means of going to the University, within certain parishes. "And every peasant thinks it a duty to give them something, generally 12 skillings; and the poorest scholar will thus collect from 300 to 700 dollars"—75 to 175 dollars of our money.*

The attention of the present Diet has been called to the subject of primary schools, and it will not be long, it is believed, before the government will take up the question in earnest, and establish a system by which a more extended education may be secured to all the people. In this respect Norway has set a most noble example to her partner in the Scandinavian Commonwealth.

Above the common or primary schools there are gymnasia—some 12 or 15 in number—which answer in some respects to our colleges, though not equal to the best of them, particularly in the mathematical and physical branches.

There are also what are called *Trivial*† *Schools*, which answer nearly to our high schools, and exist in a number of the largest cities and towns. In the trivial schools, besides the instruction in the higher branches of a common Swedish education, the elements of the Latin and Greek languages, and some knowledge of mathematics, are taught. In some, if not all of these trivial schools, and perhaps in some of the gymnasia, there are what are called *apologistic* classes, or classes for learning the modern languages, such as the French, the German, and the English. But if any one wishes us to tell why they are called *Apolo-gistic* classes, we have to say most respectfully to him that we do not know.

There are two Universities in Sweden—at Upsala and Lund. The University of Upsala is the oldest, having been founded by Sten Sture in the year 1477. That of Lund was founded in 1668. The University of Upsala is the older and better endowed of these two universities. The present number of students in actual attendance is about 1,000; though the number on the books and who are attending at intervals—some being away engaged in teaching or for other causes occasionally—is not much short of 1,500. The number of professors is

* We have taken these facts from Mr. Laing's *Tour in Sweden*, pages 186—188. They were fully confirmed by the testimony of several excellent persons whom we met at Hudiksvall, during our visit to the north, as well as by the good Bishop Franzen, whose diocese extends from Hernosand as its centre over all the northern part of the kingdom. We had the pleasure of making the acquaintance of this distinguished bishop and poet, and rejoiced to find so good a man in charge of this vast hyperborean diocese.

† So called from the Latin word *Trivium*, or a place where three streets meet. It is therefore equivalent to our expression—a *public place*.

twenty-five, together with an undefined number of adjuncts and *docentes*. Of these twenty-five ordinary professors, four give instruction in theology, two in law, five in medicine, and fourteen in philosophy, which comprehends mathematics, chemistry, Greek, physics, natural history, logic, &c. The faculty of each of the four departments of theology, law, &c., confer degrees on written theses, and after a certain number of examinations and disputations. But those degrees are conferred privately, with the exception of those in philosophy. A *Promotion*, or Commencement as we call it, for the conferring of degrees in this faculty, is held once in three years, in the month of June.

Charles IX., Gustavus Adolphus, and his daughter Christina, endowed this University with lands and other sources of revenue, from the annual income of which it is sustained, and salaries of ordinary and extraordinary professors are paid. When the Reformation took place, the government appropriated the tithes which had hitherto been paid to the monasteries and the support of the regular clergy, (that is, the clergy belonging to some order, such as the Franciscans, the Benedictines, &c.) to its own purposes in part, and in part to the promotion of education; and the University of Lund was endowed out of these tithes. Donations were also made by individuals.

At Upsala, the salaries of the professors are paid, in part, in grain, or in the money which it is worth according to the market price. The highest salaries are 300 *tonde*,* which at the average value of $7\frac{3}{4}$ dollars banco,† produces an income of 2,325 *banco-dollars*, or \$871 87½ of our money. The adjuncts receive 65 barrels of grain, or about 200 American dollars. Of course as the price of grain fluctuates very much, the salaries of the professors also fluctuate much. For instance, in 1838, when the price of grain was nearly double its ordinary price, the salaries were nearly double in nominal or rather *pecuniary* value. As in the other Universities on the continent, the professors in Upsala gain something from their private courses of lectures. The *docentes* depend wholly on what they receive in this way from the students.

The students of the University of Upsala keep up the old arrangement of *Nations*, as they were called, which existed formerly in the University of Paris, and indeed in all the early Universities in Europe. There are twelve nations at Upsala, each of which has its hall, or place of meeting, its dean, or chief officers, and its various ranks of *seniores*, *juniores*, &c.

There is no one building in which all the professors give their lectures, some using the old library for this purpose, others the halls of the "nations," in different parts of the town.

The following table of statistical facts is interesting in relation to the Universities of Upsala and Lund; and although it was made out in 1830, it may be considered as a sufficiently correct view of the present state of those Universities on the points to which the facts relate, inasmuch as there has been no material change in the number of the students, or any thing else in relation to these institutions.

	Students on the books.	Students present.	Students in Theology.	In Law.	Medicine.	Philosophy.	Not fixed on a profession.
Upsala, ...	1,453	844	336	325	86	365	341
Lund, ...	632	421	141	105	56	169	161
	2,085	1,265	477	430	142	534	502

	Sons of the Nobility.	Sons of the Clergy.	Sons of Burghers.	Sons of Peasants.	Sons of persons not belonging to the preceding classes.	Sons of public functionaries.
Upsala, ...	153	334	245	212	—	310
Lund, ...	26	165	140	143	199	132
	179	499	385	355	199	442

* The tonde contains, we believe, about $4\frac{3}{4}$ bushels of English measure.

† The dollar-banco is equivalent to about $37\frac{1}{2}$ cents of our money.

This view, as Mr. Laing justly remarks, is highly honorable to the Swedish nation. It cannot have escaped the notice of the reader, that it is from the sons of the clergy and of the peasants that the majority of the students of the Universities are derived. It is also very honorable to the nation that the students in her Universities are about as 1 to 1,400 of her entire population.

Among the professors at Upsala there are several men of distinguished merit, among whom we may mention Professor Geyer, who is one of the best historians of the present day, and a man of very general attainments. Their incomes are not great; but as living in Sweden is not expensive, they are enabled to live comfortably and creditably on very moderate salaries. They are as a body distinguished for urbanity of manners, hospitality and attention to strangers, as well as an honorable discharge of their professional duties.

The students, too, are a good looking body of young men. We have seldom seen young men of finer appearance than those whom we saw take their degrees in philosophy at the promotion in June, 1836. We could only regret to see so free a use of brandy at the public breakfast and dinner on that occasion. But we do not know that the conduct of the young men was more censurable on that occasion than that of their superiors in age and station, and who ought to have exhibited a better example.

It is Dr. Clarke, we believe, who affects to ridicule the uncouth dress and appearance of the students in Upsala, at the time when he visited that University. But whatever may have been the opinions of the celebrated traveller respecting some of their predecessors, we have every reason to believe that the present students of that distinguished seat of learning have no mean opinion of themselves. On the occasion of the consecration of the excellent Dr. Wingard as Archbishop of Upsala, and his induction into that high office, a few months ago, the good primate of all Sweden in his address to the students called them his "young friends." This familiarity was highly resented. "Who gave him the right to take such a liberty with us as to call us his young friends," said they, as they proudly and loftily strutted along the walks in the 'Grove of Odin,' after the delivery of the most paternal address of the Archbishop, "Who gave him the right to take such a liberty as that with *us*?" And sure enough, we also say, who did?

PROFESSORS IN THE UNIVERSITY OF UPSALA.

IN THEOLOGY.

Professors.—Charles Jonas Almgvist, John Thorsander, Ch. Erik Fahlerantz, Andrew Erik Knös.

Adjuncts.—Andrew Bernhardsson Lundgvist, F. Sjösteott, Jacob Ulrik Segerstedt.

Docentes.—Thure Amnerstedt, Samuel Laurence Ljungdahl, Charles William Park, Andrew Erik Norbeck, M. E. Morenius.

IN JURISPRUDENCE AND LAW.

Professors.—I. Ed. Boëthius, (Dean,) P. E. Bergfalk.

Adjuncts.—C. O. Dellden, J. C. Lindblad.

IN MEDICINE.

Professors.—Hen. Will. Romanson, (Dean,) P. von Afzelius, G. Wahlenberg, Israel Hwasser, C. Hen. Bergstrand.

Adjuncts.—P. J. Liedbeck, Olof Glas.

IN PHILOSOPHY.

Professors.—L. P. Walmstedt, I. Svanberg, I. Bredman, Samuel Grubbe, E. Gust. Geijer, P. D. Amad. Atterbone, P. Sjöbring, I. H. Schröder, E. Fries, Will. Fred. Palmblad, E. Aug. Schröder, Ch. Th. Järta.

Adjuncts.—E. Wallgvist, Hen. Falck, Gust. Svanberg, Hen. G. Lindgren, P. Will. Afzelius, Jonas Bern. Runsten, Jonas Sellen, Christopher Jacob Boström, Olof Wingquist, Cl. Olof Ramström, Ch. John Fant, John Sponberg, Ch. Will. Böttiger.

Docentes.—Otto Fred. Tullberg, Ch. Aug. Hagberg, John Albert Dahlström, Nils John Berlin, Ch. John Tornberg, Fred. Ferdinand Carlson, Ch. Ed. Zedritz, Ch. Julius Lenström, Em. Gab. Björling, Jac. Ed. Siröm, Erik Engelbert Ostling, P. N. Ekman, And. Fred. Beckman, Gust. Reinhold Daniel Rabe, Ch. Will. Aug. Tham, John Fred. Johanson, P. Erik, Svedbom, Fred. Geo. Afzelius, J. Lar, Samzelius, Ch. John Malmstein, John Peter Arrhenius.

Besides these, there are six teachers of Exercises, Music, Dancing, Fencing, &c., &c.

From the preceding catalogue it appears that there are in the University, in all the departments, 23 professors, 20 adjuncts, 26 docentes, (or teachers,) and 6 teachers of exercises; in all, 75 persons who are employed in giving instruction in this University. There are also, at this time, five vacancies.

UNIVERSITY OF LUND.

In the University of Lund the number of ordinary professors, this year, is 24, viz: four in the theological faculty, four in the legal, four in the medical, and twelve in the philosophical. Besides these, there are 11 adjunct professors.

The number of students in actual attendance is 450, of whom about 100 are students in theology.

The revenue of the University is derived from several sources:

	<i>Rd. Rgs.</i>
From land and tithes, 7,000 Swedish barrels (tonde) of corn, (wheat and rye,) valued this year at	60,000
From the interest on its own funds,	11,000
From the budget of the kingdom, annually,	25,000
	96,000

Rix-daler Riksgalds, or 24,000 dollars of our currency.

The library of the University contains about 70,000 volumes.

Several of the professors of this University are men of considerable reputation, among whom we may mention the Rev. John Henry Thomander, D. D., Professor of Pastoral Theology.

A theological review was conducted during some eight or ten years by the Rev. Drs. Thomander and Reuterdaahl, Professors in Theology, but it ceased at the end of the year 1840.

NEWSPAPERS IN VARIOUS COUNTRIES.

[From a London paper.]

PARIS has now upwards of twenty-seven daily papers, the average sale of which exceeds 90,000 per diem, while London has only nine daily papers, with a sale of about 45,000 per diem. No sufficient data exists for computing, with any degree of accuracy, the number of copies of newspapers at present annually circulated in the United States, but it probably does not fall far short of 100,000,000. (The total number of papers issued in Great Britain and Ireland, in 1837, was only 47,248,000.) The weekly issues of the British press of Lower Canada, are 29,000; those of the French press 8,000. The earliest Spanish newspaper was published about the commencement of the eighteenth century. In 1800 only two political newspapers were published; and but a few years ago, only twelve newspapers for a population of 12,000,000. There are about twenty newspapers and daily journals in Portugal, and one at the Azores. The whole number of journals in Italy exceeds 200. Few of the existing papers date back further than the commencement of the present century. The Greeks publish nine: four at Athens, one at Napoli, two at Hydra, and two at Missolonghi. The *Government Gazette*, of Corfu, is the only journal published in the Ionian Islands. There are about a dozen periodicals at Malta, most of them weekly. At Gibraltar, a government paper, of a very diminutive size, is published daily. The journals published at Constantinople, in January, 1841, were the *Tagrim Vakai*, a government paper, and the *Djerdédi Havadis* in vulgar Turkish, containing general information. In the whole extent of Africa there are fourteen journals. One has appeared at Algiers regularly since its possession by the French in 1830: two are published on the western coast, at the American colony at Liberia. There are eleven political newspapers at the Cape of Good Hope, half which are printed in English, and half in Dutch. An official gazette was established in Persia, in 1838. It is lithographed. In Calcutta there are six English daily papers, three tri-weekly, eight weekly, and nine Hindustanee weekly. At Bombay there are ten English periodicals issued semi-weekly, and four Hindustanee publications. Two weekly English papers were published at Canton, but are now removed to Macao.

A Brief Survey of the Congregational Churches and Ministers in Lamoille County, Vt.

FROM ITS FIRST SETTLEMENT TO THE PRESENT TIME.

COMPILED BY REV. S. ROBINSON, MORRISTOWN.

EXPLANATION.—The following mark † signifies installed. Those with — were not graduates of any College.

Towns and Churches.	Organization.	Ministers.	Native Place.	When Born.	Where Educated.	Graduated.	Theological Education.	Settlement.	Dismission.
Cambridge		Elijah Wollaget John Truair Royal A. Avery	Granville, N. Y. Braundon, Vt.			—	Rev. Holland Weeks, Pittsford, Vt. Rutland Association	1805 Nov. 21, 1810 Dec. 1824	1806 June, 1813 Dec. 1825
Eden	Oct. 1812	George W. Ranslow	Hinesburgh, Vt.	Sept. 22, 1800	{ Lit. & Th. Sem. } { Bangor, Me. }		Seminary, Bangor, Me.	Feb. 3, 1829	Feb. 1833
Elmore	1820	Joseph Farrar			Gilmanton, N. H.		Gilmanton Seminary	Dec. 15, 1812	Dec. 15, 1815
Hydepark	1834	Jabez T. Howard						Jan. 19, 1841	
Johnson	Sept. 20, 1817	No Pastor						Mar. 2, 1836	Feb. 1838
Morristown	July, 1807	John Scott† Daniel Rockwell	Yorkshire, Eng. Lanesboro', Ms.	Feb. 15, 1802 June 11, 1787			Rev. Willard Preston, Burlington, Vt. Rev. J. Hopkins, Newhaven, Vt.	Oct. 20, 1824	Nov. 27, 1828
Stow	Nov. 21, 1818	Septimius Robinson† R. I. Watkins	Poultney, Vt.	July 27, 1790	Midd. Coll. Midd. Coll.		Rutland Association	July 1, 1835	1830
Waterville	Feb. 25, 1823	Hiram Carlton	Barre, Vt.	July 18, 1811			Andover Seminary	Jan. 4, 1838	
Wolcott	June 11, 1818	No Pastor							
		No Pastor							

Notes

ON THE PRECEDING TABLE.

LAMOILLE COUNTY is situated in the interior of the State, toward the north. It was constituted by act of Legislature, November, 1835, from parts of the counties of Franklin, Orleans, Washington, and Chittenden, and embraces twelve townships, in nine of which there are Congregational churches. It is bounded north-westerly by the County of Franklin, north-easterly by Orleans, easterly by Caledonia, south-easterly by Washington, and south-westerly by Chittenden counties. It lies principally between the two great chains of the Green Mountains. It is watered by the river Lamoille, from which it derives its name, which pursues a westerly course through its whole extent. Some of the townships are mountainous, while others embrace some of the finest and most fertile vallies of Vermont. The aggregate population at the census of 1830 was less than 9,000; it may probably at the present time somewhat exceed 10,000.

For the population in all cases reference is had to the census of 1830.

CAMBRIDGE is the most westerly township in the County; situated on the river Lamoille. It was chartered in 1781; and the settlement commenced in 1783. The first records of the church are lost, hence the time of its organization is unknown.

Nothing is ascertained of Mr. Wollage, after he left Cambridge. He was previously settled in Guilford in this State. Mr. Truair received his theological instruction from Rev. Holland Weeks, formerly of Pittsford, Vt., and who has since become a Swedenborgian. After he left Cambridge, he was settled over a Presbyterian church in Sherburn, Chenango Co., N. Y., and in Cherryvalley, Otsego Co.; from whence he went to the city of New York, where he labored for a time, and was deposed by the First Presbytery of that city. More recently he has been known in Hampshire Co., Ms., and in Cambridge and vicinity in this State, as the head of a new sect, who style themselves the Union Church. He is now at or near Oswego, N. Y. After the dismissal of Mr. Truair from Cambridge, the church was destitute of a pastor for nearly twelve years and an half. During this period, they were supplied with occasional preaching considerably. Rev. S. Parmelee of Westford supplied them one half of the time for four years. Mr. Avery studied theology with different ministers of the Rutland Association. He resigned his charge on account of ill health; and engaged first in farming and afterward in mercantile business. After an interval of more than ten years, he resumed his labors in the ministry, and is now, it is believed, in Saratoga Co., N. Y. Mr. Ranslow was educated at the Literary and Theological Institution at Bangor, Me., and since he left Cambridge has been installed at Georgia, where he still remains.

Since the dismissal of Mr. Ranslow, the church has been greatly convulsed and divided, by the efforts of *John Truair* and his followers. There has been latterly a better state of harmony. They were supplied the last year by Mr. Adams, a licentiate and graduate of Middlebury College. This church has been visited with several interesting seasons of revival. The first of great importance was in 1792, about 50 subjects. The next in 1808, about 20 subjects. Of these we have no means of ascertaining what numbers united with the church, as the early records are not found. In 1817 a most precious season of refreshing was enjoyed, when 68 were added to the church. Another partial revival in 1827 added 12 to the church. And in 1831 another precious season was enjoyed under Mr. Ranslow's ministry, when 38 were added. Some additions to the church have since occurred, as the fruits of a protracted meeting. Population of the town, 1,613.

EDEN is in the northern part of the County. It was chartered 1781, and the settlement commenced about 1800. The church was organized October, 1812. At the same time Mr. Farrar was ordained as their pastor. He remained three years and left. He went into some part of the State of New York. Nothing of his previous history has been ascertained. The church has always been feeble, and has had no other pastor. It is supplied at present one fourth part of the time by Rev. Daniel Warren, of Johnson. Revivals to some extent were enjoyed in the years 1822 and 1823, when a number were added to the church. Population in 1830, 461. Church consists now of about 30 members.

ELMORE is in the easterly part of the County. It was chartered in 1781, and the settlement commenced in 1790, by Martin and Jesse Elmore. It has progressed very slowly in population, containing in 1830 but 441. The precise date of the organization of the church is not ascertained. It is thought to be about 1820. It has never had a pastor, and only occasional preaching, and has never exceeded its present number of members, which is 18. The church have now settled a pastor, Mr. Jabez T. Howard, with a promise of great good as the result.

HYDEPARK was chartered in the year 1781, and a settlement commenced in 1787. It lies in the centre of the County, the County buildings being erected near its south line. There has never been any extensive influence here of the Congregational denomination. A small church was gathered, however, in the summer of 1834. It has scarcely now a name to live, there being but six of its number remaining in town. Population, 823—now, 1,050.

JOHNSON is in the central part of the County, on the river Lamoille. It was chartered January 2, 1792, and settled about the same time. The church was organized September 20, 1817, by Rev. Nathaniel Rawson, of Hardwick. It remained destitute of a pastor, with occasional supplies, till the settlement of Mr. Scott in 1836; though he commenced his ministry there in March, 1834. He was a native of England, and came to this country with his parents when but fifteen years of age. He pursued classical studies at Burlington, and studied theology with Rev. W. Preston of that place. After Mr. Scott's dismission, the church had only occasional supplies for a number of months, till July, 1838, when Rev. Daniel Warren was engaged as a stated supply, who still remains with them. He had been for twelve or thirteen years pastor of the church at Waterbury, Vt. There have been some seasons of partial revival enjoyed in this church. In 1826 and 7, 14 were added by profession. In 1830, a season of refreshing was enjoyed, as the fruits of which 17 were received into the church. In 1833, another revival, 26 being added; and during the last winter there has been another season, as the fruits of which 12 have been received into the church. Population, 1,079.

MORRISTOWN is situated in the central part of the County, immediately south of Hydepark. It was chartered in 1781, and the first settlement commenced in 1790. Owing to a defect in the records of the church, the precise date of its organization is not ascertained. It was probably about July, 1807. Mr. Rockwell studied theology with Rev. Josiah Hopkins, of Newhaven, Vt. Since his dismission, he has labored as stated supply in several towns in Vermont, and has since been installed in the State of Ohio, but has left that State and is now preaching at Elk Grove, Ill. Mr. Robinson was employed for a number of years previous to his entering the ministry, as a successful instructor of youth; commenced the study of theology with the late Mr. Cushman of Fairhaven, and afterward continued his studies with different ministers of the Rutland Association; was licensed by them in September, 1823; was ordained in Underhill, Vt. in March, 1824; was subsequently settled in Fairfax and Milton. The church in Morristown has never been able, without foreign aid, to sustain the preached gospel constantly, and had never attempted it till the settlement of their present pastor. They have for many years been much embarrassed, by owning only one half of a house of worship. The last year, however, they have succeeded in erecting a small, though neat and commodious house, for their exclusive occupancy. *No season of general revival*, from the use of the ordinary means of grace, has ever been enjoyed here, though several partial awakenings have existed. Some protracted meetings, conducted by different denominations of Christians, have resulted in additions to the several churches, and it is hoped in some true conversions. The greatest accession to the church, in one year, was in 1831, when more than thirty were received. Population, 1,315.

STOW is situated in the southern part of the County. It was chartered June 8, 1763, and the settlement commenced about 1793. The church in this town was organized November 21, 1818, with 6 members. It has always been small. It is regretted that so few facts in relation to their first pastor, Mr. Watkins, are ascertained. He was a graduate of Middlebury, and it is believed that he studied theology at Andover. Mr. Carlton was graduated at Middlebury, and studied theology at Andover. By request of the Vermont Domestic Missionary Society, Mr. C. came to Stow and spent the spring vacation previous to the conclusion of his theological course. The little church invited him to return, and the succeeding autumn he complied with their request, and was ordained pastor of the church, which then consisted of scarcely more than twenty members. One half of his salary has been as yet paid by the Missionary Society; and though the field is a most difficult one, still a gradual and constant advance has been made by the church in strength and efficiency. They have completed, within the year, a neat and

tasteful house of worship. This town, with Morristown, embraces one of the most pleasant and fertile vallies of Vermont. Population, 1,570.

WATERVILLE is in the northern part of the County. It was chartered 1788, by the name of Coit's Gore, and was not organized as a township until the session of Legislature in 1824, when it was organized by its present name. The church was gathered under the labors of the devoted and much lamented missionary, Abraham Baldwin, February 25, 1823, consisting at first of only eleven members. The church enjoyed very little preaching for a number of years, and never until the present year more than one fourth part of the time. During the years 1828 and 1829, Rev. S. Robinson, then pastor of the church in Fairfax, supplied them a part of the time. In 1829 a very precious season of refreshing was enjoyed, which brought an accession of twenty to the church. Occasional additions have since been made, and the present number is 40. The last year, the church erected a house of worship in company with the Methodists. They are now supplied one half of the time by Rev. John Gleed, from England. Population, 488.

WOLCOTT is situated in the eastern part of the County. It was chartered in 1781, and settlement commenced about the year 1800. It has progressed until latterly, very slowly in population. Its progress is now quite rapid. The church was organized June 11, 1818, by Rev. N. B. Dodge, then of Underhill. It consisted then of only six members. It has never had a pastor, nor enjoyed, with the exception of two years, the labors of a minister but a small proportion of the time. In the year 1837, Mr. A. Bachelder, licentiate, and in 1838, Mr. Lyman Lovewell, licentiate, were employed as constant supplies. This church, by a very great effort, have erected a commodious house of worship, of which they have the exclusive occupancy. Several seasons of special attention to religion have occurred here. Those particularly mentioned as interesting, are in 1832-3; in 1835, under the preaching of Rev. D. Rockwell, when a series of meetings was held in connection with the dedication of their meeting-house; and in 1838, under the ministry of Mr. Lovewell, when twenty-three were added to the church, as the fruits of a protracted meeting. Present number of the church, 76. Population of the town at the last census, 490—now more than 900.

ROMANISM IN THE UNITED STATES.

[Translated from the French by Rev. JOSEPH TRACY.]

THE following article presents some views of the history, condition, and prospects of the Roman Catholic Church in the United States, which will be new to the readers of the Register. That immense numbers have been lost to that church for want of a sufficient clergy, Bishop England appears fully to have proved; and other churches may well lay to heart the lesson which that fact teaches. On many subordinate points his statements need correction; and on some, his errors are pointed out in notes by the translator. Notwithstanding its errors, the article is very valuable. It is well to see our adversary's cause as it appears to his own mind; to know where his strength lies, both in reality and in his own apprehension; to see his own reasons for his own policy; to know how he regards and represents the past, and how he wishes to provide for the future. To students of American Ecclesiastical History, it will be of peculiar value; as it will direct them to several points which need to be thoroughly investigated.

The letter was written in English, but published in French, in the "Annals of the Propagation of the Faith," for May, 1838; (Vol. X. page 243;) and is now translated from the French for the Register. The notes appended to the letter in the "Annals," are retained entire, and are designated, as in that work, by numbers. The notes by the translator are designated by other references, and by the letters *Tr.*

It may be well to add, that the "Annals," from which this letter is translated, is a periodical work published at Lyons, in France, in six numbers a year, and is the official

publication of the Roman Catholic "Society for the Propagation of the Faith." That publication formerly boasted much of the rapid progress and encouraging prospects of Romanism in this country. Of late, it has spoken more of opposition, of difficulties, of trials, and of the need of extended and continued effort. This letter appears to have been the principal means of changing its tone; though other communications from their bishops here must have exerted a similar influence. We have in this letter, therefore, the principal foundations of the policy by which the Roman Catholics of Europe are now guided in their efforts in the United States.—*Tr.*

MISSIONS IN THE UNITED STATES.

Letter from my lord England, Bishop of Charleston, to the Central Council of the Society for the Propagation of the Faith, at Lyons.

GENTLEMEN,

In the letter which I received from you, dated Lyons, August 19, 1836, you propose to me four questions, to which you request an answer; and you accompany them with some remarks, the justice of which I readily acknowledge.⁽¹⁾

Indeed, it appears very evident to me, that instead of rejoicing over the increasing number of the faithful in the United States, religion has too much reason to deplore the immense losses she has sustained. I by no means deny the increase of the number of Catholics, of which the cities that are built by thousands, and the new regions brought under cultivation, offer incontestible proofs. Still less can one doubt the increase of the number of bishops and priests, the erection of new churches, the opening of new colleges, the endowment of religious houses, and the improvement of schools. Nor, finally, do I mean to say that the number of Catholics is less than it was fifty years ago, or even that we are as feeble as we were five years ago; yet I affirm that the loss of the church has been great beyond imagination.

The United States contained, fifty years ago, three millions of inhabitants. Now, there are fifteen millions. Of these fifteen millions, seven should be reckoned as the descendants of the three millions before mentioned. Deducting seven from fifteen, there remain eight millions of emigrants, and of inhabitants acquired by the cession of Louisiana and the Floridas. But, as half of the emigrants and inhabitants acquired by cession have been Catholics, it follows that if there had been no loss, the number of Catholics would now amount to four millions, without counting the increase from conversions, and the descendants of Catholics settled in the United States before the American Revolution.* But it is still a question, whether the number rises much above a million. I estimated it at less than a million four years ago; but I have found, by a more accurate investigation, that my estimate was below the truth. They may amount, now, to twelve hundred thousand.

Here the remark cannot escape you, that this calculation gives a result altogether like that which I gave you, for the diocese of Charleston, concerning the number of descendants of Catholics actually found connected with the different sects.⁽²⁾

(1) The questions addressed to my lord England in the letter to which he refers, will appear in the course of his reasoning.

* Bishop England doubtless underrates the natural increase, and therefore overrates the increase from other causes. In the "Annals" for September, 1838, is an extract of a letter from the Roman Catholic bishop of Vincennes, which states that, according to official returns, 266,950 emigrants had arrived, within six years, at the single port of New York; from which he infers that 350,000 had arrived, during the same period, in the United States. Supposing emigration to have been going on at the same rate from 1790 to 1838, the whole number would be only 2,800,000. But for the greater part of that time, the annual number of emigrants from Europe has been far less than in those six years; so that this estimate is at least sufficiently liberal. Something should be added for the natural increase of these emigrant families; but it is well known that such families, especially among the Irish Catholics, do not increase so rapidly as our native Protestant population. Still, it appears certain that the whole number of Roman Catholics in the United States is far less than the number of Roman Catholic emigrants and their descendants, including the population acquired in Louisiana and the Floridas. It would be hard to show that the difference is not more than one million.—*Tr.*

(2) It is a consolation to think that this falling off of Catholics ceases, in proportion as the bishoprics are multiplied, as the clergy becomes more numerous, as the emigrants, in a word, find in the vast regions

All my reflections on this subject for many years,—and you may well suppose that I have examined it seriously,—have led me to assign particular causes, in different places and at different epochs, for this great and enduring evil. But however numerous these causes may be, and in whatever circumstances they may have arisen, I believe they may all be classed under one general head:—the want of a clergy sufficiently numerous, and possessing the necessary qualifications, for carrying on the work of missions in the United States.

But I will endeavor to place this subject in a clearer light, by a very brief historical view of the establishment of the Catholic church in the several countries which form the United States. For the sake of greater accuracy, I shall divide it into several epochs, according to the changes of government and other circumstances which have affected the state of religion.

The territory of the United States is composed of three grand divisions; first, the regions that have been under Protestant dominion from the time of their discovery; second, those which, till the American Revolution, were, at least to a great extent, in the possession of Catholic powers; and finally, the vast country west of the State of Missouri and the lakes;—a country which is yet almost wholly in the possession of the Indians, and of which even its masters have but an imperfect knowledge.

The first division comprises New England, or, according to their present names, the States of Boston,* New York, New Jersey, Pennsylvania, Delaware, Ohio, Kentucky, Tennessee, Maryland, Virginia, the Carolinas, Georgia, and the greater part of Alabama. Here the English and the Dutch formed almost all the first settlements; but we may consider Great Britain as having been mistress of the country from its first colonization; for the dominion of the Dutch continued but a short time, and their mode of government, in whatever relates to the Catholic religion, was in no respect different from that of England.

The second division includes Indiana, Illinois,† Missouri, Arkansas, a part of Michigan, Louisiana, Mississippi, and a part of Alabama. The possession of this immense territory was either divided between France and Spain, or held by both in succession. It is no part of my design to speak of the vast solitudes that extend westward even to the Pacific Ocean, and which form the third division.

Before proceeding to consider the state of the regions that form the second division, in the different periods since the establishment of the Catholic dominion there, it seems necessary to explain the system which has been, and in many respects is still, followed by France and Spain, in their possessions beyond the

which they have gone to subdue, altars where they may worship, supports for their religion, and schools for their children. In the diocese of Charleston, this loss of the descendants for Catholics was, in a few years, according to the calculation of my lord England, about 50,000! Now there are, in the same diocese, not more than from twenty to thirty defections a year; and this number is more than balanced by that of conversions to the Roman Catholic religion. This explains the sudden rage with which the ministers of divers sects are transported at this new aspect of affairs. They were very kind, while the Catholics, few in number, were disappearing in the crowd, and while the results of emigration were wholly favorable to the Reformed religion. As soon as the Roman Church came forward in some degree to save her children, her prospects changed. They perceived it, and changed their language and their conduct. Such has always been the spirit of Protestant tolerance. Hence those atrocious calumnies, incessantly repeated against the clergy; those infamous libels, profusely scattered in all directions; those appeals even to brute force, which have caused the burning of the Ursuline Convent at Boston, and other similar occurrences.*

At last, the very excess of malice and offrontery seems to have brought on a calm. The letters of my lord Brute have informed us what is now the general state of mind in that country. (See *Annals*, No. 55, p. 156; and No. 56, p. 208.)

If the past has been full of affliction for the rising church of America, the future presents a more cheering prospect; and the members of the Society will find, in this short exposition, new motives to inflame their zeal, and to continue their assistance.

* Bishop Harrison is responsible for this geographical blunder.—*Tr.*

† He sustains the old French claim to this region, as a part of Canada; and also the French boundary of Louisiana.—*Tr.*

* The burning of the Convent was not caused in the way here described. The facts were these. One of the nuns, Elizabeth Harrison, had disappeared, under circumstances which excited the suspicion that she had been either murdered or imprisoned in the Convent. Bishop Fenwick promised, in one of the newspapers, to explain the mystery of her disappearance on a certain day. When that day came, he published no explanation, but promised that one should appear the next week. This increased the suspicion and the excitement. The Selectmen of Charlestown made an official visit to the Convent, to ascertain whether Miss Harrison was alive and at liberty. The Superior refused to admit them, drove them away with insult, and threatened that the Bishop should raise a mob of "ten thousand brave Irishmen," who should defend the Convent, or if it was injured, tear down the houses of the Selectmen in retaliation. This defiance of the civil government and "appeal to brute force" by the Superior, was the immediate cause of the burning of the Convent. See the Report of Buzzell's trial, where the most important facts are shown by the testimony of the Superior and the Bishop.—*Tr.*

seas. I make no assertions on this subject, and shall be happy to learn that I have been misinformed. It has always been, I am told, the policy of France, to allow no bishoprics in her colonies, but to procure from the Holy See, the appointment of priests with a *quasi* episcopal power, to watch over the other members of the clergy, and to administer the sacrament of confirmation. At least, such is certainly the practice now in the French colonies; and when I have inquired for the motives of this conduct on the part of France, I have been told that this course is adopted to avoid embarrassing the action of the colonial government by the creation of such high dignitaries as bishops, who must be treated with great deference, and also to avoid exposing bishops to any unpleasant consequences which might flow from the disrespectful conduct of governors, if governors should ever be forgetful of the respect due to religion and the episcopal office.* It does not belong to me to judge of these motives; but I may say without impropriety, that such a manifest departure from the form of government established by Jesus Christ, and followed by the apostles, endangers the existence of discipline, at least among the secular clergy. And if we believe only a small part of what is said of the state of the French colonies before 1790, we shall still have sufficient grounds for saying that their state was deplorable.

I may be permitted here to notice the pleasing contrast between the colony of Canada, under the administration of the bishop of Quebec, and the countries under the jurisdiction of apostolic prefects. In Canada, religion has been respected, the faith has been preserved, discipline has been vigorous, the clergy has perpetuated itself; and, after the example of the clergy, the people, strongly attached to their ancient institutions, have shown themselves full of zeal, though under a government hostile to their faith, and industrious in the use of measures to subvert it.(1) I ought, however, to avow that the Catholic religion flourishes also in Gaudaloupe, in despite of the bad system pursued by France. My residence in that colony in 1833 gave me an opportunity to learn that the apostolic prefect and his clergy are distinguished by great regularity and zeal, and that the governor of the island, who respects religion himself, takes care to secure for it the respect of others.

The system of which I have spoken, naturally tends to the destruction of discipline; and moreover, in the colonies the priests reside so far from their superior, that his supervision can rarely reach them. And yet the greater part of the colonists are men who have left their country because they were regarded as suspicious characters at home, or in the hope of mending their broken fortunes; so that the population is by no means distinguished for good morals, and it would be a difficult task for an ecclesiastic living under the eye of his bishop, to effect any reformation in the manners of the colonists, or even to keep himself unstained while residing among them.

Spain, which has been less lavish of testimonies of respect for the episcopal character, could not find the same objections against sending bishops into her colonies; but they were always few in number, and although several of them are remembered with veneration, it is generally believed that there have been some among them whom the Spanish government would not have been anxious to see wearing the mitre in Europe, though that government had motives for not excluding them from ecclesiastical dignities. It is said that in the Spanish colonies, as well as in the French, the duties of the holy ministry have often been performed by priests whose conduct would not have been tolerated in Europe.

Thus we have to regret, both that the clergy were not under suitable control, and that they contributed so little to the edification of the people. To these causes we must ascribe the condition of the churches in Louisiana and the Floridas, at the time of their union to the United States. It is a fact within my own knowledge, that there was then in the Floridas but one priest; and he, not being willing to come under another government, retired first to Cuba, and

* That is, in plain English, the existence of bishops is a very great inconvenience, which the French government, though obliged to endure it at home, will not suffer in the colonies.—*Tr.*

(1) The English government, to which Canada was ceded by the treaty of peace of 1763.

then to Ireland, his native country. Louisiana was not much better supplied. When the possession of that country was transferred to the United States, it contained only an ignorant population, nearly destitute of priests, and consequently not living in any conformity to its professed religion. A great part of this population was composed of negro slaves. I know very well that, of all countries where slavery exists, none has established more legal guarantees in favor of the slaves than Spain; and that no better system can be imagined than that which Spain has adopted, to alleviate the inevitable consequences of a state of slavery in the colonies. Yet, in Louisiana, the slaves at first showed scarce a sign of spiritual life, because, under the dominion of Spain as well as under that of France, the establishment of the legal guarantees and other precautions used in the other Spanish colonies, had been neglected. These considerations will help the reader to understand the condition of the Catholic population added to the United States by the cessions of Louisiana and the Floridas. Besides, immediately after these cessions, people of all religions and of all opinions, and preachers of all denominations, threw themselves into divers parts of the new territory, which they considered as a vast uncultivated field, that promised an ample reward of their industry.

Long before the American Revolution, while Great Britain still possessed her colonies on the shores of the Atlantic, Canada was ceded to her by capitulation. At that time missionaries had collected congregations on the banks of the Wabash, of the Illinois river, and throughout the country which now forms the States of Michigan, Indiana and Illinois. The *red man*, who, at the voice of the ministers of the gospel, had abandoned the superstitions of his fathers, received the sacraments with a lively faith, and a humble confidence, and worshipped in spirit and in truth. But after the country had changed masters, the missionaries no longer had an open field there for their labors; and the children of the forest, faithful to their creed, might be seen weeping on the banks of the great river, and mingling their cries of grief with the howling of the winds, as they lamented the destruction of their altars, so poor, and yet so venerated. The axe has levelled the forests; the wild beasts have fled to the regions of the west; the plough has opened the bosom of the earth; cities have risen in crowds; the power of steam has triumphed over the force of currents; the bones of the first worshippers have already mouldered into dust; and yet Kaskaskia and many other places still exhibit the ruins of the first Christian establishments, where the Ottawas, the Illinois and the Pottawatomies resorted to exchange their wampum, smoke their calumets together, and bury their hatchets in token of peace, while their eyes were bedewed with tears at the recital of the sufferings of the Son of God. England became mistress of those countries; the Christian sacrifice was abolished; the Revolution soon followed; and the American eagle, mounting aloft in the vigor of youth and in the joy of victory, saw no vestige of the Catholic worship in those desolated regions.

I must now call your attention to those parts of the country, which were originally under Protestant dominion. In a religious point of view, they differed essentially from each other. New England acknowledged the authority of the mother country, and was settled by English Protestants. But those Protestants did not belong to the Established Church. They were the Puritans, who pretended that the Reformation, (for that name is given to the great apostasy of the sixteenth century,) had not gone far enough in England. They complained that the Established Church still held some anti-scriptural doctrines, and pronounced the greater part of its usages, superstitious, anti-christian, and idolatrous. Persecution had driven them from their native country. After residing for a time in Holland, where they hoped to find opinions agreeing with their own, they came to settle a country in America which had been ceded to them by the English government, and for which they had negotiated with the Indians. The Puritans, then, were enemies of the Church of England, and would not permit those who differed from them in sentiment, to reside in their territory. But as discussions necessarily arise among those who adopt the private interpretation of Scripture, which they regard as the inalienable right of each individual, they soon began to persecute each other, and separated, to plant new colonies, all agreeing in the determination to exclude the Catholics.

The same may be said of their neighbors the Dutch, then masters of the country which now forms the State of New York and a part of New Jersey. Their errors were faithfully followed by the English, who succeeded them.

The name of Virginia, at that time, was applied to the whole region comprehending not only the State of Virginia, but also the Carolinas, and the vast solitudes, then unknown, extending westward and southward, even to the undetermined boundaries of Florida. There the colonists, who were faithful adherents of the Established Church, introduced into their code all the atrocious laws which had been enacted in England against the Catholics. But there was an habitual animosity, the consequence of religious antipathies, between Virginia and New England.

Meanwhile, a company of English Catholics, with a small number of Irish, landed in America under the conduct of Lord Baltimore, who left his country to enjoy his religion. They settled in Maryland, on land of which they had obtained a grant, and proclaimed entire religious liberty to every man professing Christianity, of whatever sect.* After a short struggle with the Virginians, who attempted to expel them, they were enabled to live in peace, and their colony soon became prosperous. More than once, both Virginians and inhabitants of New England sought in the hospitality of Maryland, a refuge from the consequences of party rage at home; and they were not only protected in their civil rights, but were admitted to the enjoyment of all the privileges of citizens.

Some years afterwards, a considerable number of Quakers came with William Penn, and formed a colony between Maryland and New Jersey. They did not deem it expedient to enact laws against such as differed from them in doctrine; and yet, for a long time, there were but few Catholics in that colony.

The revolution which broke out in England in 1641, and which raised the Presbyterians and Calvinists to power, exerted a sensible influence on the colonies. The Maryland settlement was not yet twenty-five years old; and yet the Catholics already found themselves deprived of their rights, civil, religious, and political, by a band of strangers to whom they had given asylum while seeking to escape from the cruelty of their fellow religionists, and who now combined to persecute their hosts. The laws which were enacted at a later period, under Charles II. against the Catholics, and which took from them what little had been left by the tyrannic Elizabeth, James II.,† and the persecutors who succeeded,—these laws, I say, found persons in the colonies willing to execute them. Some additions were afterwards made in the reign of Anne; but the new legislators of Maryland deemed them insufficient, and added others still, that nothing might be wanting to complete the malignity of the English laws against the Catholics.

It will not be irrelevant to notice the character of some of these laws, which otherwise might not be suitably appreciated, and for which some unfortunate prejudices have too often served as an excuse. One is tempted to believe, at the first glance, that they relate only to Irish *servants* arriving in the colonies; but in order correctly to apprehend their spirit, and to know who these *servants* were, we must resort to the history of Ireland. This digression will throw

* The English laws for the punishment of heretics were made by the Roman Catholics, while in power, and were executed by them with relentless severity, both before the Reformation, and during the bloody reign of queen Mary. When the national religion became Protestant, the definition of heresy was changed of course, and the former persecutors became the heretics, and were liable to suffer under the laws which they themselves had made. Whatever the Church of Rome may now teach, the Romanists of that day held that no heretic—and they regarded all Protestants as heretics—could be a lawful magistrate. They held, therefore, that Elizabeth and her Protestant successors were usurpers of the throne of England, and that their allegiance was due to the nearest heir who was a Roman Catholic. They were traitors to the Protestant government in principle, at all times, and traitors in practice whenever they had any hope of placing a Popish pretender upon the throne. Romanism in England was, in fact, a wide spread conspiracy against the reigning monarch, and Roman Catholic worship was a means of keeping that conspiracy alive. The laws against heresy were therefore modified and administered with a view to its suppression; and then the Roman Catholics considered them as bad laws, which ought not to exist. They wished for “liberty of conscience,” till they should become strong enough to take the government again into their own hands. Such was the policy of James II., recommended by Louis XIV., and defended by the sophistry of Bossuet, Bishop of Meaux, who advised James to make the declarations required of the kings of England in favor of Protestantism, as the most likely method of securing, in time, the re-establishment of Popery in that kingdom. Under the guidance of this policy, the colony of Maryland was settled, and its laws were made.—*Tr.*

† An error, probably typographical, for James I.—*Tr.*

much light on an important point in relation to the missions in the United States, and those of several other countries.

It is well known that when Henry VIII., urged on by his thirst for revenge, compelled his parliaments to legalize his anti-religious innovations, Ireland showed herself by no means docile to his caprices. The majority of the ancient English families which had settled in those parts of the island already subjected to British rule, continued firmly attached to the ancient faith, as did also the inhabitants of the districts which still preserved their independence. When Elizabeth came to the throne, both her interest and her pride required her to maintain the separation from the Holy See. The arrogance of her father revived in her, and the parliaments were her slaves. Being at peace in England, she undertook to complete the conquest of Ireland, not only by subduing the districts which had never acknowledged her authority, but by forcing all the inhabitants of the island to embrace the religion that she had made. The descendants of the ancient Irish, and those of the first English colonists, received orders to abjure the religion of their fathers, and to substitute for it that of the queen. Several Irish chiefs refused to bow beneath the yoke, and the nation generally showed the same firmness. The history of the partial triumph which Elizabeth obtained, appears like a fable, on account of the perfidy, the murders, the horrors of every kind, which it records. Confiscation, deprivation of rank, exile, imprisonment, and the scaffold, were the means employed against men whose only fault was fidelity to God; and yet Elizabeth did not live to accomplish all that her wickedness had led her to undertake.* James I., who succeeded her, had not equally formidable talents; but he steadily pursued the path that she had opened, and Ireland found him a destructive despot. Entire provinces were reduced to desolation; and the Scotch Presbyterians came, by his order, and took possession of the lands from which the Catholics had been expelled by all the scourges which persecution can wield. Charles I. succeeded James, and completed the ruin of that unfortunate country. Europe was astonished at such atrocities; and the oppressors, adding calumny to their other crimes, alleged that the Irish were a stupid, ignorant and cruel race,—an accusation which meant merely that the Irish were Catholics, and would not apostatise. It is true that they were poor; but they were made poor only by being plundered; and if they are denounced as bands of robbers, it is only because certain impregnable points still furnished a refuge to some of the ancient princes of the country and their faithful adherents.

England had lost her hierarchy. Ireland saw her cathedrals and their estates pass into the hands of men introduced by force and sustained by the soldiery; into the hands of men who blasphemed the religion to which those churches and estates had been consecrated; and though the episcopal sees preserved their succession, they were not occupied. Several bishops suffered martyrdom. Others were courageous confessors† of the faith. At that time, faithfulness to God was called treason against the crown: *This man is not Caesar's friend*, (John xix. 12); and since that time the Irish Catholic clergy have been constantly denounced by their oppressors and their dupes, as men who excite the people to rebellion.

Cromwell rose to supreme power, and with him reigned fanaticism, hypocrisy and rapine. His satellites spread themselves over the whole surface of Ireland, ransacking the most private retreats, ruining those who had escaped the first devastation, and plundering even the families which, under the Tudors and Stuarts, had enriched themselves at the expense of the Catholics. No country was ever the prey of a horde more vile and voracious, than the revolutionary

* After the death of the bloody queen Mary, Philip of Spain, who had been her husband, became a suitor for the hand of Elizabeth, but was rejected, and was ever after her bitter enemy. The Romish priests in Ireland instigated the people to deny the right of the heretical Elizabeth to the throne, which the Popish party asserted, belonged to Mary of Scotland, who had been educated in the Romish faith in France. Philip sent an army to invade Ireland, and the Irish Papists joined him; but the Spanish troops were expelled, and the whole island subdued. The conclusion of the war took place a few days after the death of Elizabeth, but before the news of that event had reached Ireland. The treason committed by the Irish Papists in aiding the Spanish army, Bishop England justifies, as nothing but "fidelity to God." — *Tr.*

† A "Confessor," in the early ages of Christianity, was one who had avowed himself a Christian, when called upon by the heathen magistrates to worship their gods, as a test. — *Tr.*

English army. The soldiers of Cromwell took possession of two thirds of the lands in Ireland; and the Catholic population seemed to them to be good for nothing but to furnish hewers of wood and drawers of water.* This is the period at which the Catholics of Maryland also were persecuted; and it was done by order of the government which transferred the riches of Ireland to the hands of ignoble adventurers.

The history of all revolutions shows, that the men who rise to power by means of them, always endeavor to convince the world of the unworthiness of those whose places they usurp. The revolutionary Protestants had seized upon every thing, while proclaiming the abolition of nobility and of titles, which they pronounced incompatible with the law of God and the rights of men. At the restoration of Charles II. they changed their language. They clothed themselves with all the titles of which they could get possession, and in time their children became the most influential members of the peerage of Ireland.

The Catholics received their death blow on the flight of James II.† They had capitulated on condition of enjoying religious liberty; and the capitulation had been signed at the very moment when the troops of William had been checked before the walls of Limerick, and a French fleet blockaded the mouth of the Shannon. They trusted the royal word; and they found themselves compelled to endure the outrages of a parliament, composed of the upstarts who have just been mentioned. Finding only tyrannical oppression, instead of the liberty which had been promised, they despaired of their cause. The greater part, with tears of indignation, bade adieu to their country. Some of these voluntary exiles were hospitably received by the kings of France and Spain, and by the Catholic states of Germany; and families of the most illustrious names in Europe, have in their veins the blood of these noble confessors. Others crossed the Atlantic, to join the Irish Catholics settled in Maryland, hoping to escape in a foreign land, the pressure of the yoke which had borne down their heads in their own unhappy country. Men whose ancestors had for centuries possessed immense fortunes, were found, seeking the means of subsistence by a laborious industry; and some, to pay their passage, engaged to labor in cultivating the soil for a stipulated time after their arrival in America, at a price below the ordinary wages. At the time of which I am speaking, negroes from Africa were imported into America, and there was a tax on their importation, of so much a head. The legislature of Maryland distinguished itself, by one enactment, among many other tyrannical regulations, which was intended to degrade the Irish confessors of the faith; an act imposing the same tax on the importation of an Irish *servant*, as upon the importation of a negro. This treatment, however, was nothing new to the wretched exiles; for the laws of the country which they had left, offered the same reward for the head of a monk, as for the head of a wolf. But the negro, though a slave, could practise his religion freely; while the *servant* found, on the soil to which he had come to be taxed and degraded, all the laws which had driven him from his home.

It is only by studying the series of facts which I have repeated, that one can understand the difficulties which have retarded the progress of the Catholic religion in the United States; and unfortunately, this part of history, so neces-

* Bishop England does not tell what brought Cromwell to Ireland. It was the "horrible rebellion," which, having been planned in secret, was treacherously commenced on the 23d of October, 1641. The Rev. Daniel Williams, who lived many years in Ireland, in a Thanksgiving Sermon, preached October 23, 1689, "for the Protestants' Deliverance from the Irish Rebellion," says:—"Two hundred thousand Protestants were destroyed by these bloody men. Many, at the first breaking out of this rebellion, were invited to feasts by the Irish, and butchered at the entertainment. Mere dying was a kindness. Tediuousness and barbarity must heighten their slaughters. They stripped multitudes, and forced them to perish with cold and famine in that hard winter. Crowds were burned together in barns; many driven into rivers, and such as attempted to escape, were forced back to perish in the waters. Women with child they ripped open. Poor babes they tossed on pikes, as pleasing sport. Candles were made of men's grease. No entreaties of women or children could induce to pity." This account is substantially confirmed by other witnesses. These atrocities continued eleven years,—till Cromwell, in 1652, was sent to Ireland to put an end to the rebellion; which he soon accomplished.—*Tr.*

† James, having violated his coronation oath, by various acts of arbitrary power, and especially by his endeavors to bring England under subjection to the Pope, and finding that the nation would not bear his despotism and duplicity, fled to France, and was succeeded by William and Mary. The next year, aided by Louis XIV., he attempted to regain possession of Ireland. The Irish Papists generally took up arms in his favor; but William, one of the ablest generals of his age, repaired to Ireland in person, and the decisive battle of the Boyne soon compelled them to sue for peace.—*Tr.*

sary to the solution of many very difficult questions, has been not only neglected, but despised. Yet it is certain that one generation must be affected by the position of that which preceded it; and we must not forget that the greater part of the Catholic population of the United States is descended from the men whose misfortunes I have sketched.

It is an error, as all who understand the history of America agree, to think that Maryland was a Catholic colony at the time of the revolution, and that the Catholics had always retained the ascendancy there. It cannot be denied, that the descendants of the companions of Lord Baltimore are at this day Protestants, and that nearly all the population was Protestant when independence was declared. The number of families that always retained their faith and a part of their property, was very small; and among the *servants* who continued faithful to their religion, but few could have recourse to their ministers and transmit their faith to their children. The clergy were especially the objects of persecution. The priests were few in number, and were careful to keep out of sight of the Protestants, who hunted them like noxious animals.

It had been arranged,* that the English colonies in America, and all the other colonies of the same nation, should be under the jurisdiction of the apostolic vicar of London. This arrangement, which appeared excellent in theory, proved disastrous in practice. The apostolic vicar of London, being himself surrounded with serious difficulties and exposed to persecution, could neither ascertain the wants of the colonies, nor apply the remedy.

Thus perished a colony, founded under the auspices of Great Britain, and to which the royal protection had been promised. And observe, I have only sketched the conduct of the party which accuses the Catholics of bigotry. I have just briefly described the means which enriched the fathers of those who now reproach the Irish and American Catholics with their poverty. I will add one more touch to this picture, showing one of the methods by which some of the nobility enriched themselves. Some Catholics in England and America, when threatened with the loss of their estates, made legal transfers of the title of their property into the hands of Protestants, who were their friends and neighbors, and who consented to manage them for their benefit, and engaged to restore them whenever the laws should allow Catholics to possess them. Some Protestants respected the sacred deposits committed to their hands, and thus saved the property of the victims of law, (if such iniquitous enactments can, without profanation, be called law); but for others, the temptation proved too strong; and persecutors of the Catholics now boast of their wealth, who are indebted for it to the infamous treachery of which their ancestors were guilty.

I have said that in Pennsylvania, religious liberty was under no legal restraint. That colony, therefore, furnished an asylum for Catholics who were persecuted in Maryland. But it was scarce possible for them to find a priest; and it was scarce possible for the Quakers to understand that the Catholic religion ought to enjoy its share of liberty. The Catholics, indeed, were in no danger of being hanged, banished, pillaged or taxed by the Quakers; but there was something cold and repulsive in the countenances of their hosts, which expressed plainly enough, what no one was willing to say. I know nothing that better illustrates the conduct of the Quakers towards the refugees from Maryland, than the popular story of the Quaker who wished to get rid of his dog. He looked earnestly at him; and seeing people approaching, said with a loud voice; "I will not hang you, I will not strike you, I will not cane you, but I will call you by your name;" and as the people around began to listen, he solemnly uttered the two words, "mad dog." The unfortunate animal was forthwith assailed by the by-standers, and beaten to death; while the Quaker, who had given the word for his destruction, looked on with a pitiful countenance, and pronounced a long discourse on the cruelty of people towards dumb beasts. However, I would by no means ascribe this character to all the members of a society, in which I have found men full of benevolence, and generous benefactors. I only wish to give an idea of the position in which the Catholic refugees

* That is, by the court of Rome.—Tr.

in Pennsylvania found themselves placed. I will here state one fact, among a thousand which might be brought forward in proof of it. About a century ago, several Catholics in Philadelphia wished to build a chapel in a retired part of the city. Up to that time, nothing had ever been done in the colony, to impede the practice of any kind of worship. Yet the men who were then at the head of affairs, thought it indispensable, in a matter of so much importance, to consult the privy council of England. "This class of people," said they, "is every where spoken against;(1) and though there is no law against them, we ask whether it is expedient to allow them to erect a building for religious purposes." The response echoed the sentiment of the inquiry. "There is no law in the colony which authorizes you to oppose the attempt of the Catholics; but the privy council desires that its execution may be impeded as much as possible." And the colonists certainly showed no disposition, in their treatment of this matter, to bring upon themselves the censure of their rulers at home. What I have said may illustrate the tolerance of the Pennsylvanians. Every where else, the Catholic religion was formally excluded.

The preceding remarks show sufficiently what obstacles the Catholic emigrants met on their entrance into the English colonies. Before the year 1771, the Irish Catholics had settled scarce any where except in Maryland and Pennsylvania. Some German Catholics had also settled in Pennsylvania; but so destitute of priests, that the most diligent research discovers but two or three. Being thus deprived of all spiritual aid, separated from their companions in misfortune, estranged from their relatives, lost, so to speak, in the midst of sectarians, accustomed to see the true religion outraged and its adherents ridiculed and abused, and finally, seeing no prospect of ever being able to practice it, the greater part of them ceased to make profession of their faith, allowed themselves to be led to the Protestant temples, married wives from Protestant families, and their children, learning only false notions of the religion of their ancestors, knew it only to hate it. Thus the greater part of the descendants of the Catholics who emigrated to New England, are now sectarians. Yet it is asserted that more than half of the regular troops furnished by Pennsylvania during the war of the revolution, or, as they are now called, the *Pennsylvania lines*, were Irish Catholics; from which it may be inferred, that though the church had suffered enormous losses from the causes that I have enumerated, it still presented, at the epoch of the revolution, an imposing mass, composed in a great measure of Irish, of whom perhaps a third part were born in Ireland. The revolution gradually effaced the laws which authorized persecution; but it could not create a clergy, nor destroy prejudices which had taken such deep root, and which had been so industriously nourished by incessant calumnies; and even after the revolution, it was many years before all the States effaced from their constitutions the laws which excluded the Catholics from all offices of honor, profit and trust.

To understand perfectly the state of religion before the revolution, we must consider the consequences of the cession of Canada; which may be considered as comprising the region now called Lower Canada, extending from Quebec to Montreal. There is the country which I shall call Canada; and the region which comprehends Upper Canada and the countries west of the United States, ceded by France to England, I shall call the External Territory. Under the government of France, the religious interests of Canada had been managed with zeal and prudence. A bishopric was established at Quebec, and parishes were organized and intrusted to pious ecclesiastics, who spoke the same language and had the same habits and origin as the rest of the nation. There were erected seminaries for the education of a clergy, colleges for the laity, convents for the education of girls, hospitals and charitable establishments, in which the people found their own usages and their own belief. The English government was at first hostile to the Catholic religion, and gave to the successive governors very particular instructions, to undermine the Catholic faith and secure the triumph of the established church. But though the faithful

(1) Acts xxviii. 22.

in Canada, both clergy and laity, had to suffer much, all attempts to destroy the Catholic religion, or even to arrest its flight, were in vain. The government at last found itself compelled to respect the religion which it had attempted to ruin; and the time when the American colonies were urging their grievances and pressing their demands, was not the time to come to a rupture with the Catholics. England had the good sense to become more moderate in her opposition to the Catholic religion. She has reaped the fruit of that policy; and it may even be said, that the intolerance and fanaticism which desolated the other colonies, have contributed to confirm her in the possession of the important territory she had acquired.

Among the divers complaints presented by the thirteen colonies which afterwards became the United States, some were of great importance and manifestly just; but others were evidently without foundation. Among these last, the following deserves to be noticed: "That England had injured the colonies, by protecting the Catholic religion and tolerating its worship in Canada; which had been done, it was said, for the sake of securing the reduction of all the colonies to a state of slavery."* And yet, after publishing this singular complaint, Congress sent a deputation, to engage the Canadians to make a common cause with them against Great Britain. It is not surprising that this deputation was very coolly received. The Canadians had been put upon their guard. They had not forgotten the martyrdom of father Sebastian Rasles,⁽¹⁾ and other acts of similar kindness of heart, very ill adapted to inspire them with confidence in the New England colonists. Yet this movement of Congress shows that a change was taking place in the sentiments of the Anglo-Americans towards the Catholics.

Some missions had been established in the External Territory, among the Indians. The conduct of the neophytes was edifying. The Jesuits had the principal direction of those missions. They received, for their support, considerable sums, besides what was necessary for the maintenance of their own establishments. The English drove away the Jesuits, took possession of their buildings and funds, and, so to speak, restored that vast country to its state of primitive desolation. Thus that part of Canada which was ceded to the United States, came to be totally deprived of religious establishments, though it had been a land of missions. From that time, the descendants of the red men, converted by the first missionaries, have disappeared from that region. Some of them passed over into the English territory, where a policy entirely new had begun to prevail, and others retired towards the Pacific ocean.

Among the most wealthy colonists at the south, were some families of Huguenots, whom England had received after the revocation of the edict of

* The passage to which Bishop England refers, is doubtless the following, which is contained in the Address of Congress to the People of Great Britain, adopted October 21, 1774:—

"By another act, the dominion of Canada is to be so extended, modeled and governed, as that, being disunited from us, detached from our interests, by civil as well as religious prejudices, that by their numbers daily swelling with Catholic emigrants from Europe, and by their devotion to an administration, so friendly to their religion, they might become formidable to us, and on occasion, be fit instruments in the hands of power, to reduce the ancient, free Protestant colonies to the same state of slavery with themselves.

"This was evidently the object of the act: and in this view, being extremely dangerous to our liberty and quiet, we cannot forbear complaining of it, as hostile to British America. Superadded to these considerations, we cannot help deploring the unhappy condition to which it has reduced the many English settlers, who, encouraged by the royal proclamation promising the enjoyment of all their rights, have purchased estates in that country. They are now the subjects of an arbitrary government, deprived of trial by jury, and when imprisoned, cannot claim the benefit of the *Habeas Corpus* act, that great bulwark and palladium of English liberty. Nor can we suppress our astonishment, that a British Parliament should ever consent to establish in that country a religion that has deluged your Ireland with blood, and dispersed impiety, bigotry, persecution, murder, and rebellion, through every part of the world."

The reader will judge, whether Bishop England has quoted this document fairly.—Tr.

(1) The martyrdom of father Sebastian Rasles occurred August 23, 1724. See the account given by father De la Chaise, in the *Lettres Edifiantes*. It may be found in the *Annals*, No. 28, p. 449.*

* Sebastian Rasles, Ralle, or Rale, was a French Jesuit missionary at Norridgewock, in Maine. It appears from his own papers, which at different times fell into the hands of the government of Massachusetts, that he was in correspondence with the French governor of Canada, by whose aid he hoped to exclude the English from the region where he resided; and that he accompanied his own Indians in at least one expedition against the English colonists, and acted a conspicuous part in at least one attack upon their settlements. The evidence against him, as an instigator of Indian wars, induced the government of Massachusetts to make repeated attempts to arrest him. At last, August 23, 1724, the Indian settlement at Norridgewock was surprised, attacked and destroyed. Rasles fell in the battle. See the *Collections of the Mass. Hist. Soc.*, 2d series, Vol. 8, page 250. One of his letters may be found on page 266 of the same volume. See also the last number of the *Am. Quart. Register*, page 23. The tale of the death of Rasles a "martyrdom," is a gross perversion of terms; unless instigating the Indians to massacre the English colonists was a part of his religion.—Tr.

Nantes, and who, by their industry and perseverance, had acquired considerable fortunes, to which every succeeding generation had made additions. It was to be expected that they would retain some prejudices against the religion by which, they imagined, their fathers had been made to suffer; but it must be said that they never showed a spirit of persecution. At the time of which we are speaking, there was scarce a Catholic in their vicinity, and for many years afterwards, it would have been vain to search there for a priest. Some Scotch Presbyterians had also settled in the southern part of the country, as well as some descendants of the Scottish colonists in Ireland; and some German Protestants had joined them.

This brings us to the time when the country ceased to be under the dominion of England, and the independence of the United States was acknowledged by treaty. Unquestionably, the number of Catholics was then less than it would have been, had there always been a sufficiently numerous clergy, and no persecutions. I cannot state what their number was. As to the priests, I believe their number is rather overrated by stating it at twenty-six. As hostility to the Catholics began to give way at the time of the Revolution, that was doubtless the time for attempting a great revolution in religion; but such an attempt could not be made, without a learned, zealous and numerous clergy. At that time, prejudices very naturally prevailed against England; and if that country* had been able to attend to any spiritual wants besides her own, priests sent thence to the United States could scarce have expected to be well received. But the condition of England was far worse then than now; though even now the clergy of that country are far from being sufficient to meet its wants. The last apostolic vicar of the district of London, in answering questions officially proposed, said that it was impossible to state when England would be able to furnish missionaries for its colonies. But at the time of which I am speaking, England was enduring, besides other evils, an afflictive persecution, and had not even a single establishment for education; so that America could expect no aid from that quarter.

As to Ireland—the loss of the American colonies had created a salutary fear in the mind of the English government; and to secure the attachment of that island, it was thought advisable to relax the system of persecution. But, notwithstanding that happy change, Ireland had not a seminary on her soil, and she found but an insufficient resource in the provisions which the four Catholic nations of Europe, and particularly France, had made for the education of her clergy. The languages of the Catholic nations, so different from the English, were a very serious obstacle to sending missionaries from France, Italy or Spain, to America. Another difficulty arose from the poverty of the American Catholics, and the entire want of all resources, except the estates which had originally been consecrated to the support of missions and of the establishments of the Jesuits; estates of which the priests of Maryland had obtained legal possession, which was afterwards transferred to the Jesuits of Georgetown, under the obligation of paying something for the support of the Bishop of Baltimore. These estates were the principal support of the missions in Maryland.

Thus, though there were then Catholics in many States of the Union, there were priests only in Pennsylvania and Maryland; and they were too few to meet the wants of all who called upon them. In Maryland, there were a dozen places where priests might be found; but in Pennsylvania, beyond the limits of Philadelphia, they occupied but two or three stations, and every where else the Catholic emigrants sought in vain for a priest and an altar. I have already pointed out the consequences of this sad state of things; the most lamentable of which is, the apostasy of so many thousand descendants of Catholic emigrants. Perhaps not more than six priests came from Ireland, with the thousands and thousands of Irish who landed during the eight or ten years which elapsed, from the acknowledgement of independence to the appointment of the first bishop in the United States. And while the population spread itself

* That is, the Roman Catholics in that country, of whom he arrogantly speaks, through the remainder of the paragraph, as if they were England.—*Tr.*

beyond the cities, the priests were obliged to shut themselves up in them. It must not be supposed that the men who were then at the head of these new States were half civilized savages. They were, on the contrary, men of superior intelligence. Many of them had been thoroughly educated in the schools of Europe, and had improved themselves by travel; they had served their country in the day of danger, both in council and in the field; they had read much, and maintained correspondence with the most distinguished men of the age. Such men must inevitably exert a great influence on the society which surrounds them. Others, formed in their school and possessing superior talents, strove to equal them, and often successfully. Schools and colleges were erected; local governments and courts of justice were established; religious congregations were formed; on all sides, efforts were made to create whatever was wanting. But, if he who contemplates this mighty movement, rejoices to see a bishopric erected, and the new see occupied by a man worthy of the religion he professed and the post committed to his trust; he will also be grieved to find that bishop without influence, because he had not a suitable clergy to sustain him, and could not create one. The greater part of those then in the ministry were wanting in the mental qualifications necessary to remove the false notions of which the heads of Americans were full; books, to explain the Catholic doctrines, could not be obtained; most productions of English literature, which had become the literature of America, were filled with passages adapted to destroy the Catholic religion by false expositions, by sophisms and by ridicule. There were neither presses nor libraries to meet the evil. The people were greedy for instruction, but could draw it only from poisoned sources.

We now come to the period when infidelity produced its inevitable consequences in France. Religion was proscribed, the clergy massacred or banished, pious laymen who escaped death, found refuge in foreign lands, and some of them crossed the ocean. The priests who remained in France, who were protected by the men in power and were employed in the public service, were bad priests. The good priests, the faithful and learned priests, poured out their blood for the sake of religion, or left the country. The emigrant French clergy were not content with edifying other nations by their resignation. In many countries they promoted the conversion of Protestants by their zeal and their good example. Happily for America, some of these men found an asylum there, and rendered important aid, at a time when her own clergy was so feeble. They studied the language as successfully as could reasonably be expected. There is no language more difficult for foreigners to acquire, than the English; and Frenchmen especially feel the difficulty. The few who become able to speak the language tolerably in public, are exceptions, commonly very rare exceptions, among those of the same nation who are able to use it in conversation. America has witnessed some of these exceptions. She has seen two or three public speakers who filled the pulpit respectably, and whom men of science and taste could hear with pleasure. Several others learned enough of the language to make themselves understood; and all preached at least by their example. But it must be acknowledged that if they had added a sufficient knowledge of English to the learning and piety for which they were distinguished, conversions would have been much more numerous; especially if their early habits of life had prepared them to mingle with the people and direct the missions. But it would have been useless to search for men of that cast; and even as circumstances were, the arrival of the French priests was a providential favor. Soon after, the insurrection in St. Domingo compelled a great number of colonists to fly, with such slaves as they could bring away. Some priests accompanied them, and settled principally in the southern States. Thus the French Catholics were furnished with all spiritual resources. It was far otherwise with the Irish, who were continually increasing in the seaports, though they left them by thousands to labor on farms and plantations in the interior, or to subdue the forests and uncultivated lands.

The colleges which Ireland had on the continent, had been destroyed by the French revolution and the wars which followed it; and when the English government began to treat that country with less severity, years passed away

before educational institutions could be provided, and funds collected for the support of professors and students. The bishops and people had begun the work; and the government gave, with apparent reluctance, a pitiful sum, which became very useful in the hands of those to whom it was intrusted. But Ireland had to supply the vacancies in her own churches; and this was evidently a duty more imperative, than aiding those of her children who had left her, to settle in foreign lands.

Finally, I must remark that during the twenty years next after the erection of the see of Baltimore—that is, during a period in which there was a great increase of the Catholic population, and when piety found more nourishment than formerly—the church suffered great losses, because the clergy was not yet sufficiently numerous, and could not, for the reasons which I have mentioned, extend its care effectually to the emigrants. I will mention, too, as another cause of the affliction of our churches, the condition of orphans, children of Catholics, even at the time when priests and congregations were multiplying. The children were placed in the public schools, where they inevitably lost their faith.* I will say again, that the bishop was obliged to confine his labors almost exclusively to the city of Baltimore, and that his diocese, almost as large as half Europe, enjoyed none of the advantages of Episcopal visitation. Finally, I will advert to those deplorable arrangements concerning church property, which furnished occasion for the usurpation of *trustees*, and for a host of schisms and dissensions in the churches.(1)

In 1810, the number of Catholics increased considerably in the large cities on the Atlantic seaboard, and in western Virginia and Pennsylvania. The Holy See thought it advisable to erect Baltimore into a metropolis, and to give it for suffragans, four bishops, who were stationed at New York, Philadelphia, Boston, and Bardstown in Kentucky. Two French priests, who had labored usefully in the missions, and who possessed all the virtues of their office, were appointed to fill two of these sees. To justify the praises I have bestowed upon them, I need only name my Lord Cheverus and my Lord Flaget. Two Irish priests were raised to the other sees; one of whom never came to the United States, and the other was overwhelmed with innumerable embarrassments, and lived but a short time after his appointment. Dr. Conelly succeeded the first bishop of New York, my Lord Concannon, who died on his journey from Rome to New York, and never saw the land he was to evangelize; so that Dr. Conelly was in fact the first bishop who took possession of the see, and governed the diocese. All admired his virtues, his humility, the zeal with which he visited the sick and listened to sinners at the confessional. Two of his priests were full of activity, and enjoyed some success. Much was accomplished by the zeal and prudence of one of the two, who governed the diocese during the difficult period between the death of the prelate and the appointment of his successor. The diocese of Philadelphia was at that time a prey to anarchy, the consequences of which it was not easy to repress.

* So Bishop Purcell, writing to his patrons in Europe, complained of the fatal influence of the free schools in Cincinnati. So the Roman Catholic priests at the Sandwich Islands forbade their converts to attend the schools instituted by the government, for teaching the natives to read and write. So the acting Roman Catholic Bishop at New York is now protesting that Roman Catholic children cannot be educated in the public schools, without endangering their faith. The testimony comes from all quarters, that the influence of public schools is fatal to the prevalence of the Roman Catholic religion.—*Tr.*

(1) See, on this subject, the letter of my lord the coadjutor of Philadelphia, *Annals*, No. 55, page 155.*

* The passage referred to, reads thus:—

“For the ordinary expenses of the diocese and of the mission, the generosity of the faithful is sufficient, except in a few places where their number is very small, and their means very limited, as is the case in the French settlements, and in some of the German. But the support of the churches, which is indispensable, encounters great difficulties, as the necessary funds can scarce be obtained, except on conditions which may become, and in certain cases actually do become, dangerous. A free gift can rarely be obtained. If any one gives a building lot for a church, it is on condition that the title to the land shall not be in the hands of the bishop. It is insisted that the title shall be in the hands of church-wardens, chosen annually by the parishioners, acting as a corporation. If a man gives anything towards the erection of this church, he requires a reduction in the price of the seats when they are sold,—as they must be, to meet the expenses of building. From the moment when that sale takes place, the church is no longer the house of the poor. Each purchaser owns his seat, just as he owns his house. He can sell it, bequeath it, or give it away. He has it under lock and key, and keeps it empty when he pleases. The church-wardens receive an annual rent for the seats, of which they give such portion as they please to the Curate, and do what they think fit with the rest. Cases have occurred, and there is always danger that they will occur,—in which the church-wardens have denied pecuniary support entirely to the Curate appointed by the Bishop, and have employed the money in supporting some scandalous priest, in opposition to ecclesiastical authority, in publishing pamphlets against that authority, or commencing suits at law against the Bishop himself!”

The “usurpation of trustees,” then, consists in their claiming, as representatives and agents of the congregation, some voice in the selection of their pastors. The idea that the laity have such a right, is subversive of Roman Catholic discipline. It is, however, very likely to prevail more and more throughout the United States, and the Romish priesthood will not easily exclude it from the minds of their people.—*Tr.*

The southern part of the country needed to be better organized. The diocese of New Orleans was intrusted to Dr. Dubourg, a man of enlarged views, but who had no clergy under him, and no resources, and was obliged to contend with serious difficulties. He retired to St. Louis, and laid the first foundations of that diocese, where a large number of Irish, German and Canadian Catholics had come together. The sees of Charleston and Richmond were erected five years after the death of Dr. Carroll, who may justly be called the father of the rising church in the United States. Emigration increased with astonishing rapidity. Cincinnati and St. Louis became Episcopal sees. Florida was ceded to the United States. The churches there had been without pastors for several years; the ecclesiastical estates no longer existed, or had passed into other hands, before the erection of the see of Mobile; and when that see was established, nothing could be done but to place a bishop there without a clergy. A very short time afterwards, Detroit became a bishopric. Vincennes saw a daily increase of its population, composed of English and German Catholics, who were flocking to the fertile country in that vicinity.⁽¹⁾ Railroads have been constructed, by the side of canals which had been previously made; correspondences with Europe and facilities of communication have been wonderfully increased. The population, which fifty years ago, amounted to only three millions, is more than sextuple.* The Catholics have formed numerous settlements, of which not more than a third part can be visited. The consequences of this state of things are manifest. The question, therefore, is not whether the number of Catholics has increased, whether churches have been built, whether institutions have been founded. The true question is, whether there has not been a real and very great loss, for want of a sufficiently numerous clergy, and from being so long obliged to do as we have done? It is but too evident, that this question must be answered in the affirmative.

The principal causes of the loss we have suffered are, in my opinion, the following. 1. The influx of a great number of Catholic emigrants, into a country where no preparation had been made for the practice of their religion, and where, on the contrary, its practice would encounter a host of obstacles, which, to a stranger, must appear insurmountable. 2. The want of institutions for the education of Catholic children in the religion of their fathers. 3. The deplorable condition of many children of Catholic emigrants who have died of want, or who in consequence of their misfortunes or their faults, have left their unfortunate children to be brought up in public institutions, where the instruction which they receive detaches them from the religion of their parents. 4. The want of a clergy numerous enough to meet all wants, understanding the language well enough to speak in public, and sufficiently acquainted with the government, the laws, the genius of the people, always to act with a judicious regard to circumstances. 5. The want of mutual confidence among the emigrants, and the consequent want of that co-operation, which would fuse into one mass the different nations and different religious societies, which, though they all had the same faith and the same zeal, were yet too much divided by their several usages and interests to act as one body. 6. The vigilance, the activity, the pecuniary resources, the well concerted efforts of the various Protestant societies, which, however divided in their faith, are always united when the object is to ruin the Catholic religion, or check its progress.†

It remains for me to express my opinion of what the Society for the Propa-

(1) The last council at Baltimore requested the Holy Father to erect three new sees, and the request has been granted. One of these sees is situated at Natchez, in the State of Mississippi; another at Nashville, in Tennessee; and the third at Dubuque, in the north part of the State of Missouri.

Mr. Thomas Hayden, curate of Pittsburgh, in the diocese of Philadelphia, has been appointed to Natchez, and has accepted. The father Richard Miles, a Dominican, a missionary in Kentucky, has been appointed to Nashville, and has refused. M. Lorn, a missionary of the diocese of Lyons, and for several years grand vicar of Mobile, has been appointed to the bishopric of Dubuque, and has accepted.

The Catholic Church now reckons, in the United States, fourteen bishoprics and an archbishopric. These sees, in the order of their erection, are those of Baltimore, Bardonia, Philadelphia, New York, Boston, New Orleans, Charleston, St. Louis, Cincinnati, Mobile, Detroit, Vincennes, and the three just mentioned.

* Less than sextupled even in 1840. See last census.—Tr.

† This is high authority for believing that efforts to check the progress of Romanism, though sometimes injudiciously conducted, have on the whole been useful.—Tr.

gation of the faith has done. I consider its existence as an immense benefit to the churches of the United States, and the continuance of its efforts as not only useful, but indispensably necessary; for the enemies of our faith have redoubled their activity and energy, since they have seen that we are aided by our friends in Europe. If we are abandoned now, it will be much more difficult than formerly for us to resist them, and it will become a question, whether your generosity for some years past will not have done more harm than good. But we fear nothing of the kind. The principles which guide you, the motives by which your decisions are governed, give me confidence. You have for your principles of action, the love of God, the love of your brethren, zeal for religion, every sentiment which inspires charity. The prudential rules which you have adopted, forbid you to engage in matters that do not belong to you, while you act with energy in the sphere which has been assigned to you. You collect treasures for the poor, and you intrust the distribution of them to those who, according to the discipline of the church, have the right and the power of attending to its interests. You certainly have reason to rejoice. You have built churches, founded seminaries, sustained missions, created convents, established schools, rescued orphans from want and from the danger of eternal ruin.* The blind have been enabled to see the darkness in which they were plunged, and the deaf to hear the words of truth. The judgments of God have struck them with fear, and the charms of virtue have attracted them. Those who walked with a tottering step, now run in the way of the commandments. The gospel has been preached to the poor, who were before neglected, and even abandoned. A barren land has been, in a great measure, reclaimed; the virtues have germinated there vigorously; good works have taken deep root; it rejoices the eye by the beauty of the harvest with which it is covered; it bears fruit worthy of redemption. Thousands of men, lately sitting in darkness and the shadow of death, now raise their hands to bless you, because you have called them to enjoy the light and warmth of the true day-spring. You have already done much to remedy the state of poverty and desolation in which the western hemisphere was groaning. Already a great change has been wrought, and you have been the first to furnish the means of producing it. Courage, then! Let your zeal burn more and more intensely, and let your activity continually increase; and be assured that the ministers of the Holy Church, to whom you intrust your gifts, will discover and adopt, by the aid of God, the most advantageous mode of expending them.(1)

† JOHN, *Bishop of Charleston.*

NOTE.

The following extract of a letter from Dr. Miles, Roman Catholic Bishop of Nashville, to M. Choiselat, Member of the Central Committee at Paris, dated January 3, 1840, and published in the *Annals of the Propagation of the Faith*, confirms the statements of Bishop England.

“Could you but know the vast amount of evil which was the result in *this diocese alone* of the absence of a clergy, you, and all the members of the Association, would, I have no doubt, become even more interested for us. How many hundreds, in this State—perhaps thousands—who were born of Catholic parents, and are now enrolled amongst the members of the enemies of our faith, would now, (if blessed with a minister,) in many instances, return; and, if not deprived of the opportunities of practising the religion of their fathers, would never have deserted our faith! We have had painful—too many painful—evidences of this desertion of truth, in consequence of a privation of a minister.”

Other passages, of similar import, might be given. But it is needless. Enough has been laid before the reader to show that if the Pope is to retain his dominion over his

* That is, by being educated in public schools.—*Tr.*

(1) The original of this letter was in English.

subjects, he must keep them at home, where all the power of European despotism, civil, ecclesiastical, and intellectual, may combine to hold them fast. If they are allowed to come here, where they have the privilege and means of thinking and choosing for themselves, where they are exposed to the influence of our public schools and other free institutions, where they can learn from Protestants themselves what Protestantism is, and where the pious can, without danger from the Inquisition, make efforts for their conversion, immense numbers of them will be lost to the Roman Catholic Church. It is evident, too, that the members of the Romish hierarchy in the United States understand their danger, and, with all the aid they can procure from Europe, are engaging in efforts, which it will require no little watchfulness and energy on our part to counteract; and especially, that while they are industriously filling the ranks of their clergy, we cannot safely allow the ranks of our own to be deficient.—*Tr.*

BRIEF NOTICE OF THE MAINE HISTORICAL SOCIETY.

[By WILLIAM WILLIS, Esq., of Portland.]

Soon after the separation of Maine from Massachusetts, which took place in 1820, several prominent individuals in the new State, were desirous of establishing an association similar to those existing in some other States, for the promotion of historical inquiry and knowledge. In 1821 they conferred together, and resolved to procure an act of incorporation, the better to carry their objects into effect. In pursuance of this resolution, a charter for the "Maine Historical Society," was obtained the ensuing winter, which embraced the following names. "William Allen, Albion K. Parris, Prentiss Mellen, Wm. P. Preble, Ichabod Nichols, Edward Payson, Joshua Wingate, Jr., Stephen Longfellow, George Bradbury, Ashur Ware, Edward Russell, Benjamin Orr, Benjamin Hasey, Wm. King, Daniel Rose, Benjamin Ames, Isaac Lincoln, Benjamin Vaughan, Nathan Weston, Jr., Daniel Concy, Robert H. Gardiner, Sanford Kingsbury, Eliphalet Gillet, Thomas Bond, John Merrick, Peleg Sprague, James Parker, Ariel Mann, Ebenezer T. Warren, Benjamin Tappan, Reuel Williams, James Bridge, Hezekiah Packard, Samuel E. Smith, Wm. Abbot, Leonard Jarvis, John Wilson, Wm. D. Williamson, Jacob McGaw, David Sewall, John Holmes, Jonathan Cogswell, Josiah W. Seaver, Wm. A. Hayes, Joseph Dane, Ether Shepley, Enoch Lincoln, Horatio G. Balch, and Judah Dana."

The object of the Society is thus briefly stated in the act: "It shall be the duty of said Society to collect and preserve, as far as the state of their funds will admit, whatever in their opinion may tend to explain and illustrate any department of civil, ecclesiastical, and natural history, especially of this State and of the United States."

The first meeting of the Corporation was held at the Council Chamber in Portland, April 11, 1822, when the Society was duly organized by the choice of Albion K. Parris, President, Benjamin Hasey, Recording Secretary, Edward Russell, Corresponding Secretary, Prentiss Mellen, Treasurer, and Edward Payson, Librarian. Mr. Parris was then Governor of the State, and Mr. Mellen Chief Justice.

Associates were admitted at this and subsequent meetings, and a cabinet and library were immediately commenced, which are now kept in the library of Bowdoin College. The whole number of members admitted to the Society, in addition to the 49 mentioned in the act of incorporation, is 122, of whom 10 were Corresponding, and the remainder Resident members; of the former, 4 have died, and of the latter, including the persons named in the charter, 36; leaving the present number of members, 141.

The Society, among its first duties, issued circulars to the several towns in the State, offering itself as a depository for books and papers relating to the

early history of the State, and requesting communications and contributions on statistical and historical subjects. These were partially responded to, and some valuable facts were obtained. Still, however, much remained, and now remains behind, which with a little individual exertion, might be made to furnish a vast mass of information, useful not only to the present, but to future times. There are several families in the State which derive their descent in a direct line from some of the earliest settlers of our territory. There is, very probably, in their possession, documents relating to titles of land growing out of the contested claims which have agitated the people from the earliest period of their immigration, caused by contradictory grants to and from early proprietors, and by original occupation. These furnish facts in regard to location and genealogy, interesting to the antiquarian. We have had an opportunity of examining several collections of this kind in the possession of individuals, and others we know are still unexplored.

In 1831, sufficient materials had been collected, and of sufficient interest, to induce the Society to publish a volume of its transactions. This was given to the public in that year, in a handsome octavo form of 430 pages. The following summary will show with how much fidelity and ability the Society performed the task which they had undertaken.

Introductory remarks, by Judge Ware.

The charter, regulations, members and officers of the Society.

I. History of Portland, 1st part, with notices of all the early settlements on the coast of Maine, and of the political history of the Province.

II. and III. Histories of the towns of Limerick and Wells.

IV. Extracts from the early records of the Province of Maine, from Judge Sewall's MSS.

V. Depositions of George Cleaves and others in 1645, "concerning the miscarriages of Robert Nash on the coast of Maine."

VI. The submission of Black Point, Blue Point, and Falmouth, to the jurisdiction of Massachusetts in 1658.

VII. Petition of Edward Godfrey to the Government of Mass. in 1654.

VIII. A petition from the inhabitants of York, Kittery, Wells, &c. to Oliver Cromwell, Aug. 12, 1656.

IX. A letter to John Endicott, Governor of Massachusetts, from Edward Rishworth, Aug. 14, 1656.

X. A letter from S. Curwin, 1663, from London, about the affairs of New England.

XI. A petition from the inhabitants of the province of Maine to King Charles II. 1680.

XII. The late Gov. Lincoln's MSS. papers.

1. Remarks on the Indian Languages.

2. Account of the Catholic Missions in Maine.

XIII. Arnold's letters while on the expedition across Maine to Quebec in 1775, with Col. Montresor's Journal of a tour from the St. Lawrence to the Kennebeck, about 1760.

XIV. An account of Arnold's expedition in 1775, with a notice of the attack on Quebec, and biographical sketches.

The publishing Committee were Ichabod Nichols, Ashur Ware, Parker Cleaveland, Samuel P. Newman, and William Willis.

The following extracts from the introductory remarks, possess a permanent interest, which entitles them to a place in this notice.

"We have arrived at an age in our national existence, when there is a sober and chastened pleasure in looking backward as well as forward. The mosses of more than two centuries have already gathered themselves on the tombs of the first settlers. The early events of our national story are beginning to appear misty and indistinct in the distance, and are fast acquiring something of that hallowed interest that belongs to antiquity. The large number of journals, memoirs, and other writings which have been published within a few years, relating to the early history of the country—the avidity with which these have been received by the public, and the numerous historical and antiquarian societies formed for the purpose of collecting and preserving the records of the primitive condition of the country, and of its earliest inhabitants, all serve to show that a lively and general interest is now beginning to be felt, in what may be termed, without doing much violence to the proprieties of language, our ancient history.

"It was this feeling which led to the establishment of the Society, the first volume of whose collections is now offered to the public.

"One of the first, if not the very first object of interest to an American antiquarian, is whatever relates to the original inhabitants of the country. This singular and interesting people are now fast vanishing from the face of the earth. Nation after nation of the race once exercising a powerful sway, and extending their authority over a wide extent of country, have already disappeared. *Fuimus Troes* has long ago been recorded of the proudest empires that adorned this western world, and the inevitable doom of the melancholy remains of other tribes and nations, is already sealed, and cannot be very long delayed.

"Whatever relates to the first settlement of the country by our ancestors; all that can contribute to illustrate their character, their trials and sufferings, and the primitive institutions of the earliest settlers, comes to our minds with another and deeper interest. It is the early establishments of a people, the manners, habits, opinions, and modes of thinking which prevail at this time, that most deeply imprint themselves on the national character."

We could extend our extracts from these judicious remarks to a much greater length, and with profit to our readers, but our limits will not allow us to indulge in the pleasing task.

This is the only volume the Society have yet published; not arising, indeed, from any want of rich and valuable materials, but from the means of spreading them before the public. The sale of works of this character is quite limited; the expense therefore of producing them must be principally borne by members of the associations which undertake their publication, who, it must be confessed, do not very cheerfully contribute to an object which does not make striking and visible impressions upon the community, or reflect a particular advantage upon themselves.

There is a vast deal of historical matter of deep interest, still undeveloped, relating to the settlement of Maine—its early progress—its suffering from Indian and French depredation—its Indian tribes, their religion, language, and almost entire extinction—the numerous political changes in the proprietary, colonial and provincial governments—the peculiar habits and manners of the first settlers—all furnishing a copious fund, from which much valuable knowledge may be extracted. An historical society with means, and stimulated by a few minds zealous and active in antiquarian researches, may accomplish very much in bringing to light from individual recesses, the obscure and almost forgotten memorials of "our ancient history." We hope the exertions of this Society in the ample field which lies before them, will receive a new impulse, and that they will furnish fresh contributions to the history and antiquities of our country.

The following table will show the succession of the officers of the Society.

<i>Presidents.</i>	
Albion K. Parris,	1822
William Allen,	1823—1827
Ichabod Nichols,	1828—1832
Stephen Longfellow,	1833—1834
Prentiss Mellen,	1835—1841

Corresponding Secretaries.

Edward Russell,	1822
Ichabod Nichols,	1823—1827
Samuel P. Newman,	1828
Parker Cleaveland,	1829—

Recording Secretaries.

Benjamin Hasey,	1822
Benjamin Tappan,	1823—1827
Stephen Longfellow,	1828—1830

William Willis,	1831—1834
Asa Cummings,	1835
Joseph McKeen,	1836—

Treasurers.

Prentiss Mellen,	1822—1830
Albion K. Parris,	1831—1832
William Willis,	1833—1834
William B. Sewall,	1835
John McKeen,	1836—

Librarians and Cabinet Keepers.

Edward Payson,	1822
Parker Cleaveland,	1823—1828
Samuel P. Newman,	1829—1833
Henry W. Longfellow,	1834
Alpheus S. Packard,	1835—

JUDGE SEWALL'S SPEECH AND CHARGE TO THE GRAND JURY,

AT THE COURT AT CHARLESTOWN, SHORTLY AFTER THE DEATH OF HON. WAITSTILL WINTHROP, ESQ., CHIEF JUSTICE.

Transcribed from a Copy in his own hand-writing in his Letter Book.*

"COPY of my Speech at Charlestown, Jan'y 28, 1717-18, just before giving the Charge to the Grand Jury.

"[Turning toward the Chief Justice's Empty Seat.]

"The Observable Vacancy in this Court, Entirely Renews our Grief. It brings to Remembrance how the High and Mighty Breakers have passed over us, Wave after Wave, Wave after Wave, in a most formidable Succession: By which means Three† of the principal Members, and Supporters of the Government, were parted from us; Three that in their respective Genius and Capacity, were so very Friendly and Serviceable to their Country where they were born, that they might well be termed our *Necessarii*. And then they were taken from our little Metropolis, where they were most of all needed. This is the Cause that the Worthy Person who used to fill this Seat, and fill'd it the last year, ceases to doe so now, whereby this Court is bereaved of much of its Strength and Ornament. Tho' he sat long, being constituted a Judge in the year 1692, when this Court was first Erected; yet now, being sent for up by a *Certiorari*, our *Waitstill* could *wait* no longer. However, Survivors ought not to succumb; but rise up with the more earnest Diligence, to discharge the Duty of their Places; seeing the Divine Fountain that supplied them, is still Full and Flowing. We ought to Bless God, who continued them so long. And it is a singular Honor done to our Excellent Winthrop, the principal Founder of this Colony, that he should have a Grand-Son born at Boston, and bro't up upon his knees, that should live to see the Town greatly increased, and in flourishing Circumstances; live to see that short space which Nature had left open, Regularly Fortified, and to enter in through the Gate into the City, just before his triumphant Entrance into that City which hath Foundations, whose Builder and Maker is God. *Councillours* and *Judges*, tho' by the Supream Authority called gods, they must dye like other men: *Pallida mors æquo pede pulsat*. It behoves them therefore to be Diligent and Impartial in their Proceedings, taking Care to pass such Sentences as God the Judge of all may Ratify and Confirm. The *Jurors* must be sure so to hear and consider their evidence, as to avoid all Favour and Affection; that what they give in to the Court may be constantly *Verum, et vere Dictum*. The *Attornyes* must always Remember the solemn Obligations they are under to the Court, as well as to their Clients: The *Witnesses*, that they speak the Truth with all Integrity: The *Parties*, that they behave themselves with that Temper and Moderation as becometh Men and Christians; and beware of disturbing the Court with Unseasonable, or Tumultuary Noise and Clamor. It behoves *all* to Remember that the Judgment is the LORD's, and to take heed what they doe.

"Gentlemen of the Grand-jury:

"Your Return sometimes is, *Omnia Bene*; which is the Best Return, and most Acceptable to the Court, if it be True. For the Court do not come with a desire to find Faults; but to prevent and correct them. But if it be Untrue, it becomes a great Incumbrance in the way, obstructing the free course of Justice. You are assured that the Lamp of the Body is the Eye. And what the Eye is to the natural Body, that are you to the [Body of this] ‡ County.

"There are Three Things that I would at this Time chiefly give you in Charge. One is, the keeping up the Value of the Bills of Credit, by presenting those Enemies of Mankind who shall Alter or Counterfeit them. For tho', through the Blessing of God, and the Courage and good Conduct of his Excellency our Governour, we now enjoy Peace:

* "January 28, 1717-18. Went to Charlestown in the Slay with Mr. Davenport (Judge); call'd at Mr. Dudley's (Judge) and took him in. Mr. Bradstreet pray'd at Opening the Court. I spake a few Words to shew respect to the Chief Justice deceased, and therefore left the Seat open on purpose: think to write it in my book of Letters," &c.—Sewall's Journal.

† The three persons here referred to were Hon. Andrew Belcher, Esq., a Member of the Council, who died Nov. 1717; Chief Justice Winthrop, who died Nov. 7, 1717; and Hon. Elisha Hutchinson, Esq., a member of the Council, who died Dec 1717. On occasion of the funeral of the latter gentleman, Judge Sewall observes in his Journal respecting the three, "1717, Dec. 16. Col Hutchinson is buried. — Now I have been a Bearer to Three of my Wife's Bearers (buried Oct. 23, 1717) in less than two Month's time."

‡ The words here enclosed in brackets are transcribed from another ancient copy.

yet the evil effects of the former War ly still heavy upon us; and these Bills are the only Medium left us of our Commerce.

"And seeing our Great Lord paramount has in an awful manner greatly Removed the aboriginal Natives, and planted us in their room; we must strenuously and diametrically oppose ourselves to their Evil Manners; particularly, that of neglecting the Education of their Children. You must therefore look about ye, and see that Schools be duly provided, and sutable Masters constantly Maintained; and that the Laws relating thereto be not Eluded.

"And you are to see to it that Learned and Orthodox Ministers be every where Settled and Supported according to mutual Agreement. Canaan is infinitely the best Country, wherein are all Friends, and no Enemies; all Conveniencies, and no Inconveniencies, for perpetuity. Without all Controversy, whatever we doe, and wherever we goe, we should always be Travailing towards Canaan; and they whom we have entertained as Pilots to guide us in our way thither, should be very well provided for.

"If I have taken up more of the Court's time than is usual, I hope it will be indulged to me, who am the last of the Council left Standing in the Charter; and the last of the Justices left standing in this Court, of those that have been of it from the beginning. At least, I hope it will for this once be borne at *Charlestown*, for which place the Chief Justice express'd a peculiar Favour."*

SKETCHES OF THE GOVERNORS AND CHIEF MAGISTRATES OF NEW ENGLAND, FROM 1620 TO 1820.

[By JACOB B. MOORE, Esq., Member of the New Hampshire and New York Historical Societies.]

Continued from p. 26.

JAMES BOWDOIN.

[Governor of Massachusetts in 1785 and 1786.]

JAMES BOWDOIN, distinguished in the annals of Massachusetts, as a philosopher and statesman, and founder of the American Academy, was born in Boston, 7th August, 1726. His grandfather, Pierre Baudouin, was a physician of Rochelle, in France, and on the revocation of the edict of Nantes, 8th October, 1685, escaped thence to Ireland, from whence, early in 1687, he came to Falmouth (now Portland) in Maine † His name first appears on the records, 7th April, 1687, as the purchaser of lands in Maine. He remained at Falmouth until the day before its destruction by the French and Indians, in May, 1690, when he removed to Boston, and died there, about 1716. His son, James Bowdoin, father of Governor Bowdoin, became a distinguished and opulent merchant, and laid the foundation of the future eminence of the family. He was a member of the Council of the Province, and he died 4th September, 1747, aged 71 years, leaving five children, of whom the youngest was James, the subject of this notice.

Mr. Bowdoin, at an early age, exhibited that remarkable fondness for books and literary pursuits, which distinguished him in after life. He entered Harvard College, where his diligent application, modesty of demeanor, and acknowledged genius, won for him the general esteem, and he graduated with high honors in 1745. Within a month after he attained the age of twenty one years, his father died, leaving him an ample fortune. He was now in a situation which generally proves adverse to moral and literary improvement;

* Judge Sewall was nominated Chief Justice, as successor of Chief Justice Winthrop, April 16, 1718, and was sworn into office as such, together with Hon. Edmund Quincy, Esq., as Judge, April 25th. "April 25, 1718. Friday, Col. Quinsey comes to Town, and Col. Townsend and Mr. Bromfield by virtue of a *Dedimus* from the Gov'r. administer the Oaths to him and me; and congratulate us in our Offices. — The Lord help me, that as He is anointing me with fresh Oyle, as to my Office; so He would graciously pardon my Sin, and furnish me with renewed and augmented Ability for the rightfull discharge of the Trust reposed in me!" — *Journal*.

† The name of *Baudouin* repeatedly occurs in French history. Several are named as Pastors of the Reformed churches. Fleury, the historian, mentions François Baudouin, as the great advocate who refused to give counsel to the Duke of Anjou, to justify the massacre of Saint Bartholomew. The same historian gives an account of nineteen eminent persons, from the "Compte de Flanders," A. D. 862, to Baudouin, "Jurisconsulte," A. D. 1651, whose names are written *Baudouin*. Cardinal Richelieu promised J. Baudouin a pension of 12,000 crowns for his translation of Davila, but died before fulfilling his promise. Some future antiquary may perhaps trace the original name to the famous Baldwin, King of Jerusalem, who, according to French historians, spelt his name precisely as the first of the family in America, *Baudouin*.

for he was provided with abundant means to gratify the giddy desires of youth, and the stimulus which necessity often times gives to strong minds was taken away. But his life had thus far been regular, and he wisely adopted a system, which should combine the enjoyments of social and domestic life with a course of study fitted to enlarge and strengthen the powers of his mind. In 1748, he married a daughter of John Erving, Esq. and soon after commenced a system of literary and scientific research, to which he adhered through life.

In 1753, he was chosen one of the representatives of Boston, and was re-elected in the two following years. In this station his varied learning and eloquence rendered him conspicuous. In 1756, he became a member of the Council, in which body he was long known and respected. In the discussions and disputes which preceded the American Revolution, Mr. Bowdoin adopted the popular cause, and his writings and personal exertions were eminently serviceable. Governors Bernard and Hutchinson looked with displeasure upon his course, while they were constrained to acknowledge the purity of his character, and the weight of his opposition to their measures. Bernard, when Mr. Bowdoin was chosen to the Council in 1769, negatived the choice, on account of his obnoxious politics; in consequence of which, the people of Boston, in 1770, again returned him to the assembly, and that assembly immediately re-elected him to the Council.

The high handed measures of the royal Governor Bernard, had now so exasperated the people, that they published him as a traitor, and he soon after departed from the province, leaving Hutchinson, his Lieutenant Governor, at the head of affairs. When Mr. Bowdoin again appeared at the council board, the governor permitted him to take his seat, on the ground, as he remarked, that the opposition of Mr. Bowdoin would be less injurious to the royal interests, in the council, than in the assembly.

Mr. Bowdoin, with his gallant associates of that day, continued his active services in behalf of the people, in despite of opposition and proscription; and, in 1774, he drew up the celebrated answer to the governor's speeches, claiming, and endeavoring to sustain, the right of Great Britain to tax her American colonies. This state paper was so offensive to Governor Gage, that he denounced the author, declaring in council that "he had express orders from his Majesty to set aside from that board the honorable Mr. Bowdoin, Mr. Dexter, and Mr. Winthrop."

During this memorable year, delegates were chosen to meet at Philadelphia, which was the first congress of the United Colonies. Mr. Bowdoin was placed at the head of the delegation from Massachusetts; but being prevented from attending by the illness of one of his family, John Hancock was chosen in his stead. After the town of Boston had been placed under blockade by General Gage, the inhabitants, in public meeting, agreed to give up their arms to the British general, on condition of being permitted to leave the town with their property unmolested. Mr. Bowdoin presided in this meeting, and the prudence and firmness which he displayed on the occasion were warmly commended by the citizens. He was one of the first who retired from within the British lines. It is well known, however, how shamefully the pledges of the royalist commander were violated.

In the year 1775, Mr. Bowdoin was chosen president of the Massachusetts council, and continued to occupy that position during a greater part of the time until the adoption of the State constitution in 1780. Upon this body, as constituted under the existing charter, was devolved the duties of the executive office, when the governor and lieutenant governor were absent. Mr. Bowdoin was a member and president of the convention of 1778-80, which assembled at Cambridge, and afterwards at Boston, to form a State Constitution.

In the winter of 1784, Governor Hancock resigned his office, on account of feeble health; and Mr. Bowdoin was elected governor for the political year commencing in May, 1785. It was a period of much difficulty and gloom both in the Commonwealth and country at large. There was an active spirit of discontent abroad in the land. The wisest heads in the country could not stay the torrent of evil, which was almost overwhelming the hopes of the young republic. The weakness of the old confederation was beginning to be felt. The pressure of the revolutionary debt, onerous every where, was peculiarly heavy upon Massachusetts. The demands on the State amounted to ten millions of dollars, and no system of credit had as yet been adopted, to satisfy the pressing claims of the numerous and needy creditors. Governor Bowdoin was elected by the legislature, there having been no choice effected by the people at large. There had been a strenuous opposition against him during the canvass, founded upon a vague and unjust charge of attachment to the English form of government—a charge which all his public acts and uniform declarations amply disprove. It will be seen, therefore, that Governor Bowdoin entered upon the discharge of his official duties under circumstances of peculiar embarrassment. But he met the crisis with firmness. He understood the sources of the evils which afflicted the State, and like a bold and skilful physician, proceeded to apply a remedy. He called the attention of the people to the re-establishment of the public credit.

He urged retrenchment in the public expenditures, and the practice of the most rigid economy. He appealed to the energy and patriotism of the people, to overcome the difficulties with which they were surrounded.

At this period, Great Britain, as if to punish a people whom she could not conquer, was flooding the country with her manufactures, with the design to monopolize the trade of the whole country. The precious metals were of course rapidly withdrawn from the United States, to pay for imported goods. The Confederation, weak in itself, had failed to invest the national government with power, to remedy these evils. In this state of things, Governor Bowdoin called the public attention to this great question, and in his messages to the legislature recommended that the powers of Congress should be so enlarged as to enable that body to regulate the commerce of the country. The legislature of Massachusetts, responding to his sentiments, passed resolves in favor of a Convention to revise the Confederation. Thus, to Governor Bowdoin should be ascribed the first public movement, which led the way to the adoption of the Federal Constitution and our present happy form of government.

In 1786, Governor Bowdoin was re-elected by a large majority. At this period, the pressure of the times bore so intensely upon the people, that they were almost in a state of open insurrection. Disorganizing conventions were held; the legislature was assailed for not providing relief; and the courts were, in some instances, actually restrained by mobs from proceeding in the discharge of their duties. It was a period of deep and well founded alarm throughout the country. The heart of the true patriot was pained, lest the people, through long and bitter suffering, should lose their confidence in the public faith and rectitude, and begin to consider the claims of liberty itself as delusive and imaginary. The moderation and firmness of the government alone prevented a catastrophe. The insurgents in Massachusetts, despairing of relief, and emboldened by the lenity of government, actually commenced an organization for the purpose of subverting that government, and were assembling in considerable force in the interior. Governor Bowdoin met the crisis with spirit and energy. He forthwith called into the public service four thousand troops, placing them under the command of the veteran Lincoln. But a formidable difficulty was still to be surmounted. The public treasury was empty, and there were actually no means at the disposal of the State to put the troops in motion, until a private subscription, headed by the Governor, was put in circulation, and the money thus raised to carry on the expedition! This decisive step rescued the government from contempt, quelled the insurrection of Shays and his deluded followers, and saved the Commonwealth from anarchy and blood.

These and other energetic proceedings of Governor Bowdoin very naturally rendered him, for the time, unpopular with all who were in any way connected with, or had any sympathy for those engaged in the insurgent movements; and at the next election, uniting with the party who had again placed John Hancock in nomination, they defeated the re-election of Governor Bowdoin.

When the Massachusetts Convention assembled in January, 1788, to consider the New Constitution framed by the Convention in Philadelphia, Governor Bowdoin attended as one of the delegation from Boston; and during the session made a very handsome speech, which may be found in the volume of their debates. From this period he devoted himself almost exclusively to private pursuits, and the enjoyments of study. His health, however, not long after, began to decline, and his death occurred on the 6th November, 1790, after a severe and distressing illness of three months. He was at this time in the 64th year of his age. His wife, who survived him, died in May, 1803, at the age of 72.

Governor Bowdoin has been very justly pronounced one of the most learned men the country ever produced. The records of our institutions also show that he was a munificent patron of literature. After the destruction of the Harvard College library, in 1764, he contributed liberally towards its restoration; and at his decease he made the institution a liberal bequest for the encouragement of useful and polite literature. He was the founder of the American Academy of Arts and Sciences, and was president of the institution from its incorporation in 1780, until his death. To this association he bequeathed his valuable library, and one hundred pounds in money. Governor Bowdoin's literary and scientific character procured for him the highest honors of the first literary institutions in America and Europe. He was a man as estimable in private, as he was eminent in public life. His charities were abundant; and he lived in the faith, dying in the triumphs of religion. Governor Bowdoin published a poetic "Paraphrase of the Economy of Human Life," dated 28th March, 1759. His other publications, aside from those which grew out of his public stations, were mostly of a scientific character, and are contained in the *Memoirs of the American Academy*.

Governor Bowdoin left but two children, viz. James, born 22d September, 1752, who was graduated at Harvard College in 1771, studied law at Oxford in England, returned to his native State, where he held various civil offices, was minister plenipotentiary to Spain from 1805 to 1808, and died without issue, 11th October, 1811; and Elizabeth, who married Sir John Temple, consul-general and minister-resident to the United States from

Great Britain. She died in 1809, leaving two sons and two daughters, one of whom married the late Hon. Thomas L. Winthrop, LL. D. formerly lieutenant governor of Massachusetts.

WILLIAM BRADFORD.

[Governor of Plymouth Colony, during 31 years, between 1621 and 1657.]

WHEN, at the commencement of the seventeenth century, the little band of English Puritans gathered together, and formed their congregation near the confines of the counties of York, Nottingham and Lincoln,—choosing for their ministers, Richard Clifton and John Robinson,—there was a sedate young man, then scarcely twelve years of age, who was observed to be a constant attendant upon their meetings. That youth was WILLIAM BRADFORD, an orphan. He was born in 1588, at Ansterfield, an obscure village in Yorkshire. His parents dying while he was a child, his education was provided for by his grand-parents and uncles; but was limited almost entirely to those branches of knowledge necessary to an agricultural life, and such as generally falls to the share of the children of English husbandmen. Deprived of other sources of information, his love of reading sought gratification in the Bible, and he drank deep of the fountain of truth in the sacred volume. He thus acquired those deep impressions of piety, and that undaunted adherence to the truth, for which he was ever afterward distinguished.

His attendance upon the ministrations of Clifton deeply offended his relatives, and he was exposed to their frowns, as well as to the jeers and scoffs of his juvenile companions. But he had deliberately made his choice, in the full belief that it was approved of Heaven—and no persuasions or menaces could induce him to abandon the faith which he had thus adopted.

The persecutions visited upon the Dissenters soon induced them to seek personal safety in flight. Toward the close of the year 1607, they hired a ship at Boston, in Lincolnshire, to carry them to Holland. The master of the vessel promised to be ready at a certain hour of the day, to take them on board, with their families and effects. They assembled, but the faithless captain delayed his appearance until nightfall, when, having received them on board, he betrayed them to the officers who had been sent in pursuit. The little band were now conducted back to town, where, after having been robbed by the officers and insulted by the populace, they were delivered up to the magistrates, and cast into prison. Bradford was among the number, but was soon after liberated, on account of his youth. In the following spring, Bradford was one of the number who assembled on Grimsby common, near Hull, with the design of embarking in a Dutch vessel, and fled on the approach of a company of armed men, sent out to intercept them. Failing in these efforts to escape with his companions, he entered on board a vessel bound to Zealand, where he had no sooner arrived, than a malicious passenger accused him before the Dutch authorities with being a fugitive from justice in England. But they, understanding the cause of his emigration, gave him protection and permission to join his brethren in Amsterdam. He repaired to that city, and became an apprentice to a silk dyer during his minority. As soon as he became of age to dispose of his paternal estate, in England, which was considerable, he converted it into ready money, and engaged in mercantile pursuits, but with very indifferent success.

When the band of pilgrims at Leyden resolved on their voyage to the new world, Bradford became one of the number. He embarked for England, 22d July, 1620, and on the 6th September sailed with the first company of colonists for the “rock bound coast” of New England. His name stands second in the memorable compact of the 11th November, 1620, by which the whole company of men, forty-one in number, on arriving in the harbor of Cape Cod, formed themselves into a body politic, before they landed from the cabin of the Mayflower. Under this compact, John Carver was elected their first Governor. While the ship lay moored in the harbor, Bradford was one of the most active in the arduous and sometimes perilous examinations along the shores, to find a site favorable for the proposed settlement.

On the 5th April, 1621, Mr. Bradford was chosen governor of the colony, on the death of Carver. He was at this time in the twenty-third year of his age, and conspicuous for his wisdom and fortitude, as well as for his piety. One of the first acts of his administration was to confirm the league with the great chief Massasoit, whose influence was paramount with all the sachems from Narragansett to Massachusetts. He sent an embassy with presents to this chief, and through his instrumentality, nine of the sachems appeared at Plymouth, and on the 13th September, 1621, acknowledged themselves subject to the King of England.

The following year opened with deep gloom upon the infant colony. The constant arrival of new settlers, unprovided in most cases with the necessary means of subsistence, had exhausted their stock, and famine was already staring them in the face. To add to their alarm, the Governor received from Canonicus, sachem of the Narragansetts, a

threatening message, in the emblematic style of the ancient Scythians—a bundle of arrows, bound with the skin of a serpent. This the friendly Indians interpreted as a challenge to war. Governor Bradford returned an answer in the same style, by sending them back the skin of the serpent, filled with powder and ball. The Narragansetts, afraid of its contents, sent it back unopened, and here the correspondence closed.

These hostile demonstrations induced the colonists to fortify their little town. This was accomplished, even while they were weak from the rigors of the famine, in the midst of winter, and while they were obliged to keep strict watch by day and night. In this exigency, Governor Bradford determined to cultivate the friendship of the natives. He made frequent excursions among them, purchasing supplies of corn for the settlement. He was every where well received—and to this timely cultivation of friendly feelings among the tribes, is no doubt owing the preservation of the little colony at Plymouth.

In the spring of 1623, Governor Bradford received a message from Massasoit, that he was sick; upon which Mr. Winslow was immediately sent to the sachem's wigwam, with cordials which contributed to his recovery. In return for this act of kindness on the part of the Governor, the grateful chief disclosed a dangerous conspiracy, then in agitation among the Indians for exterminating the colonists. As the only effectual method of suppressing this conspiracy, Massasoit advised that the chief conspirators should be seized and put to death. He pointed out the individuals, and on the annual court day, (23d March,) the Governor submitted the information he had received to the decision of the whole company. It was at once resolved to follow Massasoit's advice; and Captain Standish, taking with him eight resolute men, departed on the first hostile expedition against the savages. The manner in which he executed the trust confided to his charge, while it could not be justified under ordinary circumstances, needs no apology, when we consider that an actual conspiracy existed, which, if not overthrown by some bold and decisive step, would have resulted in the annihilation of the colony. There is no doubt that the daring exploit of Standish, inspiring the savages with terror, was the means of saving the little colony from the same fate which had already overtaken the English colony of Virginia.

The scarcity which had borne so severely upon the settlers, was in part caused by their own neglect. For the first two years after their arrival, they had labored in common, and placed their productions in the common storehouse. The virtue of self-reliance was thus stifled, and the pilgrims were made to suffer keenly, before they discovered the impolicy of a community of goods. To stimulate industry by the hope of individual acquisition, it was agreed in the spring of 1623, that each family should plant for themselves, on such ground as should be assigned to them by lot. After this, the Governor was no more under the necessity of trafficking with the Indians for corn—the home supply was sufficient.

The original government of the colonists, as we have seen, was the compact agreed upon in the cabin of the Mayflower—the first essay in the civilized world to found a republican constitution of government. But this was designed to continue no longer than until a charter could be obtained from the King. As soon as the colonists knew of the establishment of the Council of New England,* they applied for a patent, which was granted to John Pierce, in trust for the company. But this man, whose avarice and ambition overpowered his sense of honor, when he saw that there was a prospect of success to the undertaking, solicited another patent, in the name of the Plymouth settlers, and obtained one of much greater extent, by which his own personal aggrandizement would be secured. An overruling Providence, however, which sooner or later stamps disaster upon every scheme of iniquity, overwhelmed this adventurer in calamities, and he was at last compelled to assign his patent to others.

In 1629, (January 13,) a patent was taken out in the name of "William Bradford, his heirs, associates and assigns," which confirmed the title of the colonists to their lands, and empowered them to make laws not repugnant to the statutes of the realm.† When the number of people was increased, and new townships had been erected, the general court, in 1640, requested Governor Bradford to surrender the patent into their hands. To this he promptly assented, and by a written instrument surrendered it to them, reserving only his proportion under a prior agreement. This was done in open court—and the patent was immediately re-delivered into his custody for safe keeping.

During the early years of the settlement, at Plymouth, the legislative, executive and judicial power was exercised by the whole body of freemen in assembly. When Bradford was first chosen governor in 1621, the wealthy and influential Isaac Allerton was chosen his assistant. In 1624, at the request of the Governor, the number of assistants was

* Established by James I., November 3, 1620, while the pilgrims were on their passage; and styled "The Council established at Plymouth, in the County of Devonshire, for the planting, ordering, and governing of New England in America."

† This patent, signed by the Earl of Warwick, as President of the Council, is still preserved in the office of the Recorder at Plymouth.

increased to five, and in 1633, to seven; and in 1634, at his suggestion, the body of assistants were constituted a judicial court, and finally became the supreme court of the colony. The first assembly of representatives in the colony, was in 1639, when two were present from each town, excepting Plymouth, which sent four.

Such was the general esteem for Governor Bradford, and confidence in his integrity and capacity, that he was annually chosen Governor as long as he lived, excepting during five years, when he was excused at his own request. Governor Winthrop, who speaks of the election of Winslow, in 1633, says, "Mr. Bradford having been Governor now about ten years, now *by importunity* got off." "If this appointment," said Governor Bradford, "was any honor or benefit, others beside himself should partake of it; if it was a burden, others beside himself should help to bear it." When excused from serving in the office of governor, he was invariably chosen first on the list of assistants, which gave him the rank of deputy governor. His influence was deservedly great during the whole of his life.

In the autumn of 1656, the health of Governor Bradford began to decline, and as the following winter and spring advanced, he became weaker, and sensible of his approaching dissolution, but was free from any acute illness until the beginning of May. He died on the 9th of May, 1657, in the 69th year of his age, greatly lamented by the people not only of Plymouth, but of the neighboring colonies.* His faith endured to the last, and he died full of hope. "God," said he, the evening before his death, "has given me a pledge of my happiness in another world, and the first fruits of eternal glory."

Governor Bradford, though not favored with a collegiate education, had through life so diligently applied his leisure to study, that he had, what is often of more advantage to the public man than a college diploma, a sound practical education. He had drawn deeply from that store-house of all knowledge, the Book of books, worth all the rest in the world—and from it, he had gathered his rule of life, his system of laws, his maxims of government. By it, he knew how to judge of men, and how to guard against the evils which at times threatened the community over which he was appointed to preside. He was a man of sound judgment, and tenacious memory. He read much, on subjects of history and philosophy; and in theology, there were few who could contend successfully in argument against him. He was well versed in the Greek, Latin and Hebrew languages, and is said to have spoken the French and Dutch with fluency. Such a man, surely, need not be called unlearned. In his capacity of chief magistrate, he was prudent, dignified, and firm. He allowed no one to trample on the laws, or disturb the peace of the colony; and was yet desirous to mingle clemency with justice. He had in some cases turbulent spirits to deal with. There were some men who had come to the new world, with motives far different from those which actuated the devoted followers of Clifton and Robinson. With such it often became the duty of Governor Bradford to deal. Where gentle reproof would reclaim the offender, it was administered; but when that failed, and vigorous measures became necessary, they were unhesitatingly adopted.

The first offence punished in the colony, was that of John Billington, who was charged with contempt of the captain's lawful commands on board the Mayflower. He was tried by the whole company, and was sentenced to have his neck and heels tied together; but on humbling himself, and craving pardon, he was released. This same Billington, however, in 1630, waylaid and murdered one John Newcomen, for some affront, and was tried and executed in October of that year. Governor Bradford says—"We took all due means about his trial; he was found guilty, both by grand and petit jury; and we took advice of Mr. Winthrop and others, the ablest gentlemen in the Massachusetts Bay, who all concurred with us, that he ought to die, and the land be purged from blood."†

* Hubbard says, "he was the very prop and glory of Plymouth Colony during all the whole series of changes that passed over it." A marble monument erected on Burial Hill in Plymouth, in 1825, marks the spot where the remains of Governor Bradford, and of his son Major Bradford were interred.

† A prior execution for felony, took place at Wessagusset, (Weymouth,) in 1622. This rival settlement, commenced at that place under the auspices of Thomas Weston, a London merchant, was composed of part of outcasts and profligates, who being soon reduced to a state of starvation, commenced thieving among the Indians. They complained to the governor of Plymouth, and at length became so exasperated by repeated outrages, that the authorities were obliged to interfere in earnest, to appease the Indians, and one of the most notorious offenders was arrested and hung. A waggish report became current soon after, that the real offender was spared, and that a poor decrepid old man, who could no longer be of service to the colony, was hung in his stead. "Upon this story," says Hubbard, "the merry gentleman that wrote the poem called *Hudibras*, did, in his poetical fancy, make so much sport." Vide *Hudibras*, Part II. canto 2.

"Our brethren of New England use
Choice malefactors to excuse,
And hang the guiltless in their stead,
Of whom the churches have less need," &c.

Hubbard seriously undertakes to contradict the story, and yet does so with a qualification, that would not have deprived the poet of an illusion so congenial to his purpose; for he admits that "it is possible, that justice might be executed, not on him that most deserved it, but on him that could best be spared, or

When the hypocritical John Lyford undertook to impose himself upon the colonists, as a preacher of the gospel, and conspired with the factious and ambitious Oldham to overthrow the government of the colony, Governor Bradford's suspicions were first aroused, by the marked servility of their conduct. He had admitted these men to the councils of the colony, and treated them with high consideration, while they were plotting mischief, and concocting falsehoods against the government. Governor Bradford, narrowly watching their proceedings, at the very moment when they had got their letters on board a vessel just ready to sail, and as they supposed had successfully arranged the scheme which was to place them at the head of the colony—took the decided step which exposed their perfidy. He intercepted their letters, and on opening them, found them filled with the most base and groundless accusations against both church and state in the new colony. These men, unaware of the secret in possession of the governor, soon began to assume new airs. Oldham became obstreperous, and derided the authorities; while Lyford, in open defiance of the government, set up a separate meeting on the Lord's day, and attempted to administer the sacrament. Governor Bradford was shocked at these proceedings, and summoned a court of the whole company. He now charged Lyford and Oldham with plotting the overthrow of the colony, and with having sent home the most cruel and unmanly accusations against rulers and people. They boldly denied the charge, and required the proof—Governor Bradford then rose and addressed them, before the assembly, on the origin and objects of the pilgrims in coming to the New World—adverting with great feeling and emphasis to the perfidy of those who, having since arrived and shared the hospitality and privileges of the little community, were now engaged in plotting their destruction. Lyford persisted in denying the charge. On this the governor, who could refrain no longer, produced the letters, which established the overwhelming truth of the accusations he had made. The offenders were forthwith tried, convicted, made a full confession of their crime, and were expelled the plantation. Oldham returning in March, 1625, without leave of the authorities, and conducting himself in a rude and disorderly manner, was arrested and punished. He was compelled to run the gauntlet through a double file of armed men, each man being ordered to give him a blow as he passed with the butt end of his musket, saying at the same time, "Go! and mend your manners."

The first duel which took place in this country, was between two servants of Stephen Hopkins. They fought with sword and dagger, and were both slightly wounded.—They were arraigned for the offence, on the 18th June, 1621, before the governor and company for trial, and were sentenced to have their heads and feet tied together, and to remain in that position for twenty-four hours. After an hour's endurance of this punishment, these men of valor begged for a release, and the governor set them at liberty.

Governor Bradford was twice married. His first wife was Dorothy May, who came with him in the Mayflower, and on the 18th December, 1620, accidentally fell from the vessel into the sea, and was drowned. By her Mr. Bradford had one son, John, who lived at Duxbury in 1662, and of whom there is only the traditionary account that he perished at sea. The maiden name of the governor's second wife, was Alice Carpenter, a lady of extraordinary capacity and worth. It is said that an early attachment existed between Mr. Bradford and this lady, and that their marriage was prevented by her parents, on account of his inferior circumstances and rank. Being now a widower, Governor Bradford, by letters to England, made overtures of marriage to Mrs. Southworth, who was then a widow. She accepted his proposal, and with a generous resolution, she embarked in 1623, to meet her intended partner, well knowing that he could not well leave his responsible station in the new settlement. Her two sons, Thomas and Constant Southworth, the youngest of whom was only six years of age, came over with her, and she brought a handsome estate into the country. Her marriage with Governor Bradford took place on the 14th August, 1623. She died in March, 1670, aged 80 years. Their children were, 1. William, born 17th June, 1624, representative in 1657, assistant in 1658, and deputy governor of Plymouth colony for many years. He was chief military commander, had the title of major, and was an active officer in Philip's war. He was one of the council of Andros in 1687. He had three wives, and as appears by his will, dated 29th January, 1703, left nine sons and six daughters—a noble legacy for a new territory. He died 20th February, 1703, aged 79. 2. Mercy, the only daughter of Governor Bradford, married Benjamin Vermaes, of whom I find no other notice than that he was admitted a freeman, 18th May, 1642. 3. Joseph, who married a daughter of the Rev. Peter Hobart, of Hingham, lived near Jones's river in Plymouth, and died 10th July, 1715, in the 85th year of his age.*

who was not likely to live long, if he had been let alone." This story was first put in circulation by Thomas Morton, author of the "New English Canaan;" but he mentions the fact only as a proposal, which was not agreed to, and adds that the guilty man, in fact, was the one who was finally executed.

* A grand-daughter of his married a Waters, of Sharon, and one of her descendants, Asa Waters, of Stoughton, possesses the Governor's family Bible, printed 1592, which contains the family record.

The name of Bradford, has long been distinguished in the annals of New England. Col. Gamaliel Bradford, a distinguished soldier in the French wars under Shirley and Pepperell, and commander of a regiment during the revolution, was great-great-grandson of Governor Bradford. He was the father of the Hon. Alden Bradford, late Secretary of the Commonwealth of Massachusetts, and author of some highly valuable publications illustrating the history of New England.

SIMON BRADSTREET.

[Governor of Massachusetts, from 1679 to 1686, and from 1689 to 1692.]

SIMON BRADSTREET was a native of Horbling, a small village near Folkingham, in Lincolnshire, England, where he was born in March, 1603. His father was a non-conformist, and preached at Middleborough, in Zealand. The son was entered at the grammar school, where he continued until the death of his father, in 1617. He was soon afterwards taken into the family of the Earl of Lincoln, in which he remained about eight years, under the direction of Thomas Dudley, holding several offices at different periods in the household of the Earl. His capacity, and the desire which his father had expressed to give his son an education, induced Dr. Preston, an intimate friend of the elder Bradstreet, to interest himself in behalf of the son. He was thereupon entered at Emmanuel College, Cambridge, in the capacity of governor to the young Lord Rich, son of the Earl of Warwick. This young nobleman, however, did not come to the university; and a brother of the Earl of Lincoln, of rather idle and dissipated habits, being then in college, and claiming too much of the time and attention of Bradstreet, he left the institution after about a year, and returned to the Earl of Lincoln. Mr. Dudley being now about to remove to New England, his post of steward in the household of the Earl was conferred on Bradstreet. He was afterwards steward to the aged Countess of Warwick, and here became acquainted with Anne, daughter of Thomas Dudley, whom he married, in 1628. This connection induced him to join the company of Winthrop, Dudley, Saltonstall, Endicott, and others, who were then about to embark for New England. In March, 1630, he became associated with the company of colonists; and, embarking with his family, arrived at Salem in June following. He was at the first court held at Charlestown, 23d August, 1630, and was there elected secretary of the colony, and remained in office until 1644. He is named as the seventh member who joined in forming the first Congregational church of Charlestown and Boston.

In the spring of 1631, Mr. Bradstreet removed to Cambridge, and was one of the earliest settlers of that town. He resided, with Dudley, Saltonstall, and others, for a time, at Ipswich, between 1635 and 1644, and afterwards removed to Andover, where he became one of the first planters of that town, in 1648.

Among those who were banished from Massachusetts, on account of their Antinomian principles, was Captain John Underhill, who settled at Dover, New Hampshire, and, on the expulsion of Burdet, was chosen "governor" of that town. He was himself an enthusiast of bad character, and introduced Hanserd Knollys, an Antinomian Baptist, to the ministry there. Knollys busied himself in calumniating the Massachusetts settlers, and soon raised up a strong party in opposition. Thomas Larkham, a zealous churchman, from England, headed this new party. One party dealt out bulls and excommunications; and the other imposed fines and penalties; until the little settlement became a theatre of riots, assaults and general disorder. The government of Massachusetts, which had always had an eye upon the eastern settlements, now thought it time to interfere; and Mr. Bradstreet, Hugh Peters, and Samuel Dalton, were appointed commissioners to inquire into the difficulties at Dover, and attempt a reconciliation. These peace makers travelled there on foot, and having ascertained that both parties were in fault, succeeded in adjusting the feud, by persuading one party to remit its fines and penalties; and the other to annul its censures and excommunications.

When, in the year 1643, the New England Colonies formed their memorable confederation, or union for mutual protection and defence, Mr. Bradstreet was one of the commissioners on the part of the Massachusetts colony, and took an active part in the proceedings.* The records of that period, in all the public affairs of the colony, show how diligent and useful he was as a public officer, through all the changes of the infant commonwealth. As one of the most active magistrates, he was noted as rarely ever absent

* Governor Winthrop, in noticing the selection made by the deputies for this important service, calls "the choosing one of the younger magistrates (Bradstreet) a great error," although he pronounces him to be "a very able man." The reason probably was, that Mr. Bradstreet was "an eastern man," being at that time a resident of Ipswich; for he was one of the original assistants, and had been fourteen times re-elected to that office, although he was now but forty years of age.

from his post; and in his capacity of secretary of the colony, his papers bore the marks of a clerkly hand, and of a mind so well trained in matters of law, and legislation, that he is spoken of by the learned editor of Winthrop, as having been "bred to the bar."

Mr. Bradstreet, although a strict Puritan in faith, and as decidedly opposed "to all heresy and schism," as his austere relative Dudley, was endowed with a different temper; and for the sake of peace, or with the hope of reformation, could more readily excuse an offender. He seems to have been imbued with a spirit more gentle, and to have been influenced by a better idea of religious freedom, than some of his associates in the colony. While the Antinomian controversy was pending, he seems to have been inclined to more moderate measures than the exasperated magistrates and elders. When Anne Hutchinson was arraigned, before Governor Winthrop, and during two days, in presence of the whole authority in church and state united, maintained her ground with a self-possession and ability that came near carrying some of the judges in her favor, as her arguments already had convinced a majority of the Boston church,—Mr. Bradstreet was for persuasion, rather than force. He remarked to Mrs. Hutchinson, that she ought to forbear her meetings, because they gave offence; and when she interposed a plea of conscience, he replied that he was not against all women's meetings, and even considered them to be lawful, but still thought they should be avoided, as matters disturbing the public peace.

The rigorous discipline which the churches and magistrates enforced at this period, caused many to be publicly arraigned and punished, for offences, which would at this day be deemed trivial and insignificant. To speak evil of rulers, was an offence, and there were numerous occasions on which this breach of order was punished with severity. Mr. Bradstreet, on occasions of this description, frequently took ground in favor of freedom of speech, and voted, in opposition to the majority of magistrates, against presentments and fines "for words spoken in contempt of government."

In the same spirit, which was in advance of the age, when the witchcraft delusion overspread the colony, he discountenanced the excesses into which the government was betrayed. Brattle, in his account of this delusion, makes honorable mention of "the few men of understanding, judgment and piety, inferior to few if any in New England, that do utterly condemn the proceedings, and do freely deliver their judgment that these methods will utterly ruin and undo poor New England." Among the first of these he names Mr. Bradstreet.

In 1650, Mr. Bradstreet was one of the commissioners assembled at Hartford, to determine the long controverted boundary line between the Dutch Colony of New Amsterdam (New York) and the English Colony of New Haven.

The settlements which had been made at York and Kittery, in Maine, under grants from Gorges, early attracted the notice of the government of Massachusetts. They claimed the territory on the Piscataqua, as contained within the bounds of their charter. In 1651, availing themselves of the advantages presented by the dissensions among the people of those settlements, the government of Massachusetts appointed Mr. Bradstreet one of the commissioners to treat with the disaffected at York and Kittery about coming under the jurisdiction of Massachusetts. In the following year, matters had been so far matured, that on Mr. Bradstreet's again appearing at Kittery, and summoning the inhabitants to come in and acknowledge their subjection to Massachusetts, they resolved to surrender, and signed an instrument of submission, which was soon after followed by a similar submission of the people of York, Saco, Wells, &c.

In June, 1654, we find Mr. Bradstreet active in a meeting at Ipswich, on the subject of preparing a refutation of certain calumnies, which had been forwarded to the Protector Cromwell, against the general court of Massachusetts.

It was some months after the restoration of Charles II. became known, before he was proclaimed in Massachusetts; although a loyal address was voted and forwarded, in December, 1660. The colonists were alarmed as to the consequences of these great revolutions in the parent State; and sinister reports of evil for a time kept the people in a state of feverish anxiety. In May, 1661, the state of public affairs was brought before the general court, and Mr. Bradstreet was placed at the head of a committee "to consider and debate such matters touching their patent, rights, and privileges, and duty to his Majesty, as should to them seem proper." This committee, after grave deliberation, embodied their report in an able state paper, drawn up by Mr. Bradstreet, and adopted by the general court in special session, 10th June, 1661. This report (which is published in *Hutch. Mass.*) declares in emphatic terms the rights and liberties of the colony, under the charter, followed by a declaration of allegiance, loyalty and duty to the King.

The Massachusetts address to the King met a favorable reception, notwithstanding strong representations had been forwarded against the colony, growing out of the persecutions of the Quakers, and other rigorous measures. The royal mandamus soon after put an end to this persecution; and Massachusetts was summoned to answer complaints made against the government of the colony. In this emergency, Mr. Bradstreet and

Mr. Norton were dispatched to England. They met with a favorable reception at court, and in answer to the address and petition of Massachusetts, they were intrusted with a letter from the King, which promised a full pardon of political offences, and a confirmation of the ancient privileges of the colony, but coupled with such conditions as created at once, in the midst of the general rejoicing at the prospect of peace, a deep gloom throughout the colony. The requisitions of the King, in this instance, were in the highest degree tolerant and enlightened, far beyond the scope of most of the acts of his reign. Bradstreet and Norton understood the matter in this light, and so it was considered by the best friends of the colony in England. But the general court looked upon the King's letter as requiring a surrender of their rights, which they determined not hastily to assent to. The agents, who were supposed to have made unnecessary concessions, were now loaded with reproaches, and evils which it could not have been in their power to avert, were laid to their charge. Mr. Norton, a faithful and honest man, who went reluctantly upon the embassy, could not bear up under the general reproach; but Mr. Bradstreet, conscious that he had in no way compromised the honor or rights of the colony, steadily defended his course, and advocated a dutiful compliance with the requisitions of the King, as the best and only safe course. When the royal commissioners arrived in 1665, Mr. Bradstreet was one of the few who counselled a quiet compliance, and protested against the declaration of the general court drawn up in answer to the demands of the commissioners. The sturdy democracy of the Puritans, however, forbade their yielding an iota of what they conceived to be their chartered privileges; and they not only denounced the proceedings of the commissioners, but prohibited any one from abetting or aiding them. If the course advised by Mr. Bradstreet might have been, under the circumstances, the more prudent and politic, that adopted by the colony was in fact more noble, and better becoming a community of freemen.

In 1673, Mr. Bradstreet was chosen deputy governor, and continued in that office under repeated elections, until the death of Governor Leverett, in 1679. In May of that year, he was first chosen governor, at the age of seventy-six years, having previously been chosen an assistant for fifty years in succession. He was annually re-elected governor, until May, 1686, when the charter was dissolved, and Dudley commenced his administration as president of New England.

The tyranny of Andros, which followed the iron rule of Dudley, bringing with it the most gloomy forebodings as to the future, nerved the arms of the people and knit their hearts in unison for ultimate resistance. The venerable Bradstreet, though verging upon ninety years of age, was consulted by the people, and gave his advice as the Nestor of New England. In a letter which Hutchinson has preserved, on the subject of the arbitrary seizure of lands, and contempt of title deeds, by Andros, Governor Bradstreet states with admirable clearness his opinion of the case.

When the people of Boston, on the 18th April, 1689, rose in arms, and the inhabitants from the surrounding country flocked in to the assistance of their brethren of the capital, Mr. Bradstreet and fourteen of the magistrates of 1686, addressed a message to Andros, in the name of the people, demanding of him, an immediate surrender of the government and fortifications. The governor with his council resisted, and withdrew to the fort. "Just then, (says the eloquent Bancroft) the last governor of the colony, in office when the charter was abrogated, Simon Bradstreet, glorious with the dignity of fourscore years and seven, one of the early emigrants, a magistrate in 1630, whose experience connected the oldest generation with the new, drew near the town-house, and was received by a great shout from the freemen. The old magistrates were reinstated, as a council of safety; the whole town rose in arms, 'with the most unanimous resolution that ever inspired a people;' and a declaration, read from the balcony, defended the insurrection, as a duty to God and the country. 'We commit our enterprise,' it is added, 'to Him who hears the cry of the oppressed, and advise all our neighbors, for whom we have thus ventured ourselves, to join with us in prayers and all just actions for the defence of the land.' On Charlestown side, a thousand soldiers crowded together; and the multitude would have been larger if needed. The governor, vainly attempting to escape to the frigate, was, with his creatures, compelled to seek protection by submission; through the streets where he had first displayed his scarlet coat and arbitrary commission, he and his fellows were marched to the town-house, and thence to prison. All the cry was against Andros and Randolph. The castle was taken; the frigate was mastered; the fortifications occupied." The people voted to re-assume the old charter; representatives were chosen; and Massachusetts again assembled in general court, calling Bradstreet to the chair of state.

Mr. Bradstreet was annually re-elected Governor of Massachusetts, and of New Hampshire, under the union of those provinces, until the arrival of Sir William Phipps, in May, 1692, with a charter, which deprived the people of the right of choosing their chief magistrate. In this charter he was named as senior counsellor. But the venerable old man, after more than half a century of public service, now retired from office, and closed his eventful career at Salem, on the 27th March, 1697, in the 95th year of his age.

His great age is attributed by Mather to his temperate habits of life. The inscription upon his tomb in the ancient burial place at Salem, is as follows :

SIMON BRADSTREET,

Armiger, ex ordine Senatoris, in colonia Massachusettensi ab anno 1630, usque ad annum 1673. Deinde ad annum 1679, Vice-Gubernator, Denique ad annum 1686, ejusdem colonię, communi et constanti populi suffragio, Gubernator. Vir, judicio Lynceario preditus: quem nec numma, nec honos allexit. Regio autoritatem, et populi libertatem, æqua lance libravit. Religione cerdatus, vita innocuus, mundum et vicit, et deseruit. 27 die Martii, A. D. 1697. Annoq. Guliel. 3t ix. et Æt. 94.

Governor Bradstreet had eight children by his first wife, Anne, daughter of Governor Dudley. She died 16th September, 1672, at the age of 60 years. "She is," says Savage, "the most distinguished of the early matrons of our land by her literary powers." A volume of her poems was published in 1678.

BRIEF HISTORY OF THE UNIVERSITY OF GLASGOW.

FOUNDATION AND EARLY HISTORY.

IN the year 1450, Pope Nicholas V. issued a papal edict or bull, establishing a *studium generale*, or University in Glasgow. It appears that James II., then King of Scotland, had applied for this grant. The privilege of acting as teachers and regents in all the seats of general study, throughout the Catholic church, was bestowed by apostolical authority on the graduates of the University of Glasgow, along with all other liberties, immunities and honors, enjoyed by the masters, doctors, and students in the University of Bologna. The Archbishops of Glasgow, were to be chancellors. The object of the institution is declared to be the extension of the Catholic faith, the promotion of virtue, and the cultivation of the understanding, by the study of theology, canon and civil law, the liberal arts and every other lawful faculty.

In a royal letter or charter of James II., dated April 20, 1453, the rectors, deans of faculties, procurators, regents, masters and scholars, are declared to be in all time coming under his Majesty's protection, exempted from taxation, etc. In the same year, bishop Turnbull granted various privileges to the University, and authorized the rector, doctors, masters, etc. to execute various functions. These privileges were extended to the beadles, servants, writers, stationers, and their wives, children and domestics, all were to be exempted from every description of tribute, imposition, or burden within the city. In 1461, bishop Muirhead confirmed and extended the powers of the rector in civil and criminal causes. In none of the charters, or letters of privilege prior to the Reformation, is there any distinct trace of the constitution of the University. It seems at first to have been altogether unendowed, and unprovided with buildings. In 1459-60, Lord Hamilton gave to the principal and other regents a tenement with four acres of land. In the title of the deed, they were bound solemnly to commemorate Lord Hamilton and lady Euphemia, his wife, *as the founders* of the college. Two sets of records are preserved, commencing with the origin of the University, one extending from 1451 to 1558; the other from 1451 to 1555. Eighteen years after the Reformation in Scotland, the whole rental of the University did not exceed £300 Scots, or £25 sterling. In 1563, Queen Mary made provision for five bursars, viz. the manse and church of the blackfriars, 13 acres of land adjoining the city, and ten bolls of meal. In 1572, the Scots parliament confirmed a charter granted by the town of Glasgow, conveying to the University certain properties and rents. In this deed, the provost and magistrates endowed and founded anew what they call *collegium nostrum*, for the support of fifteen persons, viz., a professor of theology, to be principal or provost of the college, and two other regents or teachers of philosophy, with twelve poor students. The regents were allowed to marry, which was not then the practice in any other college, but not to have their wives within the walls of the college. The twelve poor scholars were nominated by the magistrates

and town council of Glasgow. The whole fifteen were required to subscribe the confession of faith.

In 1577, James VI. new modelled the constitution, and made a very considerable addition to the revenue. The new charter was called *nova erectio*, which much enlarged the privileges of the University. In 1581 a fourth regent was added, who took charge of the Greek department. A new body of statutes, conformable to James's charter, was framed. Various minute regulations were made, arranging the course of studies, prescribing the duties of the officers, and ordaining very specific rules in relation to character and conduct. In 1602, James VI. appointed certain commissioners for quieting the debates between the magistrates of Glasgow and the masters of the college. A committee of visitation appointed by the general assembly in 1639, and renewed in subsequent years, introduced a number of important innovations. In 1640, a class of humanity was recognized, in which besides grammatical instruction, a compendium of history was to be taught. A separate professorship of divinity was instituted, and in 1642, an additional professorship of divinity was established.

During the whole of that century, at all the Universities of Scotland, the teachers of philosophy, with very few exceptions, were young men, who had just finished their academical studies, and who were destined for the church. The course of study, which it was their duty to conduct, was calculated to form very severe habits of study, and to give them great facility both in writing and speaking. The Universities had the advantage of their services during the vigor of life, when they were unencumbered by domestic cares, and when they felt how much their reputation and interest depended on the exertions which they made.

In the visitation of 1642, strict regulations were made with regard to the study of Greek and Latin. The parliamentary visitation of 1690 introduced many regulations, applicable to all the Universities.

COLLEGE BUILDINGS, MUSEUM, LIBRARY, ETC.

The several edifices are in general well adapted to the purposes for which they were constructed. Some buildings were commenced in 1458. They were wholly incompetent, however, till after 1630, when a subscription was obtained for this object. Large sums of money were bequeathed by different individuals in 1617, 1619, 1641, and 1645, which were applied to the construction and repair of the edifices.

Houses for the principal and two professors of divinity were built between 1640 and 1660. There are now fourteen houses of this description kept in repair out of the general funds of the college. These houses are all appropriated to members of the *faculty* of the college, in distinction from the University professors; and when any professor dies, the next in seniority has the choice of the house; so that when a vacancy occurs, there may be sometimes a great number of removals. The houses of the principal and professor of divinity alone are fixed.

There are no apartments in college for the use of students. A splendid addition to the college edifices was made some years ago, in consequence of the will of Dr. William Hunter of London, dated July 31, 1781. Besides a most valuable collection of books, MSS, anatomical preparations, pictures, coins, specimens of natural history, and curiosities, Dr. Hunter left about £8,000 for the erection of a building for their preservation. The capital and balance in 1805 amounted to £10,583; and after paying for the building, repairs, improvements, salaries, annuities and other charges, the residue of the capital is nearly £2,300. Mr. Robert Hamilton, who died in 1799, gave a valuable inheritance to the college. The amount of principal and interest paid in 1823 was £11,442, 16s. 10d. and it was almost entirely expended on the new edifices, which bear the name of the Hamilton buildings. Of the Hunter museum, the principal and thirteen professors are trustees. The number of annual visitors in 1830 was about 4,000. An astronomical observatory has existed since 1757; but for a great number of years, owing to the increased smoke in that quarter of the town, it has been of no use. The instruments are said to be valuable. There

are excellent collections of apparatus for mathematical, philosophical, and chemical experiments.

In the year 1475, John Laing, bishop of Glasgow, gave to the University, for the use of the regents, one large volume in parchment, containing most of the works of Aristotle, and another in paper, consisting of commentaries or questions on these works. This was the foundation of the University library. Among the principal contributors to the library have been Andrew Hay, George Buchanan, Alexander Boyd, Oliver Cromwell, James Boyd, and especially Zachary Boyd, whose donations amounted to £20,000 Scots. In 1830, the library contained more than 30,000 volumes. It has increased considerably since that date. Every student applying for the use of the library, must deposite £1 as a security against injury or loss. No books with valuable plates, and no romances, novels, plays or tales are lent to students. Six curators are chosen annually from the body of professors.

LIST OF OFFICERS.

	<i>Elected.</i>	<i>Electors.</i>
<i>Chancellor</i> , James, Duke of Montrose,	1837	Senate.
<i>Vice Chancellor</i> , The Principal,	1823	The Chancellor.
<i>Rector</i> , Rt. Hon. Sir J. R. Graham, Bt.	1838	Matriculat. members, Univ.
<i>Dean of Faculties</i> , K. Finlay, of Castle Toward,	1839	Senate.
<i>Principal</i> , Duncan Macfarlan, D. D.	1823	Crown.
<i>Keeper of the Museum</i> , W. Couper, M. D.		
<i>Librarian</i> , William Park, M. A.		
<i>Factor</i> , Laurence Hill, LL. B.		
<i>Secretary</i> , William Meikleham, LL. B.		

The chancellor is elected for life. The prevailing opinion among the professors is, that he is merely an officer of dignity, without possessing any direct authority, superintendence or control. By the original deeds of foundation, however, his power was intended to be very extensive. He has the power of deputing the vice chancellor. The practice has long been to nominate the principal to this office; but the chancellor is not restricted.

The office next to that of the chancellor in dignity is that of rector. In ancient times, this trust was always filled by clergymen. This practice appears to have been invariably followed till 1630, when John Boyle, commissary of Glasgow, was appointed. In 1717, for the first time, a commission of royal visitation ordered that the rector should not be a minister, or bear any other office in the University. By the statutes, the rector is an annual magistrate, but it has long been customary to re-elect the same individual at the second time; and there have been but two deviations from this practice for more than sixty years. Among the recent rectors have been Sir Robert Peel, Lord Brougham, and Thomas Campbell. The vice-rector, by ancient statute, and long usage, enjoys the full power of the rector, during his absence, with the exception of the visitational power given to the rector, or by particular deeds, in which there is no mention made of vice-rector. The dean of faculties is elected annually on the first of May. Since 1772, it has been understood to be his duty, in concert with the rector and the minister of the city of Glasgow, to see that all things in the college be rightly administered, and particularly to examine the accounts of the administration of the revenue. The duties of these visitors, are not, however, practically exercised. The quæstor is a nominal officer, not now chosen. The factor has a salary of about £180, collects the revenue, pays the expenses, and keeps accounts of every article to the satisfaction of the faculty.

The senatus academicus at Glasgow consists of the rector, the dean, the principal, thirteen professors of the college, and five regius professors. The rector and dean do not attend on ordinary occasions, and the administration of the affairs of the University is, therefore, chiefly in the hands of the same individuals who conduct the business of the college. The faculty is composed of the principal and thirteen professors. The comitia includes all the professors, all the matriculated students, the dean, the principal and the rector. The ordinary academical discipline is administered by the principal and five professors.

PROFESSORS.

In the original foundation, the faculties of theology, canon law, civil law and arts are expressly enumerated. Medicine and music were, also, included. For a long period, there seems to have been scarcely any teaching except in arts. The salaries are as given in 1830, and are exclusive of houses.

<i>Chairs.</i>	<i>Founded.</i>	<i>Incumbents.</i>	<i>Appointed.</i>	<i>Patrons.</i>	<i>Salary, including fees.</i>
Humanity,	1637	William Rainsay, M. A.	1831	Facul. Rector and Dean,	£1,243
Greek,	1581	Edmund Law Lushington, M. A.	1838	do.	1,668
Logic and Rhetoric,	1577	Robert Buchanan, M. A.	1847	do.	843
Moral Philosophy,	1577	William Fleming, D. D.	1839	do.	740
Natural Philosophy,	1577	William Meiklenam, LL. D.	1799	do.	699
Mathematics,	1691	James Thomson, LL. D.	1831	do.	614
Practical Astronomy,	1760	J. P. Nichol, LL. D.	1836	Crown,	
Natural History,	1807	William Couper, M. D.	1839	do.	216
Civil Law and Law of Scotland,	1713	Robert Davidson, LL. B.	1801	do.	456
Oriental Languages,	1709	George Gray, M. A.	1839	Facul. Rector and Dean,	368
Divinity,	1630	Alexander Hill, D. D.	1840	do.	430
Ecclesiastical History,	1720	William Maccurk, D. D.	1807	Crown,	382
Anatomy,	1718	James Jeffray, M. D.	1790	do.	1,058
Surgery,	1815	John Burns, M. D.	1815	do.	692
Chemistry,	1817	Thomas Thompson, M. D.	1818	do.	527
Botany,	1818	Sir Wm. Jackson Hooker, K. C. H. LL. D.	1820	do.	319
Theory and Practice of Physic,	1718	Charles Badham, M. D.	1827	do.	608
Maternal Medica,	1831	John Couper, M. D.	1834	do.	322
Midwifery,	1815	William Cumlin, M. D.	1834	do.	
Forensic Medicine,	1839	Robert Cowan, M. D.	1839	do.	
Institutes of Medicine,	1839	Andrew Buchanan, M. D.	1839	do.	
Structure etc. of the Eye,		W. McKenzie, M. D., Waltonian Lecturer.			

The *principal* is the head of the college, and he presides in all meetings of the faculty, whether for ordinary business, or for discipline; but he does not consider himself entitled to decide any thing of his own personal authority. His salary is £455. He does not teach any class, or give any course of lectures. He does not visit or examine the students of any of the classes. From 1577 to near 1650, he was the sole professor of divinity. The present principal is minister of the high church and north parish of Glasgow.

The business of the students in the *humanity* [Latin] class is to read some of the best and purest Latin authors, and to answer questions (suggested by the lessons) in philology, history and geography. They are also regularly exercised in writing Latin both prose and verse; and to the first division, a lecture is delivered twice a week on Roman antiquities, and three times a week on Tacitus, Juvenal, Persius, etc. Several prizes are given in this class. Many of those, who leave the class after a single session, never resume the study of Latin, as there are few motives in Scotland to ensure the attainment of proficiency in any considerable proportion of those who attempt the study of classical literature. Of the course of instruction adopted by the present professor of *Greek*, we know nothing. The late eminent professor, Sir Daniel G. Sandford, taught two public classes, and one private class. The junior class was taught by examination and elucidation of the lectures on lessons prescribed. The senior class were taught nearly in the same manner. All the exercises of each class were strictly reviewed and publicly criticised by the professor on Saturday. About £8 are annually given for prizes in the humanity class, and £33 in the Greek.

Mr. Buchanan, the professor of *Logic* and *Rhetoric*, continues the system of his venerable predecessor, Professor Jardine, (as described in his "Outlines of a Philosophical Education,") with such alterations as his own experience has suggested. Much is done in this class by the preparation of essays. Towards the end of the session, the essays are occasionally thirty or forty pages long, some even 100 pages. These are privately criticised by the professor. The shorter ones are read by the writers to the class. In the *Moral Philosophy* or *Ethic* class, the students read portions of some of the metaphysical or ethical writings of ancient philosophers, and of Bacon's *Novum Organum*. Five hours are employed in the week in lecturing, and six in examination and exercises. Morals is considered as the chief business of the class, though some attention has been given to political economy, especially when Dr. Adam Smith was professor. A very valuable class-library is possessed.

Of the existing condition of the *Mathematical* class we have no information. The late professor Millar, stated, that usually near one third part of the whole

number of students who enter the Natural Philosophy class, are in a great degree ignorant of the elementary branches of mathematics. In the *Natural Philosophy* class, seven hours are employed in the week, in lecturing, and four, in examination. Every student is obliged to return three exercises in the week, or to account to the professor for not doing so. Prizes, (all determined by the students themselves,) are given for general ability and eminence in writing out exercises. The condition of the professorship of *Natural History*, up to the assumption of its duties by Dr. Couper, was not prosperous. Attendance was not imperative on any order of students, and the salary was quite insufficient. Dr. J. P. Nichol, the professor of *Practical Astronomy*, engages in his labors with great zeal and intelligence. His recent work on the subject is very popular. From a notice of the late meeting of the British association, we perceive that he has an observatory in operation. The parliamentary commissioners, in 1830, pronounced the professorship a mere sinecure.

In the *Divinity* class, the students are distributed into the *regular* and the *occasional*. Of those who are regular the first year, only about twenty-four at an average continue regular through the course of four years. It was the opinion of Dr. Macgill, (who died in 1840,) that *partial* attendance ought not to be permitted, at least to the extent which is at present allowed by the church. The class of *Ecclesiastical History* has attended, 1st. to Jewish antiquities, 2d. to the history of the Christian church, 3d. the history of the church of Scotland till the Reformation. Under the late professor of *Oriental languages*, Dr. Gibb, all the students were required to be furnished with copies of the Old Testament in the original and with Parkhurst's Hebrew Lexicon. Those parts of the Old Testament, which are written in Chaldee, were not read in the class, because the students had no dictionary for that tongue. Oriental studies have never flourished in Scotland.

The professor of *Law* teaches two classes, one in Roman law and one in Scottish. No previous course of study is necessary for attending on his lectures. A great proportion of the class consists of clerks and apprentices of the faculty of procurators in Glasgow.

The medical faculty at Glasgow has now a distinguished reputation. Dr. Jeffray, professor of *Anatomy*, has had a class of 350 members. Dr. Thomson, the professor of *Chemistry*, has long enjoyed the highest reputation. He uses no text-book, but follows, for the most part, his own published system of chemistry in four volumes octavo, which in 1830, had passed through six editions. He has always been in the habit of examining, and conceives it to be a very important part of his duty, fully as valuable as the lectures. During ten months of the year, he teaches all who wish to become practical chemists. Such as are interested in the pursuit continue in the laboratory till they become expert chemists. Since the appointment of Dr. Burns, to the professorship of *Surgery* in 1815, the number of students has increased from 44 to 219. "Dr. Hooker, the regius professor of *Botany*, is not connected with any of the branches of the medical profession; but his eminence in his own department of study is universally acknowledged by men of science, not only in Britain, but in every part of the world." The botanic garden was established originally by private subscription. The college and the government subscribed each £2,000. The annual expense is about £600. Dr. Hooker's whole emoluments are under £300, including the class fees. His expenditure for books sometimes exceeds his income.

MISCELLANEOUS.

The session at Glasgow begins on the 10th of October and ends in the beginning of May. Shortly after its commencement, the students in the Greek, Logic and Natural Philosophy classes, are examined publicly on the studies of the previous year. All the members belonging to the church of Scotland, whose families do not reside in Glasgow, are required to attend divine worship every Sunday in the chapel.

The number of foundations for bursaries is 29. Their benefits are extended to about 65 students; their average value is £1,165 10s. 4d. a year. The

principal and members of the college possess the right of nominating students, (educated in the universities of Scotland, and professing the principles of the church of England) to ten exhibitions in Balliol College, Oxford, of the yearly value of about £132 each, tenable for ten years, but vacated by marriage, or by the holder receiving certain preferments.

APPENDIX

TO

A LIST OF GRADUATES AT HARVARD UNIVERSITY,

OF LOYALIST OR ANTI-REVOLUTIONARY PRINCIPLES IN THE CLASSES PRIOR TO THE REVOLUTION.*

[A very few names have become known to the writer since the above article appeared, which, without doubt, are justly comprised in its title; and one or two others of which he is not equally confident. That such omissions there were, and must needs be, he had no doubt (as was hinted in the Preface) when his catalogue was consigned to the printer; and he is by no means sure, that as many more as he has now undertaken to supply, do not still remain undetected. He is sorry that of those now annexed so little can be found to be told of interest or moment enough to be preserved.

As to those who were subjects of notice in the former number, it may not be amiss, since the opportunity is now offered anew, to throw in a few *supplementary* particulars, as to some of them; and in one or two cases where the writer was then almost utterly in the dark, the accounts may now be considered as re-written. This last remark applies especially to WISWALL and HOOPER.]

CONTRACTIONS.

Mandamus Counsellor, . . .	Mand. C.
Judge of Probate, ...	J. of Pr.
Justice of Peace, ...	J. of P.
Revolution, ...	Rev'n.
Common Pleas, ...	C. Pl.
Supreme Judicial Court, . . .	S. J. C.
Clerk, ...	Cl.
Catalogue, ...	Catal.

1735. EZEKIEL LEWIS, styled "merch. in Boston," (*Winthrop's MSS.*), but who made, to a great degree, as the writer is told, his home in Cambridge, viz at his father-in-law's seat, Geo. Ruggles, Esq., who occupied what has long been known as "the Fayerweather estate." Ruggles was an emigrant planter from the W. I., who had married a sister of the elder Vassals. Lewis is *asterized* in the Catal. of 1779, and probably both died as exiles; but their steps cannot, at any rate, be traced.

1737. REV. ABRAHAM HILL, a native of Cambridge, and the first minister of Shutesbury, from which he was dismissed, after thirty-six years' connection, in Feb. 1778, on account of his avowed partialities for the royal cause. He died in Oxford, Worcester Co. June 8, 1788, (69.)

1737. REV. EBENEZER MORSE, born in Medfield, was settled in Boylston, Ms., [1743—Nov. 1775,] when it having become evident that "he would persist in praying for all the royal family, as well as for Lords and Commons," his continuance could not be endured. Mr. M. seems, before entering on the ministry, to have studied law with the Hon. John Chandler of Worcester, and hence perhaps his political obliquity; and as if "ambitious of universal conquest," awhile pursued the study of medicine. His death took place in 1802, at the age of 84. (Davenport's Hist. of Boylston.)

1748. EDWARD HUTCHINSON, Esq., son of Hon. E. H. (of the Exec. Council, and J. of Pr. for Suffolk,) was himself J. of P. and Cl. of C. Pl. for Suffolk. He is *asterized* in 1809, but all else concerning him, has eluded the collector's research. He was, probably enough, a refugee; but his name does not appear in any of the usual authorities for such an inference. As in the notice of Gov. Hutchinson, however, [see the No. for May,] he is said to "have succeeded his uncle, Edw. H., as J. of Pr. in 1752," the subject of our inquiry would seem to have been a cousin of the former; and his position at the *head* of his class, puts out of doubt his connection with the great family in question. Edw. Hutchinson—whether father or son, who shall decide?—is found among the addressers to Gov. Gage. [The writer was and is in yet greater perplexity as to two others, bearing the same high name, to whom he gave a place in his main article, to wit, Francis H. [H. U. 1736,] and Wm. H. [H. U. 1762,]]

1749. †BENJAMIN MARSTON. The father of the same name [H. U. 1715,] was a merch in Salem, (as well as Col. of militia and Sheriff of Essex,) but removed to, and died in, Manchester, in 1754. His son fol-

* Published in the Am. Qu. Reg. for May, 1841, p. 403.

lowed the same profession in Marblehead to the Rev'n., when he sought refuge in Halifax. Here engaging in trade, and venturing to sea, he was taken prisoner, and carried into his native State, (at Plymouth;) and there continued until exchanged. We next hear of him in London in a state of great destitution; when he was happy enough to find employ from the African Company, in whose service he went as a Commissary to that continent, and died of a fever at Baalam's Isle on the coast of Africa, in the spring or summer of 1793. (Col. Cent. Oct. 12.)

1751. DR. WILLIAM KNEELAND, a respectable physician in Cambridge, and for some years also Register of Deeds for Middlesex, married the sister of the late venerable Dr. Holyoke, of Salem. Dr. K. had been chosen by the Corporation, College Steward, (see Quincy's Hist. of H. U. ii. 172.) but by the urgency of the overseers the vote was re-considered on account of his want of sympathy with the popular cause at the Rev'n. For some years he enjoyed the dignity of President of the Mass. Medical Society, and died in Cambridge, Nov. 2, 1788, (56.)

1759. REV. WILLIAM CLARK, son of Rev. Peter C. [H. U. 1712,] of Danvers, was Episcopal minister of Quincy, [Dec. 1768—May, 1777]; when in consequence of aiding two distressed loyalists to an asylum, he was prosecuted as unpatriotic. Being forcibly taken before the revolutionary tribunal at Boston, and refusing to swear allegiance to the Commonwealth, he was condemned to be transported to foreign parts, and was immediately confined in a prison-ship in the harbor. By the efforts of Dr. Ames, a zealous whig, in his behalf, he was liberated, after losing his health, and, in some measure, his speech. He soon left the country, obtained a pension, and died Nov. 4, 1815, (76.) (Worthington's Hist. of Dedham, p. 70.)

1762. JOHN BARNARD, brother of the late Rev. Dr. B. of Salem, was a merch. at St John, N. B. and is asterized in Catal. of 1782. It favors the conclusion that the state of the country and the bias of his feelings were the motives that led him to N. B., that another brother, Benjamin, appears to have been also a merch. in the same province.

1766. JOSEPH DOWSE, is described as "son of Joseph D. of Salem, and a surgeon in the British army in the W. I." (*Winthrop's MSS.*) Whether this be good warrant for introducing him into the present List, the writer will not pretend to say. From the peace of 1763, there would seem to have been no opportunity for actual service in the British army before the war of the Rev'n., nor for some years succeeding it. Of J. D.'s history, however, nothing

remains to be told but that the Catal. of 1827 first denotes him as dead.

1767. †SIMON TUFTS, son of Dr. S. T. of Medford, [H. U. 1744,] is styled in the Proscribing Act, "trader in Boston." He left M. for England at the same time with Col. Royal, and after being a mercantile adventurer in other parts, betook himself to the East Indies, where many of his last years were spent, and died at the Cape of Good Hope in 1801; then about, as it is said, to return to his native country.

1773. SOLOMON WILLARD, son of Col. Josiah W. of Winchester, N. H., was an att'y-at-law in some part of Vermont, and died in 1812;—the sum of the information that can be gained respecting him. His principles are assumed on the authority of a lady of very advanced age in Cambridge.

[The individuals that follow, have already appeared in the No. for May, and the reference to *page*, after their names, denotes their place in that article.]

1723. BYFIELD LYDE, (p. 404) He is the person intended in the splenetic remark of Dr. Cutler of Christ Ch. Boston, in his letter to Dr. Zachary Grey, (Nichols' Illus. of Lit. iv. 290.) "He," (Gov. Belcher, of whom he had been speaking,) "has lately married his daughter to a gentleman baptized and brought up in the Church; but not without requiring of him utterly to renounce it, which *the booby* has faithfully done." These letters are a curious picture of the writer's temper, not a little soured by the awkward and almost forlorn post he then occupied as an Episcopal "watchman on the walls of Zion," and yet not without some amusing gossip.

1725. REV. DANIEL ROGERS, (p. 404.) The marks are still shown in the parsonage-house of that day, of what tradition says were bullet-holes made in those troublous and lawless times; and seeming to indicate that the minister was as obnoxious perhaps (certainly, his profession being considered,) as his son, the att'y-at-law, Jer. D. R. (See the former article, p. 412.)

1727. †HON. THOMAS HUTCHINSON, (p. 405.) The Governor died very suddenly, "as he was stepping into his carriage," (Gent.'s Mag.); and Eliot suggests (Biog. Dict.) that his end was hastened by the loss of his youngest son, who died but four months before him. (See the No. for May, p. 415.) While resident among us, his principal seat was on Milton-hill, though he had also a Boston house [near or on Fleet St.] which was all but demolished in the riots of Aug. 1765. (Gordon's Hist. of the Am. Rev. i. 123, 144.) His loss is reported as nearly £2,400. His successor, (Gov. Gage,) paid him the compliment of giving his name to the present town of *Burre*, incorporated

during his time; but its inhabitants, as early as 1777, threw it off in disgust, and received in exchange that of the zealous whig advocate of America. (Bost. Gaz. June 9, 1777.)

1728. HON. EDMUND TROWBRIDGE, (p. 405.) The Bost. Gaz. of June 14, 1779, has a ludicrous charge against the Judge of having sought to postpone the trial of Capt. Preston from *fear of catching the measles!* and one is somewhat at a loss to see whether this alludes to him as of exceeding timorousness, and expresses the fact of the prevalence of that epidemic, or whether it was a mere pretence to favor the Capt. and his soldiers by gaining time for the popular effervescence to subside.

1728. JOHN LOVELL, (p. 405.) James L., the son, is called in the No. for May, "a confessor in the cause of liberty." It might have been then added, that he was not only treated with great severity by Gov. Gage, and imprisoned; but sent, (as Eliot and others state,) in durance to Halifax. Could this have been, except on the general sailing of the fleet to that port when Boston was evacuated in March, 1776? and in that case must we not conclude, that the same squadron which bore off the father and one son, [Benj. L., H. U. 1774.—see the No. for May,] in a sort of triumph under the royal wing, carried the other as in a cage for show! a singular fact, if indeed it be one

1729. †RICHARD CLARK, Esq. (p. 405.) His house in School St. was the scene of a riotous assault, on the evening after his son Jonathan C.'s return from England, with the appointment of one the East India Co.'s factors. (Bost. News Letter, Nov. 22, 1773.)

1729. HON. JOSEPH LEE, (p. 405.) Judge L., during most of the troublous period of the war, quitted Cambridge, and lived in retirement at Newark, N. J.

1730. †COL. JOSIAH EDSON, (p. 406.) Col. E. united with his military title that also of Deacon in the Bridgewater (South Parish) Church; and it shows how far the odium of his politics, though otherwise the most popular man of the place, followed him into the sanctuary, that on his announcing the psalm on the first Sunday after accepting his appointment as Mand. C. the choir would not respond by singing. What Mrs. Mercy Warren, (the historian of the Revolution,) meant by the epithet *Crusty Crowbar*, applied to him in her feeble satire entitled "the Groupe," in which also Judge Oliver, Daniel Leonard, and Ruggles, come in for a share as *dramatis personæ*, the present writer cannot discern.

1740. REV. DR. BENJAMIN STEVENS, (p. 407.) was son of Rev. Joseph S. of Charlestown, [H. U. 1703,] and married the daughter of Hon. Judge Remington of Cambridge, [H. U. 1696.] He has also the honor of

being the maternal grandfather of the late lamented Rev. J. S. Buckminster, of Boston. If his reputed politics put him out, as we are told, of the field of candidateship for the presidency of the College, the judges in the case made surely but a poor exchange in electing Locke; who (to say nothing of the worse odor which cleaves to his memory,) was regarded in his own day as having had little sympathy with "the sons of liberty," and might with no great injustice have filled a space in the present article.

1741. †CAPT. DAVID PHIPS, (p. 407.) The four daughters of Lt. Gov. Spencer P. (sisters, of course, of the subject of this paragraph,) were married to Andrew Borden, Esq., Judge Lee, Col. John Vassall, [H. U. 1719, 1729, 1732,] and Richard Lechmere, Esq., all of Cambridge, and *magnates* of the place; the last, though not a son of Harvard, was a person of rank, who built the fine seat next above that of the younger John Vassall, where he resided until his removal to the Custom-house in the metropolis, as Collector or Inspector, when it was occupied by Jon. Sewall, the Att'y-general. R. L.'s name is found in the Proscribing Act, and he doubtless, therefore, became a refugee.

1742. REV. DR. AUCHMUTY, (p. 407.) Trumbull, in his McFingal, (canto i, ii.) has frequent shafts at this divine; and other loyalists named in these articles figure in his satire, as Ruggles, Col. Murray, Jon. Sewall, Rev. Dr. Walter, Judge Oliver, &c.

1746. †HON. JAMES PUTNAM, (p. 408.) Hon. J. P. married the sister of Col. John Chandler, the 3d, and the alliance of these two leading families in Worcester, was cemented anew by a like intermarriage of Eben P. his younger son. He also went to N. Brunswick, from which however two of his sons were sent at a later day to Harvard for their education. One of them was the graduate of 1814.

1747. †COL. JOHN ERVING, (p. 408,) married Maria Catharine, daughter of Gov. Wm. Shirley. His son, Dr. Shirley E., for some years a respectable physician in Portland, and who died in Boston, July 8, 1813, (55) entered college in 1773, but his education was cut short by the Rev'n. mid-way in his course.

1747. JOHN COTTON, (p. 408) Probably enough he is the person of this name whose appointment as Marshal of the Admiralty Court is given. (Bost. Gaz. May 25, 1772.) His widow, it would seem to be,—Mrs. Mary Cotton,—died in Boston, Feb. 6, 1796.

1749 †REV. JOHN WISWALL, (p. 408,) was son of J. W., grammar school master in Boston. [See the former No. for the first incidents of his life.] He left Portland in May, 1775, for Boston, and sailed thence

in the autumn to England. After the Peace he came to Nova Scotia, and was induced, at their urgency, to undertake the spiritual charge of a portion of his former flock who had gathered at Cornwallis, emigrants from the U. States. He died in 1812. His son, Peleg W., a native of Falmouth, now deceased, was in 1833 one of the Judges of the S. J. Ct. of Nova Scotia.

1751. †N. RAY THOMAS, Esq. (p. 408.) His acceptance of the honor of being a Mand. C. was the occasion, probably, which collected a large assemblage (7 or 800) from the towns around, with a view to seek him at Marshfield; so that he was led very soon to take refuge within the British lines. (Mass Spy, Sept. 22, 1774.) Trumbull, in his *McFingal*, (canto i.) calls him,

The Marshfield blunderer, Nat. Ray Thomas;

but to what this epithet refers, does not appear.

1752. †ABEL WILLARD, Esq. (p. 409.) "His widow, a daughter of the Rev. Daniel Rogers," &c. It may be added, in this connection, that two other daughters of Rev. D. R. married the late Samuel Parkman, Esq. of Boston, and Rev. Jonathan Newell, [H. U. 1770] of Stow.

1753. †PELHAM WINSLOW, Esq. (p. 409,) joined the British army soon after the battle of Lexington, received a Major's commission, was appointed a Commissary, and after continuing some years with the troops at New York, died at Flushing, L. I. in 1783. His widow, originally Joanna White of Marshfield, it would seem returned to and died in Plymouth, at an advanced age, (84) May 1, 1829.

1753. WILLIAM ERVING, Esq. (p. 409.) He was said, in the former article, to have held a commission in the expedition against Havana in 1762. The writer has since been told by some of his near connections, that he was three years earlier than this in the service, and served under Gen. Wolfe on the memorable plains of Abraham. He did not, however, as was stated in the article referred to, continue in the army through the revolutionary war, but left at its opening with the rank of Major.

1754. †SAMUEL QUINCY, Esq. (p. 409,) married the sister of the late Henry Hill, Esq. of Boston, [H. U. 1756.] His son of the same name, [H. U. 1782] died in Lenox, Ms. where he was an att'y-at-law, Jan. 1816; and in the son of *this last*, late an alderman of the city, the name of Samuel Quincy is still worthily upheld in Boston.

1755. †HON. WILLIAM BROWNE, (p. 409,) was the son of Samuel B. [H. U. 1727] a merch. of Salem, who died in Nov. 1742. W. B. was doubly connected with the Winthrop family; being grand-son of

Jn. W. [H. U. 1700] and having married his cousin, a daughter of Gov. Joseph Wanton, of Rhode Island. The wives of the elder Browne and Gov. W. were sisters.

1757. †JOHN VASSALL, Esq. (p. 410.) The family tomb of the Vassalls in the Cambridge burying-ground, (now long disused,) bears upon it the quaint device of a *vase* and an image of *the sun*, (Vas—sol); setting at nought, as will be noticed, the orthography of the name for the sake of the conceit. Madam V., the widow of John, died at Clifton, March 31, 1807. For occasional references to other members of the stock, see *Gent's Mag.* [March, 1794, p. 277; June, 1800, p. 587; Dec. 1817, p. 554; Oct. 1800, p. 1013; Oct. 1807, p. 983.]

1758. JOHN FOXCROFT, Esq. (p. 410.) He is well remembered by one (himself now advanced in years,) as among the last specimens of the *idle gentleman* of birth and fashion, of a former generation; he was wont to see him day by day sallying forth on his *leisurely* walk, lace on the coat, ruffles profusely displayed at the wrist, and his gold-headed cane in hand. Dr. Francis F. of Brookfield, [H. U. 1764] was a brother of John, but his politics do not seem to have been very obtrusive, at least; and Daniel, the eldest son [H. U. 1746] of Hon. Judge F., died in early life, Jan. 30, 1756, (29.)

1759. REV. LEMUEL HEDGE, (p. 411,) the first minister of Warwick, [Dec. 1760—Oct. 1777.] Of his persecutions, a specimen is given in the following anecdote. A lawless company, forty or more, had taken him into custody, and brought him to Northampton, with a view to his imprisonment there; but their course being seen to be wholly without warrant, they were enforced to release him. The excitement and fatigue to which he was then subjected, were said to have occasioned the fever by which he was shortly carried off, (Oct. 15, 1777.)

1760. †FRANCIS GREEN, (p. 411.) For the share he had in the Farewell Address to Gov. Hutchinson, he seems to have been sadly beset when travelling, in July, 1774, through the towns of Norwich and Windham, Ct; the accounts of which, as well as his advertisement of a large reward for detecting the leaders in this annoyance, are somewhat amusing (See *Bost. Gaz.* Sept. 11; *Mass. Spy*, July 15; *Bost. News Letter*, Aug. 4, of that year.)

1760. REV. TIMOTHY FULLER, (p. 411.) Among the earliest and most offensive ways in which he signified his coldness to the cause of liberty, was, in their view, the selection of a text for a sermon preached on occasion of the march of a company of minute men, raised for the public service—*Let not him that girdeth on the harness boast*

himself, &c. Mr. F. engaged as a preacher at Chilmark, on his separation from Princeton, until the Peace; when, returning to Middleton, he sued his former society for the recovery of his salary, on the ground of illegal dismission. This action, in which the leading counsel of the State (Parsons, Sullivan and Lincoln) were enlisted on either side, was argued at Salem and decided against him. The graduates of the name of 1801, 1811, 1813, and 1815, were his sons.

1761. THOMAS PALMER, (p. 411.) He is erroneously stated in the former article to have married the daughter of Col. Royal of Medford. Mary and Elizabeth R., his *only* daughters, were married to George Erving, and the last Sir Wm. Pepperell. [See the former No. pp. 410, 414.] T. P. who was a *nephew* of Col. R., lived and died a bachelor. [Col. R. became a refugee, and died in England, in Oct. 1781. He was a man of great timorosity, and his departure from Medford, under cover of night, for Newburyport, where he was to embark, the writer has heard related somewhat graphically by a gentleman, whose father was present at the time to counsel and cheer the Col. Hesitating and reluctant to go, but unknowing what risks might attend his stay, he was evidently "in a strait betwixt two," when the trepidation into which he was ever and anon thrown by some distant cannonade, quickened and decided his uncertain motions. He seems to have taken much to heart the confiscation of his Medford estate, [since known as the Tidd place]; and in a letter to Edmund Quincy, the elder, written in 1779, grievously complains of this act. His explanation of his becoming "an absentee" with the opening troubles, and of the obstacles to his return, is exceedingly detailed and not very satisfactory. The Col.'s bounty laid the foundation of the first professorship of law at Cambridge, now called by his name, and his legacy of some plate to the parish church at M., shows that his regard for his former friends was not wholly seared by distance and proscription.]

1762. JOHN WADSWORTH, (p. 412.) The late History of the University states, (ii. 168,) that a Committee of the Overseers, in Oct. 1775, required the college faculty to appear before them and give evidence of their political soundness; and we are told in the sequel, that the inquiry was satisfactory. After what Eliot tells of Wadsworth's forwardness to obtrude his zeal for the mother country, at all times and in all companies, one cannot see how such a vote could have been passed, without any opposition, or even any modification.

1763. JOSEPH HOOPER, (p. 412.) The obscurity in which J. H.'s fortunes were shrouded when the former article was

written, is now in part dispelled. He had, the writer is told, a strong bent for the church, but it was for no other form of it, but "the apostolic church of England." Some family opposition to this, gave a different direction to his life. At the Rev'n. he became (as was conjectured before) a refugee; but his name does not appear in the Proscribing Act. In England, he became a paper-manufacturer at Bungay in Suffolk, and died Aug. 1812. A commissioner's notice of the sale of certain land-lots and also a ropewalk of J. H., appears with that of some other confiscate property in the Bost. Gaz. (May 14, 1781.) Some of his descendants are now living at Brooklyn, N. Y.

1763. †Hon. JON. BLISS, (p. 413.) He was son-in-law to Col. John Worthington of Springfield, himself an eminent loyalist in those parts. Frances, the third daughter of Col. W., became the lady of Hon. Fisher Ames.

1765. †Hon. EDWARD WINSLOW, (p. 413.) N B. It may not be amiss to say here, that the name of E. W. has wanted its due honors—small capitals—in our (Harvard) Triennial Catalogues for a long course of years [Whatever his Majesty may have lost by the colonial troubles and Rev'n., his Majesty's provinces certainly gained much. At the time of E. W.'s death, in May, 1815, the Supreme bench of New Brunswick was filled by Jon. Bliss, Ch. Justice; John Saunders, E. Winslow, and Ward Chipman, Associate Judges—all of them American refugees, and, the second excepted, all sons of Harvard. Saunders was a native of Virginia, and pursuing his studies in 1775, when, at the impulse of loyal zeal, he raised, at his own expense, and by his own interest, a troop of horse, and joined the royal standard. During the whole of that contest, he was engaged as a partisan officer in Tarleton's legion, and had an active share in most of the achievements of that officer. He was twice severely wounded. At the close of the war, which deprived him of two valuable estates inherited from his father, he repaired to England, became a student of the Middle Temple, and was called to the bar. He rose to preside over the Supreme bench of New Brunswick, and died at Frederickton, May or June, 1834, (80) (Bost. W. Mess.)]

1765. Rev. JOSEPH (not, as erroneously in the No. for May, *James*) LEE, was the son of Dr. Jos. L. of Concord. The father, in the excitement of the early scenes of the Rev'n., was subjected to gross and unmanly indignities, owing to his imputed torvism; being kept in durance, from Apr. '75 to March, '76, in his own house, from which it would have been perilous to venture out; and which, even as it was, was a mark for

the bullets of straggling American soldiers passing through the town, (Shattuck's Hist of C. p. 119.) Samuel and Silas L [H. U. 1776, 1784] were also sons of the Dr.; the first named became eventually a resident in Canada and New Brunswick, and held various important trusts, both civil and military, under the crown.

1769. DR. PETER OLIVER, (p. 415) began life as an apothecary in Salem, and married Love, the daughter of Col. Peter Frye of S.

1770. JONATHAN STEARNS, Esq. (p. 415) was of Lunenburg; a student of law with Jon. Bliss at Springfield, and began his profession at Westminster, where he made himself very obnoxious by espousing the royal cause. He deemed it prudent to retire to New York, and there became Judge Advocate in the British army.

1771. WILLIAM VASSALL, (p. 415) W. V. and W. S. Hutchinson, (also in the former article,) youngest son of Gov. H., sailed for England in the same vessel, with Capt. Scott, May, 1772, and neither probably again returned.

1772. BENJAMIN LORING, (p. 415.) Commodore L and his eldest son, Joshua, Jr., (whose residence was in Dorchester,) are both found in the Proscribing Act: it is not easy to see why this son, who undoubtedly forsook the country, should have been passed over. Com L. died in England, in the autumn of 1781.

1772. †JON. SIMPSON, (p. 416.) The great Borland estate (referred to in the former article) in Cambridge, better known in

recent times as the "Warland house," was originally built for Rev. East Apthorp, first Episcopal missionary at C., who remained there [viz. from 1761] but a very few years—or, more strictly speaking, for the contemplated Bishop of New England, whom the mother church at one time in *vision* saw, as just about to go forth from her to the new world.

1774. B. S. OLIVER, (p. 416.) Oliver, Rufus Chandler, and Dr. Wm. Paine, (see also p. 414 of the May number.) sailed for England—probably their *final leave* of the country—Sept. 1774, in the same vessel which took out Josiah Quincy, Jr. on his secret agency for "the sons of liberty."

1774 JAMES PUTNAM, Esq. (p. 416) Hon. John Chandler, the 3d, Rufus C. his son, and James P. his nephew, (see p. 414 of the May number, and also the paragraph *ante* in this article on James P. Sen.) all died in London; and though at considerable interval apart, (and in token perhaps of their union by blood and in spirit,) shared a common grave; of extraordinary depth, of course—*twelve feet*; a marble slab, in each interment being interposed between the previous and the new tenant of the sod.

ERRATA.

N. B. The most material errata in the former article it may not be amiss to specify, having so convenient an opportunity for their correction.

Under the notice of N. Chandler, p. 414—For "the events were closed," read "the courts were closed."

J. L. Borland, p. 415—For "of his Majesty," read "of his Majesty's service."

G. Inman, p. 415—For "married Miss Badger," read "married Miss Haskins."

THE PULPIT.

THE pulpit imperatively demands the highest efforts of the human mind, and there is no place where the whole of a man's powers may be so advantageously employed. His reasoning powers, his imagination, his memory, his acquaintance with human nature, his mastery over men's passions and wills, all here are had in requisition. No man need fear, in entering the ministry and giving himself entirely and exclusively to his profession, that his mind, however capacious, will be cramped, or that his acquisitions, however extensive, will be uncalled for. Let them be baptized in the Holy Ghost, and consecrated upon the sacred altar, and they will spring to newness of life. There is no profession, where every mental and moral power, and every variety of knowledge, are so available. A minister may lay the universe under tribute. If acquainted with what is known by men in other professions, it will enable him to perform with the more efficiency the duties of his own. Whatever he can learn from history—whatever he may know of the arts and sciences, or of the languages and literature of different ages and nations—whatever information he can obtain from the farmer, the merchant, the mariner, or the mechanic—every thing pertaining to matter or to mind, to the ocean or the dry land, to this world or the world to come—all may be brought to bear upon his appropriate work, and enhance the power of the pulpit.

BRIEF VIEW

OF THE BAPTIST INTEREST IN EACH OF THE UNITED STATES;

EMBRACING NOTICES OF THE ORIGIN, HISTORY, AND PRESENT STATE OF THE CHURCHES,
LITERARY AND THEOLOGICAL INSTITUTIONS, BIBLE, MISSIONARY, EDUCATION,
TRACT, AND SUNDAY SCHOOL SOCIETIES, AND RELIGIOUS
PERIODICALS; WITH STATISTICAL TABLES.

Concluded from p. 53.

PART IV.—THE WESTERN AND SOUTHERN STATES AND TERRITORIES.

[By Rev. JOHN M. PECK, M. A. of Illinois.]

MISSOURI.

As early as 1796-7, a number of Baptist families emigrated from North and South Carolina, and Kentucky, to Upper Louisiana, now Missouri, and lived for several years under the Spanish government. Amongst these were several of the children and family connections of the pioneer of Kentucky, Col. Daniel Boon. Though Boon himself never united with any church, yet he was religiously disposed, sustained an amiable and moral character, and was a Baptist in sentiment. We speak advisedly, for we have preached repeatedly in his presence, and conversed freely with the venerable old gentleman, with his silvered locks and smiling benevolent countenance, at the age of more than fourscore. At the period of the arrival of these emigrants, the Romish religion only was tolerated by law, but the commandants, disposed to encourage emigrants from the United States, did not molest them. Amongst these pioneers across the Mississippi, were Abraham and Sarah Musick, Abraham Musick, Jr., and Terrel Musick, Jane Sullens, Sarah Williams, Mrs. Whitley, Mr. Richardson and wife, all of whom settled within the present boundaries of St. Louis County. The Boon family, David Darst, William Hancock, Flanders Calloway, and others, settled on the north side of the Missouri river, from 20 to 40 miles above St. Charles. These families lived without church privileges for several years. The late pious John Clark was the first preacher to penetrate these remote frontiers, and seek out and feed these scattered sheep in the wilderness. John Clark was from England, where he received a respectable education. He came into South Carolina, where he taught school for a period, and where he was converted and entered the ministry in the Methodist connection, and for a period officiated as a circuit preacher. He soon found his way to Illinois, from whence he made repeated excursions to carry the gospel into the settlements of Upper Louisiana. Clark soon became a Baptist, attached himself to the class denominated Friends to Humanity, lived a most exemplary and pious life, and died in 1833. He was a man of ardent piety, uncommon in faith and prayer, peculiarly benevolent, and employed his time wholly in doing good to others. He travelled on foot, on his circuits, and preached the gospel with much success from the extreme frontiers of Missouri to Florida.

Thomas R. Musick, now living in Missouri, and a man by the name of Brown, and perhaps other ministers, visited and preached in Missouri, in early times. They were frequently threatened with the *Calaboza*, (the Spanish prison,) but through the lenity of the commandants were permitted to escape. Their little meetings were quite refreshing to the pilgrim settlers, surrounded as they were by the rites and laws of Romanism. In these times of restriction, Abraham Musick applied to Zeno Trudeau, the Commandant at St. Louis, an officer quite friendly to the Protestant emigrants, for leave to have preaching at his house. The commandant was inclined to favor the Americans secretly, but compelled to reject all such petitions openly, replied promptly that such a petition could not be granted. "I mean," said he, "that you must not put a bell on your house, and call it a church, nor suffer any person to christen your children but the parish priest. But if any of your friends choose to meet at your house, sing, pray, and talk about religion, you will not be molested, provided you continue, as I believe you are, good Christians." He knew that as Baptists, they would dispense with the rite of infant baptism, and that plain "backwoods" people, as they were, could find their way to their meetings without the sound of the "church going bell." Thomas R. Musick removed his family

and settled in St. Louis County in 1803, immediately after the news had arrived that the country was ceded to the United States. Various circumstances retarded the regular organization of a church in this part of the territory until 1807. This church, known by the name of Feeffe's Creek, still exists, and has a commodious brick meeting-house, sixteen miles northwest from St. Louis. A number of Baptists emigrated from Kentucky to Cape Girardeau County, soon after the treaty of cession to the United States. A small church, called Tywappity, was organized at the head of a tract of alluvion, or bottom land, of that name, in 1804. This was the first organized church of any Protestant denomination in the Territory. In 1805, another church, called Bethel, was formed in a settlement a few miles west of Cape Girardeau, and near where the town of Jackson now is. This church, in 1812, had two ministers, and 80 members. A Baptist minister by name of Green preached for a period in these early churches in Missouri. In 1816, the Bethel Baptist Association was formed at a meeting held with the Bethel church, Cape Girardeau County. The constituent churches were Bethel, Tywappity, Providence, Barren, Bellevue, St. Francois, and Dry Creek. The ministers were H. Cockerham, John Farrar, Thomas Donohue, and William Street. The number of members, 230. The churches near St. Louis at this time were connected with the Association in Illinois. In November, 1817, a meeting was held with Feeffe's Creek church, and the Missouri Baptist Association was organized. It was formed of the churches of Feeffe's Creek, Boeuf, Negro Fork, Coldwater, Upper Cuivre, and Femme Osage, with an aggregate of 142 members. The ministers were T. R. Musick, Lewis Williams, and John Macdonald.

The same year, (1817,) by appointment of the Baptist Board of Foreign Missions, J. M. Peck, and J. E. Welch, were sent out as missionaries to St. Louis, where they arrived in December, and in February following constituted a Baptist church in the town. The formation of the "United Society for the Spread of the Gospel," has already been noticed in our notes on Illinois. It was organized at the session of the Missouri Baptist Association, held in Femme Osage settlement, St. Charles County, October, 1818. Several missionaries were employed to travel amongst the destitute in the Territory of Missouri and the borders of Arkansas, with good effects. It continued these operations for three years. In 1820, by the arrangements of the Baptist Triennial Convention, the future operations of its Board were restricted to foreign missions, and the mission in Missouri was suspended. The circumstances of Mr. Welch's family caused his return to New Jersey, and the following year Mr. Peck re-crossed the Mississippi to his present residence in Illinois. His labors as a missionary for several years after were chiefly directed to Missouri. The missionaries at St. Louis in March, 1818, opened a Sabbath school for the African race, principally for slaves. By the precaution of requiring certificates of their masters or overseers for the privilege of attendance, the confidence and approbation of the principal families in the town and surrounding country were secured, the school soon averaged from 90 to 100 scholars, of all ages, on each Lord's day, and more than 300 were taught to read the Scriptures. From this effort originated the "African Baptist church" of St. Louis, one of the most orderly and efficient churches of colored people we have ever known. It has long been under the pastoral charge of the Rev. J. B. Meachum, an intelligent man of color, and numbers 278 members. The church owns a brick meeting-house, and has five or six licensed preachers. This Sabbath school, which is still continued in connection with the church, was the first Sabbath school ever formed west of the Mississippi river.

In 1810, and subsequently, several Baptist families emigrated from Kentucky to the "Boon's Lick" country, in what is now Howard County. During the war of 1812-15, they were much harassed by the Indians; but in 1818, the Mount Pleasant Association, of five churches and as many preachers, was organized. Amongst the faithful and successful laborers in the interior of Missouri, was the Rev. Ebenezer Rodgers, now at Upper Alton. Mr. Rodgers is of Welch extract, though born on the borders of England. He was educated at Bristol Academy, under the late Dr. Ryland, came to Kentucky in 1818, and to Chariton, Mo., in 1819. He travelled extensively in the country bordering on the Missouri river, was a principal laborer in several revivals of religion, and baptized more than 500 converts, and aided in forming a number of churches while a resident of Missouri. The Cuivre Association originated from the Missouri Association in 1822, and Salt River was formed in 1823. The Franklin Association was formed from the Missouri in 1832, and from revivals of religion and missionary efforts, prospered exceedingly for several years. From it, the last year, was formed the Union Association. Bethel Association, in the northern part of Missouri, was organized by churches and ministers set off from the Salt River Association in 1834. Three small churches from this Association united with some other churches in 1839, and formed the "Two River Old School Baptist Association," in the same region. Its features are Antinomian and anti-mission. In 1823, settlements having spread through Upper Missouri, hundreds of Baptists floated on the tide of emigration from Kentucky, Tennessee, Virginia and the Carolinas, revivals of religion had multiplied converts, and the result was a division of the Mount Pleasant Association, and the organization of the Concord and Fishing River Associations. The

churches forming the Concord, were located in the tract of country south of the Missouri river, and the Fishing River towards the western borders of the State. Subsequent increase to 29 churches in 1827, made another division desirable, and the Salem Association was organized, embracing the counties of Boon and Calloway. The old Bethel Association, in the southern part of the State, having spread over a wide district of country, the Cape Girardeau Association, of 10 churches, 6 ministers, and 259 members, was formed in 1824. In 1835, the Black River Association was formed from the Cape Girardeau.

In August, 1834, a convention of ministers and brethren was held in Calloway County, Mo., to confer relative to some organized system of home mission operations. A constitution was adopted, and the "*Baptist Central Convention of Missouri*" provisionally organized. At a subsequent period, it was changed in name to the "General Association of United Baptists of Missouri." The amount of funds in the treasury as reported at the annual meeting of 1840, is \$342. Four missionaries and a general agent were appointed. The report for the preceding year shows that four missionaries had jointly been employed 132 days, and had travelled about 2,000 miles, preached 125 sermons, formed several new churches, and baptized 28 converts. At the last meeting of the General Association, the "United Baptist Education Society" was formed, the exclusive object of which is to aid in educating young brethren of gifts and graces preparatory for the gospel ministry. The hope is entertained of the eventual establishment of a theological school. The Cape Girardeau Missionary Society was formed in 1834, and made some progress. It is now merged in the New Cape Girardeau Association. The Franklin Missionary Society originated in the bounds of the Franklin Association in 1833. It is auxiliary to the American Baptist Home Mission Society, and co-operates in sustaining missionaries in that portion of Missouri. The Missionary Society of St. Louis County is also an auxiliary. Divisions have resulted in the Mount Pleasant, Salem, and Cape Girardeau Associations on the question of the organization of missionary and other benevolent societies.

The First Baptist church of St. Louis, which was formed in 1818, preserved an existence for about fifteen years, without pastoral labor and with only occasional ministerial visits, when it was dissolved, and the second Baptist church organized. That church has a valuable brick house of worship, erected by the Episcopal church, and transferred by sale in 1836 to the Baptist church, and about 80 members. During the last year it was under the pastoral charge of the Rev. R. E. Pattison, D. D., now of Providence, R. I. At the close of 1840, the Baptists in Missouri numbered about 276 churches, 150 ministers, and 10,775 members. The baptisms for 1840 exceeded 1,000.

INDIANA.

A few Baptists emigrated to the Territory (now included in the State of Indiana,) at the commencement of the present century. Several small churches were organized along the Whitewater, bordering on the State of Ohio, the first of which was in 1802. These churches were first connected with the Miami Association, but in 1809, were formed into the Whitewater Association, which then consisted of 9 churches, 6 ministers, and about 380 members.

In 1806, the Wabash church was formed about 8 miles north of Vincennes, and the same year, the Bethel church, in a settlement further down the Wabash River. In 1803 the Patoka church was organized in what is now Gibson County, and the Salem church still further south. The same year, the Wabash District Association was organized. In 1809, the Maria Creek church was formed, about fifteen miles north of Vincennes. The ministers who were instrumental in gathering these churches in the wilderness, were Alexander Devin, Samuel Jones, James Martin, and Isaac M'Coy. Mr. M'Coy, for more than twenty years, has been an indefatigable missionary amongst the western Indians.

Silver Creek, in Clark County, was formed near the commencement of the present century. We find it on the minutes of the Longrun Association, Ky., in 1805, with 50 members, and from its position in the table, it must have existed several years, and probably was the first Protestant church formed in this Territory. Elder William M'Coy, the father of Isaac M'Coy, labored much in the early settlements of Clark County. He came frequently on preaching excursions, over the Ohio River from Shelby County, Ky., where he then resided, and finally removed his family to Indiana in 1810, and died in 1813. He was a pious, devotional, laborious and useful minister.

The Silver Creek Association was organized in July, 1812, of 8 churches, 4 ordained preachers, and 270 communicants. In 1816, this Association contained 24 churches, 10 ordained, and 8 licensed preachers and 582 members. About 100 converts had been baptized—the balance of the increase was from emigration. The same year the Association was divided, and the Blue River Association formed from it; which in 1817,

reported 17 churches, 7 ordained, and 3 licensed preachers and 571 members, while Silver Creek Association reported 12 churches, 4 ordained and 6 licensed preachers, and 365 members. The two Associations report 188 baptized during the year. Revivals had prevailed in several churches.

The Whitewater Association increased gradually. In 1815 it reported 16 churches, 14 ministers, 125 baptized, and 793 members. In 1820, it reported 25 churches, 13 ministers, 38 baptisms, and 1,180 members. Its additions have been more from emigration than conversions. It has been a consistent anti-mission body, rather hyper-calvinistic in doctrine, and not very active in enlarging its own borders, or adopting and carrying out measures to extend the kingdom of Christ.

The Wabash District Association "run well" for some years. Its most intelligent and efficient minister was Mr. M'Coy, until he consecrated himself and family to Indian reform, and removed from its boundaries. On the pages of its minutes, a file of which lies before us, we see the impress of his hand and heart until 1819, when his name is no longer found on its tables. Until that period, Foreign Missions, Home Missions, Indian Missions, Bible operations, and other benevolent projects appear on its minutes. From that time the usefulness of this Association has been a blank! It is a singular coincidence, and a mysterious providence, that the year in which Isaac M'Coy took leave of the Association which he had nurtured from the first, the name of *Daniel Parker* appears on its minutes as connected with Lamotte church, in Crawford County, Ill. Mr. Parker is one of those singular and rather extraordinary beings whom Divine providence permits to arise as a scourge to his church, and as a stumbling block in the way of religious effort. Raised on the frontiers of Georgia, without education, uncouth in manners, slovenly in dress, diminutive in person, unprepossessing in appearance, with shrivelled features and a small piercing eye, few men, for a series of years, have exerted a wider influence on the lower and less educated class of frontier people. With a zeal and enthusiasm bordering on insanity, firmness that amounted to obstinacy, and perseverance that would have done honor to a good cause, Daniel Parker exerted himself to the utmost to induce the churches within his range to declare non-fellowship with all Baptists who united with any missionary or other benevolent (or as he called them, new fangled) societies. He possessed a mind of singular and original cast. In doctrine he was an Antinomian from the first, but he could describe the process of conviction, and the joys of conversion, and of dependence on God, with peculiar feeling and effect. This kind of preaching was calculated to take a strong hold on the hearts and gain the confidence of a class of pious, simple hearted Christians, of but little religious intelligence and reading. He fully believed, and produced the impression on others, that he spoke by immediate inspiration. Repeatedly have we heard him when his mind seemed to rise above its own powers, and he would discourse for a few moments on the divine attributes or some doctrinal subject with such brilliancy of thought, and force and correctness of language, as would astonish men of education and talents. Then, again, it would seem as though he was perfectly bewildered in a mist of abstruse subtleties.

In 1820, he wrote and published a book against the Baptist Board of Foreign Missions, though all the knowledge he possessed on the subject was derived from one or two Annual Reports. Being exceedingly tenacious of church and Associational authority, the main drift of his argument was, that the Board of Missions was not created by the churches, nor under their direct control. He persuaded the church of which he was preacher, to take a process of ecclesiastical discipline with a neighboring church, because some of its members contributed to missionary societies. This produced a difficulty that came into the Association, extended into the other churches, and finally spread through a number of Associations. Fellowship was interrupted, correspondence broken up, and the evils are not yet entirely removed.

From 1822 to 1826, Mr. Parker was a member of the Senate of Illinois, but he figured far less as a politician than as a polemic. About this period he commenced preaching the doctrine that has become familiarly known in the West as the "*Two Seeds*," in support of which he published a pamphlet in 1826. He sets out with the postulate that God never made a creature that will suffer eternal misery. All the elect were created in union with Christ from eternity, consequently when they fell in Adam, he was bound by covenant engagement to pay their debt or redeem them. These are the children of the kingdom—the good seed,—and will be saved from sin and its consequences and be happy forever as the bride of Christ.

The non-elect are literally and in fact the children of the devil, begotten in some mysterious manner of Eve, manifested in the person of Cain. These constitute the "Bad seed,"—and, with their father, the devil, will perish without mercy or hope. On these leading principles, Mr. Parker builds a tolerably extensive system. Of course the devil, as the author of all evil, always existed, yet God, as the only Supreme Being, has him under his power and will destroy him and his works. The parable of the Tares and many other passages of Scripture are relied on to support these strange dogmata. These notions, though variously modified, have been propagated to some extent in several

western States. They are perishing before the influence of truth and will soon be forgotten. Mr Parker was excluded by a majority of his church, but he drew off a party, retained his influence in a portion of the Association that followed him, and still continued his ministrations. During the progress of these difficulties, the Association had undergone frequent subdivisions. In 1822, it spread over a tract of country on both sides of the Wabash for 100 miles in extent, and numbered 22 churches. Those to the south of Vincennes were dismissed to form the Salem Association, leaving 12 churches. By compromise on the mission question, another division took place in 1823, and the Union Association was formed. This left most of the churches of the Wabash District Association in Illinois, and consequently it is now included in the statistics of that State.

Besides several other pamphlets sent forth from the press, in 1830 and 1831 Mr. Parker published a monthly periodical called the "Church Advocate." His "Two Seeds" having produced a fruitful crop of dissension and strife, were not prominently advocated in this periodical. About 1833, he migrated to Texas, where he has formed two small churches, but exerts very little influence.

The Salem Association, formed in 1822, lies in the southwest corner of the State, near the mouth of the Wabash. In 1839, it had 20 churches, 14 ministers, and 1,035 members.

In the southeastern portion of the State, settlements were made and a few Baptists emigrated there nearly forty years since. In 1807, a small church was constituted in Lawrenceburgh, under the pastoral charge of Dr. Ferris. Elder Hume from Campbell County, Ky., made repeated visits to the settlement on the Laughery, a stream that enters the Ohio, a few miles below the Great Miami, and several converts were baptized in 1810. The next year, the Laughery church was formed of 14 members. They were scattered over a tract of hilly country, without roads, for twenty miles in extent, and could meet but seldom. They had preaching for several years, only from the occasional visits of Elder Hume. In 1815, this little church built a framed meeting-house at the cost of \$300, and in their great poverty, and feeble and scattered condition, it was a prodigious effort. This was the first house for public worship erected between the Whitewater and Madison, a distance of seventy miles. Elder Hume moved over the Ohio river and became their pastor, and a man by name of Lothrop received license to preach the gospel.

In 1818, Elder John Watts, a man of respectable talents and of much energy, removed from Kentucky, and settled on the Laughery, and several other churches were constituted from emigrants that came into this part of the State. The same year the *Laughery Association* was organized, consisting of six churches, two ordained, and two licensed preachers, and an aggregate of 124 members. This Association has made steady progress and exerted an extensive influence in this part of the State. One of its most efficient members, and one of the constituents of Laughery church in 1811, is the venerable J. L. Holman, one of the Supreme Judges of the State, and, since 1834, an ordained minister of the gospel. By patient, untiring efforts, Sunday schools have been organized, the destitute population of Dearborn County repeatedly supplied with the Scriptures, ministerial and general education has been promoted, and the brethren encouraged to every good work. The village of Aurora, near the residence of Judge Holman, was the central point of radiation for these benevolent efforts. At one period the Aurora Sunday School Union embraced more than 20 schools, 200 teachers, 1,200 scholars, and 2,500 volumes in their libraries. We have not room to enlarge, but before us is a manuscript history of the Laughery Association, written by Judge Holman for the Western Baptist Historical Society, containing a great variety of interesting facts, and which, probably, will be laid before the public in another form. From that source, we gather the following statistics.

During the first ten years of this Association, from 1818 to 1828, 530 converts were baptized in the churches, 402 were received by letter, 388 dismissed by letter, 142 excluded from fellowship, 31 restored, 55 died; total remaining, 584.

During the next ten years to 1838, there were 534 baptisms, 406 received by letter, 485 dismissed by letter, 163 excluded, 23 restored, 100 deaths; leaving a total of 957.

During the subsequent three years there were 394 baptisms, 203 received by letter, 188 dismissed by letter, 34 excluded, and 57 deaths.

The aggregate during the existence of the Association for 23 years, was 1,458 baptized, 1,011 received by letter, 1,063 dismissed by letter, 398 excluded, 88 restored, 212 deaths. A large proportion of exclusions was for schism. Some left the churches and joined the Freewill Baptists, others were drawn into the current of the Campbellite heresy, and a few were led off by a disaffected minister.

The average annual deaths in proportion to the number of members, for the first period of ten years were as one to 104. During the second period as one to 68. During the last period of three years as one to 54.

The comparative exclusions have been annually for the first ten years as one to 42. During the second period of ten years as one to 43. During the remaining three years as one to 50.

Twenty-four ministers have been ordained in 16 churches of this Association, of which

three were by the church in Aurora. Of these, 4 have died, 2 have joined the Campbellites, 3 have removed, leaving 15 still laboring in the churches of this body. The Association for 1840, reports 21 churches, 17 ordained and 4 licensed preachers, 184 baptized, and 1,155 members. The progress of this Association may be regarded as a fair sample of the average increase of other Baptist Associations throughout the western States, with the exception of a few Antinomian and anti-mission bodies.

We have not room to enter into further particulars of the rise and progress of the Associations in this State. There are 31 in all, with about 417 churches, 220 ordained and 40 licensed preachers, and about 17,000 members. Twenty-two Associations report for 1840, 1,541 baptized.

In 1833, delegates from a number of churches met in Shelby County, and formed "The General Association of Baptists in the State of Indiana." The object, as expressed in the constitution "shall be to unite the Baptists of Indiana in some uniform plan for promoting the prosperity of the Redeemer's kingdom within the bounds of the State, by a more general spread of the gospel." This body is similar to a Convention in other States. It meets annually and is composed of delegates from such churches, Societies and Associations as contribute to its funds. The subjects of Foreign Missions, Home Missions, Bible distribution, Education, Sunday schools, Temperance, state of religion in the churches, duties of churches to pastors, and benevolent efforts in general, have been discussed at its annual meetings, and an impulse has been given to all these objects. At the close of the first session in 1833, a conference on education was held, which was resumed at the next anniversary, and resulted in the establishment of a Literary and Theological Institution under the name of the "FRANKLIN MANUAL LABOR INSTITUTE." This institution has gone into operation in Franklin County, where it has a farm, buildings, and a respectable class of students.

Societies have been formed for ministerial education, for Foreign Missions, and for Bible operations, all which hold their anniversaries at the time and place of the General Association.

The Banner and Pioneer, and the Cross and Journal are the principal religious periodicals that circulate amongst the denomination. The former has an "Indiana Department" under the editorial supervision of the Rev. A. R. Hinckley. Since the formation of the General Association, the denomination has increased about 50 per cent. in Indiana.

OHIO.

Amongst the early emigrants to Fort Washington and vicinity (now Cincinnati) were several Baptist families from New Jersey. A church of five members was constituted at a place called Columbia, in May, 1790, by the late Rev. Stephen Gano of Providence, R. I., then on a visit to Kentucky. The following year Elder John Smith took the pastoral charge. In October following fifteen were added, and in November four more. This church was subsequently removed three miles from the Ohio river and took the name of *Duck Creek*. For ten years only fourteen converts were received by baptism. In April, 1801, Elder Peter Smith took the pastoral charge, and the same season it was blessed with an extensive revival of religion. At the monthly meeting in June, 22 were baptized, in July, 33, in August, 33, and in September and October, 21—making an accession of 109. In 1804, Elder Peter Smith having removed, Elder William Jones from Wales, took the pastoral charge. This church has gradually progressed and for about twenty years past has had a portion of the pastoral labors of Elder J. Lyon. It numbers about eighty members, and has licensed at different times eight persons to preach the gospel.

The Miami Association was formed in 1797, of four churches. In 1813 it reported 21 churches, 11 ministers and 904 members. Within the last four years it has divided, and a majority of the churches have assumed anti-mission ground.

In 1800 a number of Baptists from New England settled in the Scioto Valley, and formed the Ames church. In 1801, six German families, among whom were sixteen Baptist professors, emigrated from Virginia and settled near New Lancaster, and formed a church. Others soon followed, so that in 1809 they had three preachers, and eighty members. They preached in both German and English. The Scioto Association was organized of four churches in 1805, and in 1809 it contained 9 churches, 6 ministers and about 300 members. The Beaver Association in the country adjoining the Ohio river and Pennsylvania, was formed in 1808, of six churches which were dismissed for that purpose from the Redstone Association. A part of its churches were in Pennsylvania. Other churches were organized as settlements extended and emigration flowed into the State, some of which became connected with existing Associations, or aided in forming new ones, while some churches from their remote situation remained disconnected with any Association. Strait Creek Association was formed in 1810, and Mad River in 1812.

For a number of years the progress of the Baptist denomination in Ohio was compara-

tively slow. The Methodist was by far the most numerous denomination, and the Presbyterians and Congregationalists an efficient and active people, especially on the Western Reserve.

A small Baptist church was formed in Cincinnati nearly thirty years since, but the denomination made very little advance in that city for more than ten years. This church eventually became extinct. About 1820, the Enon Baptist church (now called First Baptist church) was formed of a few Baptists who were resolved to build up the cause. In 1824, the Cincinnati Baptist Missionary Society was organized with a view to domestic missions, and having a direct reference to the concentration of the denomination in a State Convention. The constitution was signed by 120 persons, and a circular address issued. This effort was followed up by employing Elder James Lyon as an itinerant missionary for six months, and within a circle of 25 miles from Cincinnati. During this term of service Elder Lyon travelled 1,558 miles, preached 222 times, and baptized 109 persons on a profession of faith in Christ. A number of auxiliary societies were formed. In 1825, the board employed Elder Corbly Martin for travelling agent, and resolved to invite the denomination to hold a meeting at Zanesville the fourth week in May to organize a Convention.

This meeting was held and the Ohio Baptist Convention was formed. The result when compared with the means employed is highly cheering. At that period the aggregate of the denomination did not exceed 100 preachers, 210 churches, and 7,500 members. The Convention has made steady progress from year to year, until its influence is felt in every county in the State. A large proportion of the Baptist denomination in Ohio are now engaged in missionary and other benevolent modes of action.

At the late session (May 1841) it appeared, that the amount of funds raised during the year for Home Missions by the Convention, and by various Associations that conduct missionary operations within their own sphere, exceeded \$3,000; the whole amount of missionary labor performed exceeded nineteen years. For two years past a special effort has been made to establish churches in towns and villages, which has been successful. More than \$1,100 have been raised for that purpose, and twenty village stations have been aided during the year.

Granville College.

The project of establishing an Institution for Literary and Theological education had its origin simultaneous with that of the Baptist Convention. The Cincinnati Baptist Missionary Society embraced two objects;—"gospel missions, and the education of ministers, called of God, and chosen, and faithful." This subject was discussed at the first meeting of the Convention in 1826, but postponed until the churches could be brought to act in concert. The "*Ohio Baptist Education Society*" was organized at a subsequent meeting. The object of this Society, according to its constitution, "shall be to promote sound literature and science, including the literary and theological improvement of pious young men for the ministry." In 1831, the Rev. J. Going, D. D., visited Ohio, with other western States, and attended the Baptist Convention at Lebanon, and was invited by the Trustees of the Education Society to aid them in selecting a site for a Collegiate Institution. The place selected was a beautiful eminence, then a farm, near Granville, and the next winter a charter was obtained from the Legislature for the "*Granville Literary and Theological Institution*." The Seminary opened in December, and soon after the principal building was destroyed by fire. Efforts were made to procure funds and repair the loss. The report for 1832, shows that the average number of students the first quarter was about thirty—and during the succeeding quarters upwards of sixty.

This institution has made steady progress and now ranks equal to any in the State for a thorough and full course of instruction.

For several years the Rev. John Pratt, M. A. was principal, but in 1836, it assumed more directly a collegiate form, and the Rev. J. Going, D. D. was chosen president.

The catalogue of 1840. shows a list of 20 college students, 47 in the preparatory department, 92 in the English department, and 5 theological students—total, 164. About 50 are professedly pious, a large proportion of whom have their minds directed to the ministry.

The Faculty, or Board of Instruction, are,

Rev. JONATHAN GOING, D. D., *President, and Professor of Theology.*

JOHN STEVENS, M. A., *Vice President, and Professor of Intellectual Philosophy, and Principal of the Literary Department.*

Rev. JOHN PRATT, M. A., *Professor of the Latin and Greek Languages.*

PASCHAL CARTER, M. A., *Professor of Mathematics and Natural Philosophy.*

LEWIS DODGE, *Teacher in Preparatory Studies, and Superintendent of Junior Division.*

FREDERICK S. THORP, *Teacher of Vocal Music.*

S. B. CARPENTER, *Teacher of Penmanship.*

The course of studies in the College proper, is equal to that of the best New England institutions. The preparatory course, in ordinary cases, occupies two years, and embraces a thorough preparation for entering the college class. The English course is designed to afford aid for obtaining a thorough and extended English education. To this is appended a course of studies and lectures designed for the qualification of teachers of common schools. Daily instruction is given in vocal music. The commencement is held on the second Wednesday in August.

There are two terms; the first of 21, and the second of 22 weeks. The expenses per term, for tuition, \$10 50; for board and washing, \$28 50; room rent, \$3; sweeping, &c. 50 cents.

Opportunity for manual labor is furnished to a limited extent.

Religious Periodicals.

The publication of a religious periodical also entered into the plans of the brethren in Cincinnati, in their incipient movements to form a Convention; and when the Convention was organized in 1826, a committee was appointed to make arrangements for the publication of "the contemplated paper, should it meet with sufficient patronage." A single number, "The Western Religious Magazine," was subsequently issued at Cincinnati, but it did not receive sufficient encouragement. The Convention, in May, 1827, resolved to patronize a monthly pamphlet published at Zanesville, under the editorial charge of Elder George Sedwick, which continued until June, 1831. The first number of the "Baptist Weekly Journal" made its appearance from the press at Cincinnati, July, 1831. Subsequently it was connected with the Cross and Baptist Banner of Kentucky, and from that time bore the name of the Cross and Journal. The same fate attended this paper that has attended nine-tenths of the religious newspapers of our country. The excess of expense over actual income from subscriptions collected in six years, exceeded \$6,000, which was generously borne by a few individuals. Its circulation at six months was less than 600—its maximum, after the accession of the subscription list of the Cross, was 2,300. It is now published at Columbus, on a small imperial sheet, at \$2 per annum, and sustains itself and its editor at a circulation of about 1,800. It has proved a right arm to the denomination in Ohio. In January, 1835, "The Baptist Advocate," a monthly periodical, in pamphlet form, was issued from the same press as the Cross and Journal. Its object, as its title imported, was to *advocate* the doctrines, principles, duties and ordinances of the gospel, as held by sound Baptists, in distinction from the multiplied erroneous sentiments and practices in religion which are propagated. The editors were J. Stevens, S. W. Lynd, J. M. Peck, J. S. Wilson, and R. B. C. Howell. It continued two years.

The Ohio Baptist Foreign Mission and Bible Society is a branch of the Convention, and transacts its business during the same annual meeting. Its receipts, the last year, all which go to the foreign field, were about \$300. A large proportion of the contributions for foreign missions from Cincinnati and other parts of the State, pass directly to the treasury of the Board, and are not reported on the books of the Convention.

A "Pastoral Conference" has been organized, which holds its meetings at the same time and place as the Convention. It is composed of all pastors and ordained ministers of the Baptist denomination in the State, in good standing, who signify their desire to become members. Its object is the better acquaintance and mutual improvement of the members, and consultation for the general advancement of religion. Members are appointed annually to prepare and read essays on important subjects.

MISSISSIPPI.

A Baptist church, called Salem, was organized in this country in 1797, then under Spanish government and popish authority, by Elder Richard Curtis, of emigrants mostly from South Carolina. The opposition of popery drove Mr. Curtis from the field, but he soon returned to his post, and was pastor of the church. Among the early ministers of this church, were Elders Curtis, Snodgrass, Cooper, Scarbrough, and Stamply. The church flourished for many years, but dissolved in 1833.

The Mississippi Baptist Association was formed in the south-western part of Mississippi about 1807. Mr. Benedict, in 1813, reports its numbers from the minutes as 20 churches, 13 ministers, and 894 members. In 1815 there were two Associations in this Territory, (Mississippi and Flint river,) 46 churches, 30 ministers, and 2,348 members.

A Baptist Convention was formed in 1822, and continued to hold annual meetings for six years, when it declined. Another Convention was organized in 1836, which continues an active body. The proceedings of the annual meeting for 1840, show that the following subjects received the attention of the body, and on which reports were made

by committees:—Foreign Missions, Domestic Missions, Sabbath Schools, Education, the spiritual welfare of the colored people, the Lord's day, Temperance, the state of religion in the churches, and Bible distribution. The project of a history of the Baptists in Mississippi, was also entertained. The Treasurer's report shows the following contributions:—Foreign Missions, \$639 86; Domestic Missions, \$284 44; American and Foreign Bible Society, \$871 62; publishing Burman Bible, \$159 05; for Mrs. Wade's school in Burmah, \$13 56; general purposes, \$922 69—total, \$2,891 23.

The Mississippi Baptist Education Society was formed in March, 1835, for the education of ministers of the gospel, and the instruction of youth generally. A subscription of \$30,000 was soon realized, and a seminary projected and called the JUDSON INSTITUTE. From the proceedings of the Convention of 1840, we suppose this society has become merged in the Convention. The Judson Institute is located at Middleton, Carroll County, near the geographical centre of the State. It is under the charge of Rev. S. S. Latimore and assistants, with sixty students. Buildings in part are erected. Besides a report on the spiritual welfare of the colored population, the following resolutions were adopted:—*Resolved*, That we recommend heads of families to be careful to provide means by which their servants may receive spiritual or religious instruction. *Resolved*, That we recommend churches and ministers to make suitable arrangements for a portion of the services of the sanctuary to be directed especially to the colored population, with a view to the promotion of their spiritual welfare.

In 1837, '38, the South-western Luminary was published on a newspaper sheet, monthly, at Natchez, and circulated amongst the churches.

LOUISIANA.

We have no specific information of the origin of Baptist churches in Louisiana. Several churches of the Mississippi Association are in this State. The Louisiana and Concord Associations are chiefly on the west side of the Mississippi river. In the aggregate they have about 20 churches, 10 ministers, and 350 members. A Baptist Home Missionary Society was formed in 1835, and made some progress. Several itinerant missionaries were employed in 1836 and '37.

In May, 1839, a meeting was held at Columbus, Miss., and the *South-western Baptist Home Mission Society* was organized, the specific object of which is to promote the preaching of the gospel in the South-western States and Texas.

ARKANSAS.

In 1818 a small Baptist church was constituted on Fourche à Thomas, Laurence County, (then Missouri Territory,) of 12 members. Elders Benjamin Clark and Jesse James were ministers there. The next year Elder J. P. Edwards made a missionary tour to this region, and aided in organizing another small church. Very little progress was made for several years. In 1828, Elder David Orr of Cape Girardeau County, Mo. made an excursion to Arkansas, on Spring river, and found the whole country destitute of Baptist preaching, and but very little from other denominations. The word preached by him took effect; he formed a church on Spring river, and baptized eleven converts. The next spring, 1829, Mr. Orr removed his family to Arkansas, and during that summer organized two more churches. The Spring River Association was formed of five churches in October, 1829. For two years past, some unpleasant divisions have gotten amongst the churches and ministers in this Association. Some twelve or fifteen years since, a number of Baptists, with several preachers, emigrated from Illinois to Washington County, in the north western part of the State, where several churches and an Association has been organized. A Baptist church was gathered a few years since at Little Rock, but it met with difficulty from the Campbell heresy. There are several churches in this part of the State. In the country bordering on Red river, a number of Baptist churches have been formed, and an Association called Saline organized.

The Methodist is the most numerous denomination in this State. In 1839, the Arkansas Conference numbered 4,705 white members, 820 colored, and 1,216 Indians. The most of the latter were in the Indian Territory west of the State. The Conference was divided into 6 districts, 35 circuits, and 8 mission circuits and stations. There were 54 circuit, and 92 local preachers. The Cumberland Presbyterians rank next in numbers, and the Baptists next. This State presents a wide field of destitution, and the people are anxious for ministers to come into their borders.

MICHIGAN.

This State lies almost wholly on the eastern waters, and can hardly be classed with Western States. New York has sent out a large proportion of Baptist emigrants to this new State. The first church was formed in 1824. In ten years about 50 churches

had been raised up. A missionary society was formed in 1831, which, in 1835, reported \$447 88 expended. The Baptist Convention of Michigan was organized the same year. It operates like other State Conventions in the various objects of Christian benevolence. The Treasurer's report for 1840, shows receipts for Home Missions, \$328 08; Foreign Missions, \$204 34; American and Foreign Bible Society, \$42 43; other purposes, \$4 86—total, \$579 71. Some efforts have been made to establish a literary and theological institution.

WISCONSIN TERRITORY.

It is within half a dozen years that the first Baptist church was formed in this Territory. In October, 1838, delegates from the churches of Rochester, Southport, Milwaukee, Lisbon, Sheboygan, Jefferson, and Salem convened at Milwaukee, and organized the first Baptist Association of Wisconsin. This body attends to missions, and all other benevolent operations, and exerts a valuable influence in the Territory. Some of its ministers are itinerant missionaries. It is composed of 10 churches, 6 ordained ministers, 1 licentiate, and 295 members, and reports 58 baptized for 1840.

There are several small churches, scattered over the Territory, not yet connected with any Association, and which are included in our summary table of Wisconsin. Population of this Territory for 1840, 30,747.

IOWA.

This Territory (with the exception of the lead mines at Dubuque) commenced settling in 1833. Its rapid growth is unparalleled even in the prolific West. At the census of 1840, the population exceeded 43,000. The Baptists formed the first religious society in 1834, on Long Creek, Des Moines County, a few miles from Burlington. Another church was gathered on Rock Creek, in the same County, in 1835. The Iowa Baptist Association was organized of three churches in 1839, and another Association, name unknown, anti-mission in character, was formed the same year. The Iowa Association consists of 5 churches, 3 preachers, and 91 members. There are also churches at Dubuque, Camanche, Davenport, and several others, scattered over the Territory, and which are included in our summary table. Wisconsin and Iowa are important missionary fields, and demand the attention of the denomination in the Eastern States.

GENERAL CONVENTION OF WESTERN BAPTISTS.

In 1833, brethren in Cincinnati, after holding private correspondence with ministers and laymen through the Western States, issued an invitation and circular address for a general convention of western Baptists. This brought together a large number of brethren. Thirty-six ministers, and sixty-four lay brethren, from the States of Ohio, Kentucky, Indiana, and Illinois, and nine delegates from the eastern States, and the Rev. Mr. Wade, missionary, from Burmah, assembled in Cincinnati, and continued six days in harmonious consultation. The subjects of preaching the gospel, benevolent efforts in general, Foreign and Home Missions, Sunday schools and Bible classes, temperance, religious periodicals, the circulation of religious books and tracts, Bible societies and distribution, and an educated ministry, received special consideration, and reports were made on each subject. The proceedings and reports were published in a pamphlet of 80 pages, and 1,000 copies circulated amongst the churches in the great Valley.

At the session of 1834, 40 ministers from the States of Kentucky, Ohio, Indiana, Illinois, Missouri, Tennessee, Mississippi, Western Virginia, and Western Pennsylvania, and nine from the Eastern States, and a large number of lay brethren, appeared in Convention. Committees reported on Home Missions, Foreign Missions, ministerial education, Bible distribution, tract distribution, Sunday schools and Bible classes, the influence of the press, and the establishment of a central theological seminary for the Western Valley. The result of the last subject was the organization of the "*Western Baptist Education Society*." The Board of this Society subsequently purchased a valuable tract of land, adjoining Covington, Ky., and opposite Cincinnati, laid off and sold lots, and have realized funds so as to lay the foundation for a THEOLOGICAL SEMINARY. Spacious buildings have been put up and nearly completed, and the institution is expected to go into operation in another year.

The principal object of the Western Convention has been to diffuse intelligence, awaken up the churches to effort in each State, hold personal intercourse, and bring out more union and mutual co-operation in the denomination throughout the great Valley. The ministers and brethren who came up from the Western States felt their intellectual powers quickened and their hearts enlarged, and carried back an impulsive spirit, which has been felt by the denomination throughout this wide field. The object of the Con-

vention was to encourage by all lawful means missions, both foreign and domestic, education of the ministry, Sunday schools and Bible classes, religious periodicals, and all other objects warranted by the gospel. With one exception, its sessions have been annual, and while brethren have expressed with great frankness, their different opinions on modes of action, not an instance of unpleasant collision of feeling or of action has happened. The three last sessions have been held in Louisville, Ky. In 1840, the Convention put into action the "*Western Baptist Historical Society.*" Its object is to collect and preserve materials for Baptist history and biography in the Western and South-western States. At the recent Convention, June, 1841, the "*Western Baptist Publication and Sunday School Society*" was organized, and the Convention, having accomplished the purposes of its existence, was dissolved. The Publication Society is intended to co-operate with the American Baptist Publication and Sunday School Society in sustaining a general agency, and in circulating religious books and tracts, and to supply Sunday schools through the GREAT VALLEY OF THE WEST.

GENERAL SUMMARY VIEW
OF THE BAPTIST DENOMINATION IN EACH OF THE UNITED STATES,
WITH BRIEF NOTES ON THE SEVERAL TABLES.

[By REV. RUFUS BARCOCK, JR., D. D., Poughkeepsie, N. Y.]

TABLE I.

Showing the number of Associations, Churches, Ministers ordained and licensed, Baptisms, and Communicants, in each State and Territory, in the year 1840. Chiefly from actual returns in said year, with estimates carefully made from the best sources, where such returns failed.

	Assoc- iations.	Unasso- Chhs.	Six Prin. Chhs.	Churches.	Ministers.	Baptized in 1840.	Comm- unicants.
MAINE,	11			261	214	2,249	20,490
NEW HAMPSHIRE,	6	5		103	89	1,042	9,557
VERMONT,	9			135	98	864	11,101
MASSACHUSETTS,	11	9		213	192	2,639	26,311
CONNECTICUT,	6	7		103	106	452	11,725
RHODE ISLAND,	1	8	10	50	56	583	7,831
NEW YORK,	41	10		775	782	7,613	79,155
NEW JERSEY,	5	2		73	82	1,153	9,008
PENNSYLVANIA,	15	7		239	172	2,467	20,856
DELAWARE,	1			9	4	8	326
MARYLAND, (including the Dist. of Columbia, N. & E. of the Potomac,)	4	8		44	25	767	2,390
VIRGINIA, (including the remaining part of the District of Columbia,)	31			512	361	5,838	61,504
NORTH CAROLINA,	29			511	253	2,303	29,330
SOUTH CAROLINA,	13			371	189	2,620	34,704
GEORGIA,	34			672	319	5,958	48,302
ALABAMA,	30			508	306	3,636	33,182
MISSISSIPPI,	12			186	109	490	7,837
KENTUCKY,	42			723	380	9,083	61,042
TENNESSEE,	42			653	452	2,341	32,000
OHIO,	32			495	292	3,664	21,579
INDIANA,	31			417	260	1,541	16,234
ILLINOIS,	30			348	254	1,092	11,018
MICHIGAN,	4			75	52	388	3,209
WISCONSIN TERRITORY,	1			15	11	65	455
IOWA TERRITORY,	2			12	8	30	300
MISSOURI,	23			279	160	1,000	10,950
ARKANSAS,	4			34	25	200	810
LOUISIANA,	3			30	15	200	930
Total,	473			7,846	5,266	60,286	572,136

To make these returns complete, as a full exhibit of the number of American Baptists at the present time, there should be added,—

Probable net gain to the above churches for the last year,	38,964
Total number in British America,	36,274
Free-will Baptists in the United States,	47,217
Seventh-day Baptists in do.	6,000
	700,591

The Campbellites or "Reformers," are estimated by Mr. Campbell at from 150,000 to 200,000 communicants. And the "Christ-ian Societies," with some smaller bodies under different names, who strictly adhere to "the baptism of believers only by immer-sion," probably amount to as many more.

NOTES ON THE PRECEDING TABLE.

Ample and satisfactory returns have been obtained for the construction of the above Table, so far as the first eleven States embraced in it are concerned. Reliance has been chiefly placed for Virginia on the investigations of the indefatigable and accurate General Agent of the General Association of Virginia, the Rev. Eli Ball. It is believed that the numbers above given for that State are a much nearer approximation to exact accuracy, than any hitherto published. The minutes of about two thirds of the Associations in North Carolina have been obtained for the year 1840. With these and older minutes of the remaining Associations in the State, aided by the investigations of President Wait, of Wake Forest College, and Dr. S. J. Wheeler, of Murfreesborough, the computation has been carefully made, and is probably very near exactness.

In South Carolina returns have been obtained from all the Associations but three, and these have been allowed a proportional gain, from former returns. So that there is very great reason to be satisfied that accuracy has been closely approximated.

In Georgia, by the assistance of Prof. Sherwood, (now President elect of the College in Alton, Illinois,) I have obtained returns and estimates which cannot vary far from the exact numbers.

A very complete view of the Baptists in Alabama for 1838-39 was published in the last volume of the American Quarterly Register, page 316. Returns have since been secured from nearly one-half of the Associations for 1840, and the remainder, by the aid of Rev. J. Hartwell, President of the State Convention, have been estimated, with tolerable accuracy, no doubt, from the data above mentioned.

The returns from Mississippi have been copied from the last minutes of their State Convention; and though thought to be defective, in showing a number somewhat less than actually exists, I have preferred not to alter.

The remaining *eleven States and Territories* are given according to the returns secured by the Rev. J. M. Peck of Illinois, which having been presented by him before the General Convention of Western Baptists at Louisville, in June last, and carefully examined and corrected, are more worthy of confidence than any former statement. His own remark is, that "the number of ministers and of baptisms are unquestionably underrated."

It has been found impracticable, in many cases, to preserve the distinction between ordained and licensed ministers, and therefore, for the sake of uniformity, they are enumerated together throughout the Table. Licentiates probably compose about *one seventh* of the whole number returned as ministers; and another seventh would not be an unreasonable estimate, as the number of ministers superannuated, secularized, or in other ways withdrawn from labor as pastors or evangelists.

The number of Associations, as shown in the total of the above Table, is too large. This results from numbering the same Association twice, or in some instances more than twice, when portions of its constituent churches are in different States. In every such instance, though the Association is counted in each State, where any considerable portion of its churches are found—the churches themselves are only enumerated *in their own State*.

A strong desire has been expressed that an estimate should be attempted of the whole number of population which may be reckoned as belonging to the denomination. For the last thirty years at least, this purpose has been steadily kept in view, and various attempts have been made to secure something like general accuracy in such a computation. There must of necessity, however, be great difficulty and uncertainty in any such ratio as may be fixed upon for determining this number. In 1812 the Rev. Mr. Benedict, the historian of the denomination, after travelling throughout the country, and corresponding very extensively, felt and expressed a confident conviction, that the number of Baptist adherents was to the number of communicants as 7 to 1. Others whose opportunities of observation have been confined chiefly to the Northern and Middle States, and who have for years made accurate investigations both in our cities, and in country congregations, have found the ratio varying from 6 to 4 adherents to every communicant. The brevity requisite in these notes will not admit the adequate discussion of this subject, and we hope to see it attempted in some other form in the pages of the Register. For reasons which it is not necessary here to enumerate, we are satisfied that the communicants in the Baptist denomination bear a smaller proportion to the whole number of adherents than in most others in our country. Still we would not rate the adherents higher than $4\frac{1}{2}$ to 1 communicant. A column will be added to the following Table, showing the proportion of the entire Baptist population in each State and Territory at that ratio.

II. A COMPARATIVE TABLE,

Showing the number of Baptist Churches, Ministers, and Members, in each of the United States, at five different periods, with the average annual rate of increase per cent. in each. With a comparative view of the increase of general population in the last period; and an estimate of the proportion of Baptist adherents to the whole population in each State.

STATES.	Numbers in 1784.			Numbers in 1790-92.			Average annual gain per cent. in the last period of 8 years.	Numbers in 1810-12.			Average annual gain per cent. in 2d period of 20 years.	Numbers in 1832.			Numbers in 1840.			Average annual gain per cent. in 4th period of 8 years.	Average annual gain per cent. of population in the last period of 10 years.	Proportion of entire Baptist population to that of the State.
	Chs.	Min.	Memb.	Chs.	Min.	Memb.		Chs.	Min.	Memb.		Chs.	Min.	Memb.	Chs.	Min.	Memb.			
MAINE, ...	10	5	400	15	21	882	15	103	83	5,294	27	222	168	15,000	261	214	20,490	4 1-2	2 3-5	1-5
NEW HAMPSHIRE, ...	24	12	1,000	32	40	1,732	9	69	48	4,940	9	90	78	6,705	103	101	9,557	6	1-2	1-5
VERMONT, ...	10	5	300	34	36	1,610	54	76	50	5,185	11	125	87	10,525	135	98	11,101	1-2	2-5	1-5
MASSACHUSETTS, ...	67	50	4,500	92	105	6,234	4 3-4	91	81	8,104	1 1-2	189	220	20,200	193	193	26,311	3 3-4	2	1-5
CONNECTICUT, ...	23	18	1,500	55	65	3,214	14	65	54	5,716	4	92	97	10,039	103	106	11,725	2	1-5	1-5
RHODE ISLAND, ...	24	26	2,000	33	75	3,502	5	26	31	3,033		20	20	3,271	39	40	5,902	9 2-3	1 1-5	2-5
NEW YORK, ...	11	15	704	62	83	3,987	58	239	157	18,439	13 1-2	605	545	60,006	775	782	79,155	4	2 3-5	1-6
NEW JERSEY, ...	22	24	1,875	26	29	2,279	3	35	26	2,811	1	61	60	3,981	73	82	9,008	16	1 1-2	1-8
PENNSYLVANIA, ...	23	20	956	31	33	1,350	5	63	57	4,365	11 1-2	157	121	11,103	248	152	21,082	11	2 3-5	1-15
DELAWARE, ...	6	8	307	7	10	409	4	6	4	480		9	5	420	9	4	325		1-5	1-45
MARYLAND, ...	10	8	596	13	11	776	4	14	9	697		34	23	1,341	44	25	2,390	9 1-2	1-2	1-35
VIRGINIA, ...	151	136	14,960	218	261	20,443	4 3-5	292	286	35,665	3 3-4	435	261	54,302	512	361	61,500	1 3-5	1-5	1-4
NORTH CAROLINA, ...	42	47	5,276	94	154	7,503	16	204	117	12,567	5	332	211	18,918	511	253	29,330	6 4-5	1-5	1-5
SOUTH CAROLINA, ...	27	28	1,620	70	77	4,167	19 4-5	154	95	11,821	9	273	198	28,496	371	189	34,704	2 4-5	1-5	1-4
GEORGIA, ...	6	10	428	42	72	3,211	86 3-4	163	109	14,761	18	509	225	38,382	672	319	48,302	3	2	1-3
TENNESSEE, ...	6	7	370	18	21	889	21 2-5	156	125	11,325	65 1-2	413	243	20,472	653	452	32,000	7	2	1-3
KENTUCKY, ...	4	5	309	42	61	3,095	116	285	133	22,634	32	484	258	34,124	723	380	61,042	9 4-5	1 1-3	3-7
OHIO, ...				2	2	62		60	40	2,400	100	280	166	10,493	484	308	21,850	13 1-2	6 1-4	1-12
INDIANA, ...								29	22	1,376		299	201	11,334	417	260	16,234	5 2-5	10	1-3
ILLINOIS, ...								7	8	153		161	123	4,622	348	254	11,018	17 1-5	18 1-4	1-7
MISSOURI, ...								7	7	192		146	93	4,972	279	160	10,958	15 1-4	16	1-6
MISSISSIPPI, ...								17	11	764		84	39	3,199	119	54	7,837	19 1-4	15 1-5	1-3
ALABAMA, ...								3	2	130		250	145	11,445	508	306	33,182	23 3-4	5 3-5	1-3
LOUISIANA, ...												16	13	728	30	15	930	3 1-2	4 3-4	1-60
ARKANSAS, ...												17	5	181	34	25	810	70	22	1-25
MICHIGAN, ...												17	13	667	75	52	3,209	53	59	1-12
WISCONSIN TERRITORY, ...															15	11	445		1-10	
IOWA TERRITORY, ...															12	8	300		1-25	
Total, ...	471	424	25,101	891	1,156	65,345	11 3-4	2,164	1,605	172,972	7 2-3	5,320	3,618	384,926	7,766	5,204	570,758	6	3 2-5	

NOTES ON THE COMPARATIVE TABLE.

The general design of this Table will be readily apprehended. It proposes to present to the eye in a single view, the entire statistical summary of the denomination in the United States for the last 56 years. To secure such a generalization within convenient limits, it has been necessary to condense and abridge as far possible. General and comparative, rather than minute accuracy has been aimed at; and yet it is hoped that as an approximation to completeness and perfection, it will be found considerably in advance of all former attempts, in reference to the Baptists, or any other of the principal denominations in our country. A few explanatory statements are necessary for limiting or qualifying a portion of the returns in the Table.

1. The returns of the first period, so far as the number of churches are concerned, are as accurate as existing records can make them; but the number of ministers and of members are chiefly estimates; not made at random, indeed, but still with no more than a tolerable degree of correctness.

2. The returns of the second period are chiefly from Asplund's first Register, and are more full; i. e. they embrace more comprehensively all that are called Baptists,—Free-will, Six-principle, and Seventh-day Baptists,—than will be found in either of the other periods. This will account for the fact that in Rhode Island, for instance, the returns for this period are larger than they appear twenty years afterward. The indefiniteness of the heading of this period, (1790–92) and of the following one, (1810–12) cannot be avoided, as the returns, notes, and other information relied on for completing these periods, run through parts of those years.

3. The columns showing the average annual gain per cent. in each period, refer only to the number of communicants; but they can easily be constructed by any interested investigator, for churches and ministers. Minute exactness has not been aimed at, as the *comparison* is all that is sought. Vulgar fractions have been employed instead of decimal, as more universally and easily intelligible. They have not been carried lower than 1-5, as that seemed sufficiently accurate for the purpose; and the aim has been to give the nearest fifth, whether above or below. It is quite possible that some mistakes may be found either in the estimates or typography; but the materials are given in the table for their correction.

4. Side by side, and immediately following the average annual gain of communicants in the last period, is exhibited the average annual gain of population in the several States. This last has been copied from an analysis of the last United States' census, which is presumed to be correct.

5. The final column presents an approximation only to accuracy, in giving the proportion of Baptist population, to the whole population—reckoned as $4\frac{1}{2}$ adherents to every communicant. (See Notes on the preceding Table.) Even if this ratio should be found tolerably correct on a general average, it may be very erroneous in its application to some particular States. It is here presented in the hope of arousing inquiry, and stimulating to more persevering and systematic endeavors to secure ultimate correctness. The entire number of American Baptist communicants at this time, including Free-will and Seventh-day Baptists, and excluding those in British America, as shown in the preceding Table, is about 670,000. This multiplied into $5\frac{1}{2} = 3,685,000$; Baptist population in the United States. Including Campbellites, Christians, &c. $1,000,000 \times 5\frac{1}{2} = 5,500,000$.

TABLE III.

General Religious Benevolence of the Denomination for the year 1840–41.

	Receipts.	Expenditures.
Baptist Foreign Mission Board, organized in 1814,	\$83,841	\$85,960
Baptist Publication and S. S. Society, organized (under another name) 1824,	12,165	11,428
Baptist Home Mission Society, organized in 1832,	42,285	43,904
American and Foreign Bible Society, organized in 1836,	26,304	31,892
Ministerial Education, (no general organization,) there was received and }	20,000	20,000
expended for this object in New England and New York, about }	20,000	20,000
In all the other States, (by estimate,)		
Total,	\$204,595	\$212,224

THE TRUMBULL FAMILY.

IN giving a short Sketch, in our last number, of the Life of the first Governor Trumbull, we stated that there is a singular confusion in the accounts of the origin, etc. of the Trumbull family. By comparing the accounts together, we were enabled to correct several errors. Through the kindness of a friend in Connecticut, we can now make a number of additional corrections. We are also supplied with some new information. The sketch in the National Portrait Gallery, on which we relied in part, appears to be very imperfect, where it is not erroneous. There seems to be little doubt, that the name of the original ancestor of the family was *John*, and that he settled in *Rowley*, not in Ipswich. He appears to have been made freeman in 1640. His son John, (who was a lieutenant and a deacon,) removed to Suffield. He had three sons, John, Joseph, and Benoni.

JOHN had a son John, who was minister at Watertown. The author of *McFingal*, etc. was the son of the Watertown clergyman.

JOSEPH, the second son of John of Suffield, settled in Lebanon as a merchant. His son, the first Governor, appears to have been born in the autumn of 1710, not in June, according to some of the accounts. Allen's Biographical Dictionary mentions, that his wife, who was Miss Robinson, was a descendant of John Robinson, of Leyden. This, we are informed, is not an ascertained fact, though pains have been taken to determine it. The same authority states that his son, (the second Governor Trumbull,) had no children. He had three daughters, but no son. His daughters were Faith, wife of Daniel Wadsworth, Esq. of Hartford; Harriet, wife of Prof. Benjamin Silliman, of Yale College; and Maria, former wife of Henry Hudson, Esq. of Hartford. The two eldest are living. Maria left one son, Jonathan Trumbull Hudson, of Alton, Ill. who graduated at Yale College in 1824.

BENONI TRUMBULL, the youngest son of John of Suffield, removed from Suffield, and settled in the parish of Gilead in Hebron. He was a merchant and farmer. He died in Hebron, leaving a son, and perhaps other children not known. BENJAMIN, son of the last named, was born, and spent most of his life in Hebron. His father, in his old age, resided with him. Benjamin was a farmer. He had two sons and five daughters. The sons were Benjamin and Asaph. After the death of his first wife, by whom he had these children, he married a widow Loomis, of Bolton. He then went to Bolton to reside, where he deceased.

BENJAMIN TRUMBULL, D. D., eldest son of the preceding, is the well known historian of Connecticut. He had seven children, two sons and five daughters. One son and one daughter died in infancy. Another daughter died young, though after marriage. She left no children. The remaining daughters were married and had families.

BENJAMIN TRUMBULL, the son of the last named, graduated at Yale College, in 1790, studied law, and settled in the practice of the profession in Colchester, Ct., where he still resides. He has several times represented that town in the general assembly; has been Judge of Probate, Justice of the Peace, etc. He has had, by one wife, who is still living, seven sons, and four daughters. One son and one daughter died in infancy; and another daughter in the 17th year of her age. The two surviving daughters live with their father. Three of his sons reside in Michigan, and three in Illinois.

ASAPH TRUMBULL, brother of the Rev. Dr. Trumbull, was a farmer, and lived and died in the parish of Gilead in Hebron, on the farm that belonged to his father and grandfather. He had a numerous family of sons and daughters. One of his sons lived on the same farm until a few years since, when he sold it, and removed to Ohio, where he died in 1840. The three sisters of Benjamin and Asaph all married farmers, and left families.

SELECT LITERARY AND MISCELLANEOUS INTELLIGENCE.

GREAT BRITAIN.

IN our last number, p. 79, we inserted some facts in relation to the state of the Universities of Oxford and Cambridge, in 1840. We now subjoin a few details in respect to their condition in 1841. In the University of Oxford, the first column denotes the total number on the books of each college; and the second, those who are members of convocation. In the University of Cambridge, the first column shows the total number on the boards of each college; and the second, the number of those who are members of the senate.

OXFORD.			CAMBRIDGE.		
Christ-church,	914	509	Trinity,	1,747	976
Brazen-nose,	399	223	St. John's,	1,142	994
Exeter,	346	152	Queen's,	334	133
Oriel,	328	168	Caius,	288	140
Balliol,	321	151	Corpus Christi,	252	102
Queen's,	303	180	Christ's,	225	113
Trinity,	284	122	Catherine Hall,	220	88
Wadham,	267	98	Emmanuel,	213	112
St. John's,	250	136	St. Peter's,	209	97
Worcester,	247	113	Jesus,	191	84
University,	238	119	Magdalene,	182	84
Pembroke,	180	109	Clare Hall,	168	83
Magdalen,	174	136	Trinity Hall,	138	49
Magdalen Hall,	173	49	Pembroke,	131	48
New College,	158	76	King's,	110	81
Lincoln,	151	71	Sidney,	97	48
Merton,	149	70	Downing,	55	30
Jesus,	135	55	Commorantes in Villa,		11
Corpus,	128	92			
All Souls,	107	83	Total,	5,702	2,873
St. Edmund Hall,	99	52	Oxford,	5,515	2,799
St. Mary Hall,	74	23			
New Inn Hall,	64	4	Total,	11,217	5,672
St. Alban Hall,	26	8			
Total,	5,515	2,799			

Messrs. Bagster & Sons of London intend publishing a complete Polyglot Bible, embracing all such languages of the Holy Scriptures, whether entire or fragmentary, with such critical addenda, and such grammatical and other apparatus, as may be considered necessary for a Polyglot Bible of the most perfect description; including all which is valuable in the Complutensian Polyglot, the Antwerp Polyglot, Le Jay's Paris Polyglot, and Brian Walton's London Polyglot. Nearly two centuries have passed since Walton finished his great work. In this long period, much that will add to the value and interest of a Polyglot Bible, has been brought to light by the researches of scholars. The English Hexapla from the same publishers is nearly ready. They are preparing for publication the Biblia Polyglotta Ecclesiæ, under the superintendence of the Rev. Frederick Iliff, D. D.

Mr. Catlin has nearly ready for publication, in two volumes royal octavo, his Manners, Customs, and Condition of the North American Indians, with 400 illustrations of their manners, customs, costume, etc., etched and outlined from his original paintings now exhibiting in London. Mr. Catlin travelled eight years among the Indians, and visited forty-eight different tribes, consisting of 400,000 souls. Being professionally an artist, he took his canvass and brushes with him, and returned with 500 paintings

in oil, made in every instance by his own hand from nature ; 300 of which are portraits of chiefs, warriors, etc.

The electro-magnetic power has been successfully applied to printing. The machine is very ingenious, and exhibits the extraordinary power of directing the typographical process at a great distance from the place where it is actually performed. A valuable discovery has, also, been made, by which lithography can be effectively used for the purpose of transferring any lithographic drawing to china-ware, porcelain, etc.

RUSSIA.

The principal Universities in Russia, at the beginning of 1841, contained 2,300 students, and 282,290 volumes in their libraries, distributed as follows : viz.

	<i>Students.</i>	<i>Libraries.</i>
Cracow,	400	36,682
Dorpat,	500	64,776
Kasan,	200	34,748
Kiew,	100	52,157
Moscow,	700	65,927
St. Petersburg,	400	28,000

The Roman Catholics in Russia amount to 202,608 persons. They have 61 convents, containing 1,894 monks ; 51 nunneries, containing 660 nuns ; 1,231 churches, and 1,176 chapels. The Armenians possess 619 churches, and 310 chapels, (to which belong 1,307 priests,) and 40 convents, containing 133 monks and 31 nuns. The Lutherans have 902 churches, to which 484 priests are attached. The Jews have 586 synagogues, and 2,377 temples, to which 955 rabbies and 2,097 elders are attached. The Mohammedans have 5,296 mosques, and 1,457 priests. The Calmucs have 76 temples for the worship of Buddhism. The rest of the population of this immense empire belong to the Greek church.

GERMANY.

The celebrated *Life of Jesus* by Dr. David F. Strauss, which was published several years since, has drawn out innumerable replies, and has directed the attention of evangelical writers to the historical evidences of Christianity, more earnestly than it has been for many years. At the same time, it is felt, that no answer, sufficiently able, has been made to the attack. Though such writers as Tholuck, Neander, Ullmann, etc. have brought out replies, yet no complete antidote for the poison has yet been furnished. Dr. Strauss's last work, "*The Christian Doctrines illustrated in their Historical Development and in opposition with Modern Science*," will not create the sensation nor work the mischief which the previous publication did. It contains, says an able writer in the last *Foreign Quarterly*, subtleties fully worthy of the reputation of the society of Jesuits, or Spinoza's absurdest vagaries and speculations. One passage was shown to three distinguished native professors, all University men, and all declared their inability to explain it. Still, parts of it manifest much acuteness and the most wily sophistry.

The *Leipsic Easter Catalogue* contains 4,513 books that have been already published, and 424 that will be published in the course of the present year. The former were published by 527 booksellers ; 74 *Leipsic* houses issued 650 works. The whole number of works published in *Austria* amounts to a little more than one third of what were published in the little kingdom of *Saxony*.

A new edition of the works of *Jacob Böhme*, in six volumes, is in the process of publication. Prof. Haupt has commenced a periodical, entitled "*Journal for German Antiquities*." Its contents are principally philological. *Jacob* and *William Grimm*, *Bencke*, and other eminent scholars, are among the contributors. *Louis Phillipe* has conferred the cross of the legion of honor on *Jacob Grimm*. It is stated that the King of *Prussia* has commissioned *Von Bülow* to propose to the Diet at *Frankfort*, that

scientific works, and all volumes containing a certain number of sheets, shall be published without being subjected to the censorship. It is only recently, that visiting cards have been freed from the inspection of the censor. Prof. Schöll has brought to Berlin drawings of the statues and other works of art which have been discovered in the vicinity of the Parthenon, during the excavations executed by order of the present government of Greece, since 1835. Schöll is about to publish the journal of his fellow traveller, the lamented Ottfried Müller.

The first part of a new edition of Schmid's Greek Concordance of the New Testament, has been published at Leipsic, under the care of C. Bruder. Two parts of a work, by Prof. Petermann of Leipsic, under the following title, have been published—*“Porta Linguarum Orientalium, or Elements of Syriac, Chaldee, Arabic, Samaritan, Ethiopic, Armenian, etc. Grammar, fitted to the studies of youth.”*

NOTICES OF NEW PUBLICATIONS.

An Historical Sketch of Fall River from 1620 to the present time; with notices of Freetown and Tiverton; in three discourses, delivered Jan. 24, 1841, by Orin Fowler, M. A., Pastor of the First Congregational Church, in Fall River. pp. 64.

On the 3d of July, 1656, the general court of Plymouth Colony granted to several freemen a tract of land, a part of which is now Fall River. A warranty deed was given by Massasoit and other Indians to the whites on the 2d of April, 1659. The purchasers were freemen in the towns to which they severally belonged. Hence the town, when it was incorporated, was called Freetown. The first settlers were principally from Plymouth, Marshfield and Scituate. The early names were Cudworth, Borden, Brightman, Chace, Davis, Durfee, Hathaway, Morton, Read, Terry and Winslow. Freetown was incorporated in 1683. Tiverton, lying south of Freetown, was purchased for about 3,666 dollars. It was incorporated in 1694. In 1740, Tiverton was set off to Rhode Island. In 1747, a line was run, by which a tract of land, including all the water power, which was previously in Tiverton, has since belonged to Freetown or Fall River. The town of Fall River was set off from Freetown, and incorporated Feb., 1803, by the name of Fall River. In 1804, the name was changed to Troy. In 1834, it was changed again to Fall River. Including land and water, it has an area of about 17,571 acres. Fall River, on which the village is built, commences its fall, when within 150 rods of tide water, and descends upon an inclined plane, 132 feet. On this inclined plane stand the manufactories and other buildings containing the machinery propelled by water-power. The first cotton manufactory was built in 1813. The population in 1840 was 6,738. The valuation of real and personal estate in the same year was \$2,989,468. In this town there is a quarry of beautiful granite.

Mr. William Way was teacher and preacher in Freetown from Feb. 4, 1704, to Jan. 21, 1707. He was probably not ordained as a pastor. Subsequently Mr. Avery and Rev. Recompence Wadsworth preached in the town. A meeting-house was completed in 1714. Rev. Thomas Creaghead was employed as a preacher from 1715 to 1721. For 25 years subsequently, the town was destitute of the stated ministrations of the gospel. The chief obstacle to the settlement of a minister was the opposition of a part of the people to the payment of a regular salary. A Congregational church was organized Sept. 30, 1747. Rev. Silas Brett, of Easton, was ordained the first pastor, Dec. 2, 1747. Mr. Brett was supported by voluntary contributions. He labored faithfully about 30 years. He was dismissed at the beginning of the Revolution. He died at Easton, April 17, 1791, aged 75. The church never had another pastor, and afterwards became extinct.

The first church in Tiverton was formed Aug. 20, 1746. The first pastor was Rev. Othniel Campbell, of Plympton, who was installed Oct. 1, 1746, and died Oct. 15, 1778,

aged 82. The subsequent pastors were Rev. John Briggs, 1791—1801; Rev. Benjamin Whitmore, 1815—1816; Rev. Ebenezer Colman, 1818—1823; Rev. Jonathan Knight, 1828—1836. The present pastor, Rev. Isaac Jones, commenced his labors Feb. 18, 1838.

The first Congregational church in Fall River was organized Jan. 9, 1816. It was composed of five members. For several years, the church were supplied by missionaries. A house for public worship was dedicated in Feb. 1823. The first pastor, Rev. Augustus B. Reed, was ordained July 2, 1823. He was dismissed Aug. 3, 1825. Rev. Thomas M. Smith was installed Nov. 1, 1826, and was dismissed April 27, 1831. The present pastor, Rev. Orin Fowler, previously of Plainfield, Ct. was installed July 7, 1831. A new house of worship was dedicated Nov. 21, 1832. The cost was \$16,000. The number of members added to the church, since Mr. Fowler's settlement, is 336. The whole number admitted to the church is 471, of whom 23 only have died. The number of families connected with the 11 congregations in Fall River is 1,110. The number of members in eight of the churches is 1,875.

The preceding facts have been condensed from the discourse of Mr. Fowler, which is characterized by thorough investigation and minute accuracy.

Two Discourses, delivered in Westminster, Ms., June 13, 1841, on closing his pastoral labors in that place. By Cyrus Mann. pp. 39.

The texts on which these sermons are founded, are Acts xx. 27, "For I have not shunned to declare unto you all the counsel of God;" and Acts xx. 32, "And now brethren, I commend you to God and the word of his grace, which is able to build you up, and to give you an inheritance among all them which are sanctified." In the first discourse, Mr. Mann considers the trials of faithful ministers of the gospel, and why they must not shun to declare the whole counsel of God; in the second, the object of commending churches and people to God, and why ministers should do this when parting from them. In the last discourse, a variety of interesting facts are recorded. During the 26 years of Mr. Mann's settlement over the church, more than 550 persons in the town died. Seven or eight revivals of religion were experienced. More than 500 members were added to the church in his ministry. The church was embodied Oct. 20, 1740. No ecclesiastical council is known to have been convened in the place for more than 76 years, except the one for Mr. Mann's ordination. His ministry and that of his immediate predecessor lasted between 76 and 77 years. The sermons are full of important truth, and are composed in a style well fitted to the solemn occasion on which they were preached.

Twenty-fifth Annual Report of the American Bible Society, presented May 13, 1841, with an Appendix, etc. pp. 184.

The receipts of this Society, from all sources, during the year, were \$118,860 41, of which \$57,019 62 were in payment for books, and \$9,747 77 were legacies. The remaining sum was free donations. The whole number of Bibles and Testaments printed was 166,875. The aggregate, since the formation of the Society, is 2,795,698. The Board of Managers have lately appointed Rev. Edmund S. Janes Financial Secretary. Rev. Sylvester Holmes is General Agent for the Eastern States, and Rev. Mr. Schon, of Cincinnati, for the Western. By the agency of the Rev. Simeon Calhoun in the Levant, from 1836 to 1840, about 29,000 copies of the Bible have been circulated. He has just returned to this interesting field of labor.

The Seventeenth Annual Report of the American Sunday School Union, May 25, 1841. pp. 40.

The total amount of donations received by the Union, during the last year, was \$14,259 51; for sales of books, \$55,506 37; total, \$69,765 88. The excess of the expenditures over the receipts was \$5,810 48. In order to bring the operations of the

Society within a safe and manageable compass, the Board have discontinued all but three of the foreign depositories; all sales on commission and credit; and reduced the expenses of the Home Department, chiefly in salaries, to the amount of \$3,000. A variety of interesting facts and important suggestions are crowded into this Report.

Second Annual Report of the Foreign Evangelical Society; presented at the Annual Meeting, held in the Mercer Street Church, New York, May 11, 1841. pp. 70.

The sum of \$10,484 43, were devoted by the Society, during the past year, to the Evangelical Societies of France and Geneva, to the American Swiss Committee at Paris, to the Swiss mission and mission house in Canada, etc. The fields of this Society's operations are mainly in France and Canada. Some attention has been paid to Sweden, Russia, Norway, Denmark, and other countries. The Report contains some valuable observations on the religious condition of Europe, and the reasons which exist to hope for a favorable change ere long. Hon. Theodore Frelinghuysen, LL. D., is President of this Society; Rev. E. N. Kirk, and Rev. Robert Baird, Secretaries; and W. W. Chester, Esq., Treasurer.

The Mute Christian under the Smarting Rod, with sovereign Antidotes for every case. By the Rev. Thomas Brooks, of London, 1669. Boston: Seth Goldsmith. 1841.

This little Treatise has been held in high esteem in the mother country, for its sound practical adaptation to the case of Christians in affliction, as we perceive from the fact of its being re-printed in 1826, by the London Tract Society. It is now for the first time given to the American public, at the instance of the Rev. Nehemiah Adams, of this city, who says in an introductory note, "I would go far to find another book which would excite the same interest with which I first read this volume;" and adds: "It is with great pleasure that I think of the instruction and consolation which it will afford to many of the sons and daughters of sorrow."

Annual Report of the Board of Missions of the General Assembly of the Presbyterian Church, in the United States of America, May, 1841. pp. 48.

The whole number of missionaries and agents employed, or aided by the Board during the year, has been 272; the number of congregations and missionary districts supplied by the missionaries, is not less than 700; 152 missionaries were in commission at the beginning of the year, 120 have been new appointments; the missionaries have labored in twenty-three States and Territories; the amount of labor performed has exceeded 200 years. The additions to the churches, on examination, have been about 1,800; by certificate, 1,300; Sabbath Schools, 500; teachers, 3,000; scholars, 20,000. Receipts, \$35,455 73; disbursements, \$31,628.

Preparation for the Day of Judgment; A Discourse delivered at the Anniversary of the Palestine Missionary Society, at Hanover, Mass., June 16, 1841. By James W. Ward, Pastor of the First Church in Abington.

This Discourse is founded on 2 Peter, iii. 9. *The Lord is not slack concerning his promise.* The preparation for the Day of Judgment, therefore, of which the author treats, is the great preparation which God is making in the whole scheme of Providence and Redemption. The subject is ably handled, and in the conclusion briefly applied to enforce upon Christians the duty of spreading the gospel.

An Address, delivered at the laying of the corner stone of the Williston Seminary in East Hampton, Ms., June 17, 1841. By Emerson Davis, Pastor of the Congregational Church in Westfield. Northampton: J. H. Butler. 1841. pp. 13.

Samuel Williston, Esq., of East Hampton, being desirous of disposing of a portion of his property, for the benefit of the young, after much deliberation, has erected suitable buildings for a Seminary, at an expense of about \$10,000, and endowed it with a per-

manent fund of \$15,000. The institution will be opened on the 2d of December next. Its object is principally to afford the means of fitting young men for college. An English department will, also, be provided for those who wish to obtain a purely English education. Rev. Luther Wright, late principal of Liecester Academy, is to be principal of the Seminary. It is proposed to require young men, who shall fit for college, to study three years, and to have them in three classes.

From the practical and well-considered Address of Mr. Davis, we learn that there are 25,000 children in the old county of Hampshire, between four and sixteen years of age. The author calculates that at least 1,400 of them will attend an academy, or some public seminary, one year each, during the next ten years, which will be 1,400 annually. The average number of youth, that have attended all the existing academies hitherto, has not exceeded 1,200 annually; and many of these have come from contiguous counties and States.

Quarterly Register of Education in the Lutheran Church. Gettysburg, Pa., 1841. pp. 4.

This work of four octavo pages is to be published quarterly, and to be sent gratuitously to each of the ministers of the church, and also to laymen who are interested in the object. Its design is to furnish a statement of the operations of the Committee of the Parent Education Society of the Evangelical Lutheran Church in the United States, together with arguments, appeals, etc., in relation to the same great object. The first No. is filled with important suggestions and facts.

A Lecture on Education, delivered before the Mechanics' and Manufacturers' Association of Oswego, N. Y., July 12, 1841. By James Brown, Esq. Oswego: John Carpenter. 1841. pp. 30.

This address is written in a free and independent style, and contains positions and reasonings, which, if they do not command the assent of all, are worthy of careful consideration. They show the nature of the movement which agitates the minds of multitudes in our country, and whose workings are often revealed in the Lyceum-lecture.

Portraiture of Lutheranism; a Discourse delivered by request, at the Consecration of the First English Lutheran Church, Pittsburg, Oct. 4, 1840, during the session of the Synod of West Pennsylvania. By S. S. Schmucker, D. D., Professor of Christian Theology in the Theological Seminary at Gettysburg. Baltimore, 1840. pp. 89.

Retrospect of Lutheranism in the United States; a Discourse delivered by the Rev. S. S. Schmucker, D. D., at the late Convention of the General Synod. Baltimore, 1841. pp. 27.

These discourses of Dr. Schmucker contain a succinct and faithful sketch of the early and middle history of the Lutheran Church, its literature, government and discipline, its practical piety, etc., till 1820. We have not space here to condense even the most important items of information. We hope to be able to do it ere long in a more convenient form, and more at length. The denomination, of which Dr. Schmucker is so indefatigable and useful a member, has been, for a number of years, rapidly growing in numbers, resources, and efficient, practical piety.

The Coming of Christ's Kingdom; a Sermon delivered before the Auxiliary Education Society of Norfolk County, at their annual meeting in Dorchester, June 9, 1841. By Sewall Harding, Pastor of the First Church in Medway. pp. 32.

The text of this discourse is, Matt. vi. 10, "Thy Kingdom come." It is illustrated in the following manner. This kingdom is to become universal. Of the means requisite on the part of the church to extend this kingdom, are united and earnest prayer, acquaintance with the real state of the world, love of religious truth in the breasts of Christians, and a spirit of consecration to the Saviour. The sermon is concluded with some pertinent, practical remarks on the importance of furnishing liberal aid to the American Education Society, in its great work of raising up an able and pious ministry.

The Norfolk Auxiliary has always been one of the most efficient helpers in this great

cause. If all the counties in New England had done as well in proportion to their means, much of the embarrassment, which the Parent Institution has experienced, would have been prevented. This efficiency has been owing, in no small degree, to the excellent sermons which have been published from year to year, and to the business-like manner in which the proceedings of the Auxiliary have been conducted. Mr. Harding's sermon is well worthy of taking a place with its predecessors.

Elements of Chemistry; containing the Principles of the Science, both experimental and theoretical. Intended as a text-book for academics, high schools, and colleges. Illustrated with numerous engravings. By Alonzo Gray, M. A., Teacher of Chemistry and Natural History in the Teachers' Seminary, Andover, Ms. Gould & Newman. 1841. pp. 396.

The fact that a third edition of 2,000 copies of this manual is about to be issued, with only a comparatively short interval from the publication of the first edition, is sufficient evidence of the high value which is attached to it in the public estimation. The first impression which is produced, on a casual inspection, is, that a great amount of matter is condensed in a small space. There is no paper wasted by large margins. By the employment of various kinds of type, the more important principles are presented prominently, while room is allowed for many facts and illustrations, that are not indispensable, but which add much interest to the discussions. The first edition was highly commended by some of the most eminent chemists in the country, among whom were Profs. Hitchcock, of Amherst College, and Adams, of Middlebury College. The second edition has undergone important changes, and is enriched with many additions. Of the real value of the work, as a scientific treatise, we do not profess to be judges. We may be permitted to say, however, that we have been much gratified with the logical arrangement of the various topics, with the precision of the definitions, and with the variety of information which is communicated, and which is quite attractive to the general reader. Mr. Gray's habits of thinking and his experience as a teacher, well qualify him for labors of this description.

A Grammar of the Greek Language. Part I. A Practical Grammar of the Attic and Common Dialects, with the Elements of General Grammar. By Alpheus Crosby, Professor of the Greek Language and Literature in Dartmouth College. Boston: Crocker & Brewster. 1841. pp. 239.

We have but just received a copy of this grammar, and of course are not able to speak of it from personal examination. Its external appearance is quite prepossessing, as might be expected from the reputation of the press from which it was issued—that of the University at Cambridge. The volume is accompanied by tables of the paradigms, etc., in duodecimo, for the economy of beginners, and in large quarto, for the convenience of advanced students. They are constructed with the design of accomplishing the following objects: to avoid needless repetition; to give the forms just as they appear on the Greek page; to represent the language according to its actual use; to distinguish between regular and irregular usage; and to arrange the whole in the most convenient manner for study and reference.

The author terms his work “A Practical Grammar,” “because it has been his aim, not to present a theory of the Greek language, or to discuss recondite points of criticism; but to exhibit, in the plainest and most practical manner, the forms and constructions which occur in the Greek classic writers.”

An Historical Address, delivered at Holden, Ms., May 4, 1841, the first Centennial Celebration of the municipal organization of that Town; with Notes and an Appendix. By Samuel C. Damon. Worcester: Wallau & Ripley. 1841. pp. 154.

This town was named in honor of Hon. Samuel Holden, an eminent merchant and dissenter in London. Holden Chapel at Cambridge was built by the generous donations of his wife and daughters. The town was incorporated on the 9th of January, 1741. The first vote which was passed at the second town meeting was the following: “Voted

to have the gospel preached in town." The second and third votes related to the same subject. The fourth was as follows: "Voted to have a writing and reading school." These resolutions were in the genuine spirit of the first settlers of New England. The first minister of the town, the Rev. Joseph Davis, was ordained Dec. 22, 1742. He was dismissed, at his own request, Jan., 1773. His successor, the Rev. Joseph Avery, was ordained Dec. 21, 1774, and died March 5, 1824. The third pastor, Rev. Horatio Bardwell, was installed Oct. 22, 1823, and dismissed in 1833. Rev. William P. Paine, the present pastor, was ordained Oct. 24, 1833. The number of church members is about 430—nearly two thirds of whom have been received within twelve years. The number of college graduates, natives of the town, is thirteen. Five ladies from the town have become foreign missionaries, and two laymen, assistant missionaries. Mr. Damon, the author of the Address, is about to proceed, as a seaman's preacher, to Honolulu, Sandwich Islands. The address is accompanied with a great body of notes, which form a full and authentic history of the town.

QUARTERLY LIST

OF

ORDINATIONS AND INSTALLATIONS.

The following statistics of Ordinations, Installations, and Deaths of Clergymen, are as extensive and accurate as we can make them from the papers published by the different denominations of Christians to which we have access.

JOHN L. ASHEY, Cong. ord. pastor, York, Me. July 7.
URIAH BALKAM, Cong. ord. pastor, Union, Maine, June 15, 1841.

SAMUEL P. ABBOTT, Cong. ord. pastor, Houlton, Me. July 15.
WILLIAM LAMSON, Bap. inst. pastor, Thomaston, Me. August 3.

WILLIAM E. MORSE, Bap. ord. pastor, Jay, Me. Sept. 1.
AMOS N. FREEMAN, Cong. ord. pastor, Portland, Me. Sept. 9.

ROBERT W. FULLER, Cong. ord. pastor, Westmoreland, New Hampshire, June 16, 1841.

SAMUEL BEANE, Cong. ord. pastor, Great Falls, N. H. July 7.

BEZALEEL SMITH, Cong. inst. pastor, Mont Vernon, N. H. Aug. 19.

THOMAS EDWARDS, Cong. ord. pastor, Ackworth, N. H. Aug. 19.

EDEN BURROUGHS FOSTER, Cong. ord. pastor, Henriker, N. H. Aug. 25.

EPHRAIM N. HIDDEN, Cong. ord. pastor, Deerfield, N. H. Sept. 1.

ELIAH W. TUCKER, Cong. ord. pastor, South Newmarket, N. H. Sept. 15.

RICHARD C. HAND, Cong. inst. pastor, Danville, Vermont, June 23, 1841.

LEVI SMITH, Bap. ord. pastor, Passumpsic, Vt. June 25.

JOHN JONES, Cong. ord. pastor, Chittenden, Vt. July 1.

A. O. HUBBARD, Cong. inst. pastor, Hardwick, Vt. July 7.

THEODORE H. LUNT, Bap. ord. pastor, Perkinsville, Vt. July —.

BENJAMIN GRISWOLD, Cong. ord. foreign miss. Randolph, Vt. Sept. 2.

DAVID MERRILL, Cong. inst. pastor, Peacham, Vt. Sept. 9.

J. C. WILDER, Cong. inst. pastor, Enosburgh, Vt. Oct. —.

ROBERT W. CUSHMAN, Bap. inst. pastor, Boston, Massachusetts, July 8, 1841.

J. H. HEYWOOD, Unit. ord. Evang. Worcester, Ms. July 19.

WILLIAM A. HAWLEY, Cong. inst. pastor, Plainfield, Ms. July 21.

DANIEL B. PARKHURST, Unit. ord. pastor, Deerfield, Ms. July 21.

JOHN DWIGHT, Cong. inst. pastor, Plymouth, Ms. July 28.

LEEBEUS R. PHILLIPS, Cong. ord. pastor, Sharon, Ms. July 29.

WILLARD HOLBROOK, Cong. inst. pastor, Millville, Ms. Aug. 18.

ANDREW BIGELOW, Cong. ord. pastor, Dartmouth, Ms. Aug. 25.

SAMUEL S. LEIGHTON, Bap. ord. Evang. Andover, Ms. Aug. 25.

J. BLAKE, Epis. ord. priest, Greenfield, Ms. Aug. 28.

GEORGE A. OVIATT, Cong. inst. pastor, Belchertown, Ms. Aug. 31.

JOSEPH B. BALDWIN, Cong. inst. pastor, Hubbardville, Ms. Sept. 1.

CALVIN FOOTE, Cong. inst. pastor, Middle Granville, Ms. Sept. 1.

WILLIAM R. CHAPMAN, Cong. ord. pastor, Boston, Ms. Sept. 8.

GEORGE W. BOSWORTH, Bap. ord. pastor, Medford, Ms. Sept. 8.

CHARLES M. BOWERS, Bap. ord. pastor, Lexington, Ms. Sept. 9.

GIDEON S. JOHNSON, Cong. ord. Evang. Haverhill, Ms. Sept. 13.

ALBERT N. ARNOLD, Bap. ord. pastor, Newburyport, Ms. Sept. 14.

SAMUEL C. DAMON, Cong. ord. Evang. Holden, Ms. Sept. 15.

JOHN S. C. ABBOTT, Cong. inst. pastor, Nantucket, Ms. Sept. 29.

THOMAS F. FALES, Epis. ord. priest, Providence, Rhode Island, July 22, 1841.

WILSON COGSWELL, Bap. ord. pastor, Charlestown, R. I. Aug. 26.

— PURVES, Epis. ord. priest, Connecticut, June 9, 1841.

DAVIS S. BRAINERD, Cong. ord. pastor, Lyme, Ct. June 30.

DAVID ROOT, Cong. inst. pastor, Waterbury, Ct. July 1.

A. B. HITCHCOCK, Cong. ord. Evang. New Haven, Ct. July 6.

BROWN EMERSON, Cong. inst. pastor, Torrington, Ct. July 21.

DAVID L. PARMELEE, Cong. inst. pastor, South Farms, Ct. Aug. 25.

FRANCIS WILLIAMS, Cong. ord. pastor, Eastford, Ct. Sept. 22.

STEPHEN TOPLIFF, Cong. inst. pastor, Oxford, Ct. Oct. 1.

JOHN WIVELL, Bap. ord. Evang. New York, N. Y. May 12, 1841.

JUSTUS L. JANES, Pres. ord. pastor, Guilford, N. Y. May 26.

ROBERT C. BRISBIN, Pres. inst. pastor, Vernon Village, N. Y. June 7.

CHARLES JONES, Pres. inst. pastor, Rome, N. Y. June 22.

JOSIAH J. WARD, Pres. inst. pastor, Camillus, N. Y. June 22.

CHARLES MACHIN, Cong. inst. pastor, Bridgewater, N. Y. June 23.

CHARLES C. CARR, Pres. ord. pastor, Fairport, N. Y. June 30.

EZRA SCOVELL, Pres. inst. pastor, Groton, N. Y. July 7.

R. S. WOODRUFF, Pres. inst. pastor, Chazy, N. Y. July 13.

EPHRAIM STRONG, Pres. inst. pastor, Honeoye Falls, N. Y. July 13.

Z. M. P. LUTHER, Pres. ord. pastor, Beekmantown, N. Y. July 14.

JESSE A. SPENCER, Epis. ord. priest, Goshen, N. Y. July 15.

LINUS B. BILLINGTON, Pres. inst. pastor, Scottsville, N. Y. July 20.

EZRA B. FANCHER, Pres. ord. pastor, McGrawville, N. Y. July 20.

GEORGE W. FASH, Epis. ord. priest, Marlborough, N. Y. July 30.

B. W. STONE, Epis. ord. priest, Buffalo, N. Y. Aug. 17.

HOBART WILLIAMS, Epis. ord. priest, Buffalo, N. Y. Aug. 17.

STEPHEN DOUGLASS, Epis. ord. priest, Buffalo, N. Y. Aug. 17.

DAVID DAMAREST, Ref. Dutch, ord. pastor, Flatbush, N. Y. Aug. 24.

G. T. BEDELL, Epis. ord. pastor, West Chester, N. Y. Sept. 5.

JOHN T. SEELEY, Bap. ord. pastor, Staten Island, N. Y. Sept. 8.

HORATIO N. BRINSMADE, Pres. inst. pastor, Newark, New Jersey, Sept. 23, 1841.

JOSEPH GREEN MILES, Bap. ord. pastor, Milesbury, Pennsylvania, June 13, 1841.

CLEMENT V. MCKAIG, Pres. ord. pastor, Rackoon, Pa. June 17.

DAVID MCKINNEY, Pres. inst. pastor, Hollydaysburg, Pa. June 30.

WILLIAM J. GIBSON, Pres. inst. pastor, Philadelphia, Pa. July 12.

JOHN WRAY, Pres. ord. foreign miss. Philadelphia, Pa. July 18.

W. H. ODENHEIMER, Epis. ord. priest, Philadelphia, Pa. Oct. 3.

WILLIAM A. HARRIS, Epis. inst. rector, Rock Creek Ch. District Columbia, Aug. — 1841.

THOMAS B. FLOWER, Epis. ord. priest, Washington, D. C. Sept. 18.

KENSEY J. STEWART, Epis. ord. priest, Washington, D. C. Sept. 18.

JAMES ABERCROMBIE, Epis. ord. priest, Washington, D. C. Sept. 18.

LOUIS S. NOBLE, Epis. ord. priest, Edenton, North Carolina, July 4, 1841.

GEORGE SHELDON, Pres. ord. pastor, Summerville, South Carolina, June 13, 1841.

A. F. DOBB, Epis. ord. priest, Frankfort, Kentucky, July 19, 1841.

NEWTON BARRETT, Pres. ord. pastor, Brecksville, Ohio, April 7, 1841.

THOMAS McDERMOT, Pres. inst. pastor, Unity, O. June 22.

JOHN HOUGH, Pres. inst. pastor, Windham, O. June 24.

A. WHEELER, Epis. ord. priest, Chillicothe, O. Sept. 12.

J. HENSHAW, Epis. ord. priest, Chillicothe, O. Sept. 12.

H. KELLEY, Epis. ord. priest, Chillicothe, O. Sept. 12.

M. R. CUSHMAN, Epis. ord. priest, Chillicothe, O. Sept. 12.

A. L. RANKIN, Cong. ord. Evang. Cincinnati, O. Sept. 26.

CHARLES B. BARTON, Pres. ord. pastor, Newburgh, Illinois, June 22, 1841.

Whole number in the above list, 85.

SUMMARY.

		STATES.
Ordinations.....	63	
Installations.....	32	
Total.....	95	
OFFICES.		
Pastors.....	67	
Evangelists.....	7	
Priests.....	18	
Foreign Missionaries.....	2	
Rector.....	1	
Total.....	95	
STATES.		
Maine.....	6	
New Hampshire.....	7	
Vermont.....	8	
Massachusetts.....	20	
Rhode Island.....	2	
Connecticut.....	8	
New York.....	21	
New Jersey.....	1	
Pennsylvania.....	6	
District of Columbia.....	4	
North Carolina.....	1	
South Carolina.....	1	
1 Kentucky.....	1	
Ohio.....	8	
Illinois.....	1	
Total.....	95	

DENOMINATIONS.

DATES.

Congregational.....	38	1841. April.....	1
Baptist.....	13	May.....	2
Presbyterian.....	21	June.....	18
Episcopalian.....	20	July.....	18
Unitarian.....	2	August.....	16
Ref. Dutch.....	1	September.....	27
Total.....	95	October.....	3
Total.....	95	Total.....	95

QUARTERLY LIST

OF

DEATHS OF CLERGYMEN.

LEWIS ALLYN, et. 76, Cong. Dummerston, Vermont, July — 1841.

JAMES TUFTS, et. 77, Cong. Wardsboro', Vt. Aug. —

LAMPSON MINER, et. 33, Cong. Castleton, Vt. Sept. 17.

ZENAS L. LEONARD, et. 68, Bap. Sturbridge, Massachusetts, June 23, 1841.

WILLIAM SMITH, Jr. et. 30, Bap. Chelsea, Ms. July —.

DAVID JEWETT, et. 67, Cong. Waltham, Ms. July 15.

SAMUEL M. EMERSON, et. 55, Cong. Heath, Ms. July 20.

AMOS DRURY, et. 48, Cong. West Hampton, Ms. July 22.

ISAAC BROWN, et. 31, Cong. Hamilton, Ms. Sept. 14.

EZRA RIPLEY, et. 90, Unit. Concord, Ms. Sept. 20.

WILLIAM H. BOTT, et. 24, Bap. Salem, Ms. Oct. 7.

JOHN P. FENNER, et. 53, Epis. formerly Chaplain in Navy at Charlestown, Ma. Oct. 10.

HEZEKIAH THATCHER, et. 56, Meth. Plainfield, Connecticut, July 7, 1841.

J. G. WIGHTMAN, Bap. Groton, Ct. July 13.

TIMOTHY CLARK, et. 78, Cong. Le Roy, New York, April 11, 1841.

JAMES H. BAKER, et. 51, Meth. Tioga, N. Y. May 17.

JOHN GOODSELL, et. 51, Meth. Beekman, N. Y. June 11.

ADOLPHUS TAYLOR, et. 42, Cong. Norfolk, N. Y. July 9.

HERVEY BENJAMIN, et. 30, Meth. Marathon, N. Y. Aug. 11.

JOHN OWENS, New York, N. Y. Sept. —.

NATHANIEL BROWN, et. 77, F. W. Bap. Bethany, N. Y. Sept. —.

DYER STARKS, et. 91, Bap. Rome, N. Y. Sept. 1.

ELIJAH STEELE, et. 25, Meth. New York, N. Y. Sept. 10.

SHADRACH H. TERRY, et. 46, Pres. Johnstown, Pennsylvania, June 3, 1841.

WILLIAM TORBERT, et. 63, Meth. Greensborough, Maryland, June 3, 1841.

WILLIAM WILLIAMS, Meth. Caroline Co. Md. Sept. —.

VINCENT OFFIEY, near Millington, Md. Sept. —.

JOSEPH L. JONES, Pres. Charleston, South Carolina, June 15, 1841.

ROBERT HOLMAN, et. 39, Pres. Wetumpka, Alabama, July 5, 1841.

HOSEA HALCOMBE, et. 61, Bap. Jefferson Co. Al. July 31.

SAMUEL G. WINCHESTER, et. 36, Pres. Natchez, Mississippi, Aug. 24, 1841.

JAMES L. SLOSS, et. 43, Pres. Florence, Tennessee, Aug. 5, 1841.

JOHN BRECKENRIDGE, D. D. Pres. Lexington, Kentucky, Aug. 4, 1841.

JAMES M. PUTNEY, et. 32, Cong. Richmond, Ky. Aug. —.

A. R. HINCKLEY, Pres. Franklin, Indiana, Sept. 28, 1841.

WILLIAM A. CLARK, D. D. et. 56, Epis. Brighton, Michigan, Aug. 13, 1841.

PHILO FULLER PHELPS, et. 37, Pres. Tallahassee, Florida Territory, June 10, 1841.

Whole number in the above list, 37.

SUMMARY.

AGES.		STATES.	
From 20 to 30.....	2	Vermont.....	3
30 40.....	8	Massachusetts.....	9
40 50.....	4	Connecticut.....	2
50 60.....	6	New York.....	9
60 70.....	4	Pennsylvania.....	1
70 80.....	4	Maryland.....	3
80 90.....	0	South Carolina.....	1
90 100.....	2	Alabama.....	2
Not specified.....	7	Mississippi.....	1
Total.....	37	Tennessee.....	1
Sum of all the ages specified.....	1,571	Kentucky.....	2
Average of the 30.....	52 1-3	Indiana.....	1
		Michigan.....	1
		Florida Territory.....	1
		Total.....	37

DENOMINATIONS.

DATES.

Congregational.....	10	1841. April.....	1
Baptist.....	6	May.....	1
Episcopalian.....	2	June.....	6
Methodist.....	7	July.....	10
Presbyterian.....	8	August.....	7
F. W. Baptist.....	1	September.....	10
Unitarian.....	2	October.....	2
Not specified.....	1	Total.....	37
Total.....	37		

JOURNAL

OF

THE AMERICAN EDUCATION SOCIETY.

NOVEMBER, 1841.

ELOQUENCE OF THE PULPIT,

AS AFFECTED BY MINISTERIAL CHARACTER, MANNERS, AND HABITS OF LIFE,
AND OTHER CIRCUMSTANCES ASSOCIATED WITH THE
MINISTERIAL OFFICE.

The following is the substance of the Report of the Directors of the New Hampshire Branch of the American Education Society, at the Annual Meeting at Francestown, August 25, 1841, prepared by the Secretary, Rev. CHARLES B. HADDUCK, Professor in Dartmouth College.

THE Christian Minister is a Public Teacher. He has, indeed, other important duties ; he leads the devotions of the assembled church, and is the pastor of the flock. But, according to the prevalent habits of thinking, in Protestant Christendom, his characteristic and most important office is that of a Preacher. The other parts of public worship are, among us, made subordinate to the sermon ; so much so, that it may be doubted, whether instruction is not, sometimes, made to appear *an end* in itself, rather than a *means* of something higher and better than all knowledge, a devout and heavenly spirit.

However this may be, there is no doubt that preaching is *the great Institution* of the Gospel, and is doing more to promote the well-being of society, and the honor of God upon earth, than all other means of instruction. It is the aliment and nurse of piety ; it baptizes science ; it hallows the relations and charities of life ; it throws a religious light over the gloomy passages of our earthly experience ; and, from the beginning to the end of our mortal career, connects us, in great and minute events, in joy and grief, in success and disappointment, with the eternal, unchangeable, and spiritual world.

To raise up men for the pulpit, is, therefore, a high and worthy object. To make the most of all the talent, which the church is training for this honored and loved profession, is a service not easily overrated, both to the objects of our care and to the world. If education in general is entitled to pre-eminence above all other departments of human industry, because it is industry expended upon *imperishable material*, and because the impressions which it leaves will outlast all earthly structures, and all material things ; what can be so grateful in its exercise, as the labor immediately employed in educating men for their appropriate and ultimate destiny, in their future permanent abode ? What can be so glorious, in its results, as that intellectual and Christian discipline, by which genius is directed and inspired for this ennobling and fruitful labor ? If he, who causes two spires of grass to grow where but one grew before, is a public benefactor, what language will do justice to the enterprise, which bestows a sound education on a mind endowed by nature, and qualified by grace, to win souls to Christ ?—to restore to fallen men the righteousness and happiness of Eden ?

Many different topics, connected with the education of young men for the pulpit, have been treated in the Reports submitted to this Society by the Directors on former occasions. We ask your attention, at this time, to the connection

between the Eloquence of the Pulpit and certain circumstances of a minister's character and life, not always regarded as having any material influence on his preaching.

The more obvious, because more important, elements of pulpit eloquence, are ably and abundantly treated in works familiar to liberally educated clergymen. The circumstances we propose now to dwell upon, are, from their nature, more rarely considered, at least in the particular relation we have suggested—their influence upon the eloquence of the pulpit.

It is known to every student of language, that words have no natural and invariable meaning. They signify, what those who use them, tacitly, or expressly, consent to understand by them. This general principle must, however, be received with important qualifications. For words, like the ideas they express, are undergoing perpetual changes. Indeed, progress of thought leads, of necessity, to changes of language. Words are the *records*, the *memorials* of our ideas; and answer their purpose only so far as they *represent* those ideas. Had we, accordingly, a perfect etymology, or *history of words*, it would be, at the same time, a history of knowledge. And should language ever become fixed, it will be only when thought has reached the limit of its progress. A perfect and unchanging language supposes absolute and perfect science. There can, therefore, be no precise and invariable nomenclature in any branch of human study, until that study has attained its end—the entire comprehension of its objects. The *science of fact*, that is, all the sciences, except the pure mathematics, which is altogether hypothetical, reach their object—are perfected—when they *ascertain the meaning of their terms*. So long as human knowledge—our knowledge of external nature, of ourselves, and of other spiritual beings,—is inadequate, and fallible, the language in which we discourse of these things, is itself, also, and in the same degree, ambiguous and indefinite. The best criterion of the state of any branch of philosophy, in a particular age, or among a particular people, is *the character of the language* of that age or people, in reference to that department of their intellectual pursuits. The more cultivated and advanced their science, the more exact and copious is their vocabulary; the more misty, and obscure, and limited their ideas, the more indistinct and shadowy, and the fewer, are their corresponding terms.

But language does not vary in its import simply as knowledge varies. In the same condition of general knowledge, words have not the same significance to all minds. Each hearer puts his own construction on the language uttered in his presence. What the speaker says to me, is not what *he* thinks, but what *he makes me to think*. He may think one thing, and cause me to think another. If he does this *inadvertently*, it is a violation of rhetoric; if he does it *intentionally*, it is a violation of the moral law. The influence of a word upon me is simply to awaken the thought which I am accustomed to connect with that word; not, necessarily, the thought which the speaker connects with it; for his idea and mine may be totally different. If words suggested always, and only, the speaker's ideas, I might understand him in Chinese or Choctaw as well as in English. He must, evidently, use words with which I have connected ideas, or he is a barbarian to me. And he is equally a barbarian to me, if he use words in senses different from those which I attach to them. I can only put my *own sense* on his language. That is, it is to me just what my own associations make it. And whatever ideas, or trains of ideas, his words suggest, or give rise to, in my mind, these are the import of his language—these constitute his communications to me—they are the *effect* of his address, the *result* of his eloquence. No matter what I am led to think of by that eloquence; no matter where my imagination may be made to wander; no matter what feelings may be awakened; what facts, what prejudices, what fancies may be caused to spring up and diversify the scene of my moral life; it is *he* that does it all; and he does it *on the same principle* precisely upon which any language instructs or affects us, that is, by *putting our own minds in motion*, and rousing our own powers of thought. The office of language is, thus, not so much to pour new treasures of truth into the minds of others, as to stimulate and direct those minds in their own exertions to develope the germs already planted in them.

From these remarks it is obvious, that eloquence is something else than the use of proper, or even expressive language. It consists not in the *words* uttered; nor even in the *occasion*, or the *man*, as he appears before us. These are elements of eloquence; but they are not *all* the elements of it, in any department of public speaking, and, least of all, in the pulpit.

Ancient and modern critics have said much of *the character of the man* as a qualification of *the orator*, and have defined this character as being not so much what one *is in reality*, as what he is *understood* to be. It is his *reputation*, properly, which affects his influence. And character is certainly the best foundation of reputation, but does not always correspond with it. However this may be, in any instance, it can only be what we *think* of another, not what he *is*, that determines us to confide or distrust, to approve or condemn. And what is there so unimportant, so trivial, in the character, or relations, or circumstances of an individual, as to have no weight in determining our estimate of the man, and, of course, in a corresponding degree, the eloquence of the orator?

Of the considerations which, in this way, modify the eloquence of the pulpit, and which, on that account, deserve the attention of candidates for the Christian ministry, and the churches, we propose to mention two or three.

The first which occurs to us, is *the character of the man for general intelligence*, and, more particularly, upon the appropriate subjects of the clerical profession.

It is not difficult, in the present state of all knowledge, for a man of tolerable understanding and ingenuity, to put together, in a very proper form, entirely just and useful observations upon any of the ordinary topics of religious instruction. What with the help of Matthew Henry's Commentary, and Dr. Dwight's or President Edwards's Divinity, and what with a more modern idea or two from the "Corner Stone," or the "National Preacher," many a respectable sermon has been elaborated with somewhat less of earnest thought than was wont to be deemed necessary by the fathers. Indeed, one must have been very poorly drilled, and meagerly furnished, by a ten years' discipline in the schools, not to be able, at least to write pretty good divinity in pretty good English, so that the more watchful brethren may, occasionally, compose themselves to sleep without reasonable apprehension that false doctrine will, meanwhile, be inculcated. But then, how different a thing this is, even though, now and then, the preacher rise above himself, and seem really smart, and proceed in his work *secundum artem*, laying down his points of doctrine and defending and illustrating them with considerable ability and show of learning, how different a thing is all this, from the air and the effect, with which one whom we deem a master of his subject, and of all subjects connected with it, and, what is more, a master of himself, seems, even in his most unlabored efforts, to touch all the springs of thought in us, and wake up the dormant powers. How different the effect of that which strikes us as the *utmost* the speaker is *capable* of doing, from that of the easy and apparently *unconscious overflowing of a capacious and full mind*. How unlike in power over us, the discourse of which one involuntarily says, "I did not think he could preach so well," and the discourse of which we as naturally say, "Hear him; how he always preaches!" In the one case, the man seems to say all he has to say; in the other, what he says has hardly as much effect as what he does not say—what we know he might say. We insensibly identify our own ideas of his powers and resources with his eloquence. And that eloquence really becomes to us significant of the greatness and fullness, which we ascribe to the man.

Again; it is impossible, that most men should be able to verify the more important principles of any science for themselves. In all instruction, from childhood to old age, we are called upon to exercise confidence in the understandings of others, to repose trust in their opinions. This is proverbial of youth; it is as true of manhood. It is necessary to advancement. Others think for us, as we, in our turn, think for others, from the beginning to the end of our progress. Without this mutual faith of mind in mind, there is no

such thing as extended and satisfactory knowledge; no such thing as successful practice in any profession, or pursuit of life. Without it history commands no confidence; government, no intelligent submission; science, no authority. Without it every age must travel over, for itself, the old paths; and the experience and study of one generation would be useless to its successors.

The operation of this principle in reference to the pulpit is material and striking. About the Christian teacher are gathered a congregation of every variety of intelligence, and age, and talent, and pursuit. To him they listen on themes of the deepest interest for time and for eternity. To him they look for the interpretation of a religion revealed in ancient and unknown languages. From him they expect the substance of truth on questions of vital importance, and which lie, many of them, beyond the sphere of their studies, and above their capacity. To him they go for spiritual counsel in the trials of the soul, and under the pressure of calamity, and in the prospect of death. To him is specially intrusted the supervision of moral and religious education.

In these high trusts and duties, what is a minister of the gospel, whose understanding commands no respect, whose opinions want the dignity which mind confers, and whose attempts at eloquence perpetually remind his audience of imbecility, for which goodness is no substitute, and ignorance, for which grace does not itself atone. Goodness is, it is true, better than greatness; charity, more precious than gifts. But a sound understanding and a cultivated mind are indispensable to the right dividing of the word of truth. Our Burtons and Harrises and Emmons, who have held towns together through a long ministry, have been workmen that need not to be ashamed. And candidates for the honorable office of a religious teacher, must secure the reputation of *superior mind and ample resources of knowledge*, or all the shows of art, the efforts for effect, in the sacred desk, will soon lose their charm; and people will lend a reluctant ear even to the sublime and delightful messages of salvation.

But we hasten to another topic, the connection of what may be called *the proprieties of the ministry* with the eloquence of the pulpit.

Propriety, as well as intellect, is eloquent. It is not enough to have mind—to be furnished with learning, in order to inspire confidence and command regard. There is a kind of intellect, that *repels* instead of *attracting*. There is a *keenness*, which men are afraid of; an *acumen*, a *sharpness*, from which they shrink back. There is, also, a *precise, systematic* habit of mind, and there is a *philosophic style* of discourse, and there is a *peculiar mode* of saying and doing things, that kills the life and spirit of truth.

And, what is more to be deplored, there is a *professional* habit of viewing and treating things sacred, which is so at war with nature and the heart, that it cannot be carried into our ordinary intercourse with the world, and either excludes a man from the sympathies of social life, or compels him to present the monstrous spectacle of a *two-fold* man—the man of smiles and cheerfulness in real life, and the funereal visage of artificial gravity and awe in the services of religion.

Judgment is eloquent. Want of judgment may be shown, in not adapting truth to the condition and character of men; in assuming, always, a hostile, antagonist attitude; in presenting doctrines in extravagant lights; in ascribing all evils to some single source; in resolving all virtues into some particular grace; in assailing classes of men, almost as if we loved to see them writhe. In these ways, we fail to follow out, in the pulpit and in parochial life, the great principles of wisdom, and fitness, and kindness, which constitute so much of all that commends the minister of Christ, as well as other men, to the sympathy and confidence of human society in all times and in every part of the world.

A clergyman is to be an *example to the flock*, a model of character. What he teaches he is expected to practice. The rules of good breeding, of courtesy, of hospitality, of justice, integrity, fidelity, charity, which he inculcates, it belongs to him to exemplify. Hundreds of eyes watch him. A severe standard is applied to him. In dress, in social intercourse, in the transaction of

pecuniary business, he may not forget, that he is called to show how *beautiful is a holy life*, how purifying, and lovely, and ennobling is the spirit of true piety.

In all these respects no Chesterfield is needed to teach us manners; no Bacon or Franklin to teach us morals. The best of all guides are the spontaneous suggestions of *good sense and true love*. Under their full influence, we shall hardly err in any thing essential, and rarely offend even in trivial matters. But this love and this good sense are to be cherished and nursed like other traits. They may not be neglected. They *die out* of an unguarded and uncultivated mind. They are choked by gross tastes, and indulgences, and passions. It is not safe to these virtues even to go with ones shoes unblackened, and his coat unbrushed, and a collar that ought to have been changed yesterday. The usages of life, where we live, cannot be violated with impunity. The rules of delicacy, of decorum, of propriety may be disregarded, and the offence forgiven because *the good man does not know any better*. But not to know better is a defect, though it may not be a sin.

And we may rely on it, that every thing *which lets down the character of the man*, every thing offensive to taste or moral sensibility, which attaches to his name, is so much detracted from his power in the pulpit. Every disagreeable, or ludicrous, or vulgar association, diminishes the force of the most conclusive reasoning, and impairs the influence of the most efficient appeals to the heart.

His very residence, the parsonage itself, speaks for him. There is an unfavorable association of baldness, and carelessness, and coldness connected with that awkward, over-large, half finished house, without a fence, or a tree, or a decent outbuilding on the premises. A man's mind will not work kindly in such a place. All our ideas of the frugal neatness, the simple tastefulness, the charming air of comfort and repose—ideas rendered familiar by the customs of our ancestors—the green, embowered, fragrant, intellectual dwelling place of successive generations of rural pastors, all these are painfully violated by such a parsonage. And we cannot but think that a sermon, thought out in so uninviting a place, though, like the orations of Demosthenes, it may smell of the lamp, would be really improved by the redolence of "the sweet briar and the vine and the twisted eglantine."

The only other consideration, which we propose to suggest, is the connection of the place and circumstances of public worship with the eloquence of the pulpit.

Religion is, indeed, a duty, and the greatest of all duties. And, were it austere and painful, the divine worship would still be binding upon us; we should still be held to bring our sacrifices to the dreadful Godhead. But the sense of duty is not the only feeling appealed to by our religion. All our active principles are made to minister to it. Taste and the social feeling, and even pride itself are employed to add to the sense of religious obligation. These principles all operate in making the place of worship a means of Christian influence, an auxiliary to the truth. There is something so repulsive in an ill adapted, neglected, shattered, slovenly, uncomfortable house, that religion is not honored by it. The gospel is not so well preached, nor so well heard, in such a place. A disagreeable association is attached to every thing done in it, and to every body seen there.

What is the language of such a spectacle, to the world? Near a bright flourishing village, or, perhaps, on the bleak top of a distant hill, stands a great, high, greyish building, with a tall leaning spire, a multitude of windows, once, no doubt, well glazed, three double doors that cannot be shut, and here and there a clapboard hanging by one end. Within are large square boxes, with narrow seats and high backs; a pulpit in the form of a deep tub fixed high in one side of the house; and, in severe weather, a sheet iron stove, prevented from setting fire to the house by a pile of bricks on each side, having a pipe distilling pyroligneous acid along the aisles and upon the pews; and, as a natural consequence of all these things, on a pleasant Sabbath, an audience of some sixty or a hundred, scattered over the floor and galleries of a house large enough to hold a thousand.

The people of the place indulge themselves with every comfort at home ; live in neatly finished, bright painted, well enclosed, shaded, vine clad cottages, or more spacious and costly mansions of stone or brick, thoroughly warmed, and in perfect repair. Even their barns are well cared for, close, and often painted.

What is the import of this contrast ? What but that, in the esteem of this people, it is well enough for us to live in houses of cedar, while the ark of the covenant of our God remaineth under curtains ?

Of all places in the world the house of our God should be most carefully adapted to invite the thoughtless and the young, the indolent and the worldly, the lovers of their own comfort and accommodation. These comprise the greatest part of society. These are the lost, whom the gospel comes to save. A cushioned seat, a carpeted aisle, an organ even, and, more than all, a well trained choir, are not mere superfluities, or luxuries ; they help to preach the gospel of the blessed God to a fastidious world. They are part of the eloquence of the pulpit.

Could we inspire the young with a holy respect, a cheerful affection for the sanctuary, could we weave into the tissue of their first thoughts delightful feelings of attachment to the house of our God, could we gather round the place of their youthful worship the sweet influences of reverence for truth and goodness, how much oftener would they be found departing not from the way they should go, when they are old. Could we do this, how rare in after life would be that rude, vulgar insensibility to moral and religious considerations, which meets the warm tide of Christian love, as the rock repels the wave ; and receives the gentle dews of grace, as the desert drinks the rain.

BOARD OF EDUCATION OF THE GENERAL ASSEMBLY OF THE PRESBYTERIAN CHURCH.

THE following notice of the operations of the Board of Education of the General Assembly of the Presbyterian Church, for the last year, as reported to the Assembly at its session in May last, is taken from the Presbyterian for June 19, 1841.

The whole number of candidates under the care of the Board and its Auxiliaries during the last year, has been two hundred and eighteen. Of these there were,

Students of Theology, . . .	84
In Colleges, ...	94
In Academies, ...	29
Teaching, ...	11

We have ascertained that twenty of those under our care have graduated during the year ; and nineteen have been licensed and finished their studies.

The Board remark on this part of their report, that it is very gratifying that so large a proportion of those under their care are students of theology, (84) and so near entering the field of labor. An unusually large proportion also of those pursuing literary and scientific studies are so far advanced as to have entered college, (94). But where are those who shall fill the places which these will soon leave vacant ?

Only thirty-eight new beneficiaries have been received during the year.

Although the Board of Education exhibits a diminution in the *number* of candidates for the ministry, yet we feel some hesitation in pronouncing this an evidence of the decline of interest in the cause, until we are persuaded that the deficiency in the number is not made up in the quality of the material. We want to see very many devoting themselves to Christ in the ministry of reconciliation, but we are equally anxious that only such should undertake the work as have the requisite talents, and are moved thereto by the Holy Ghost.

During the year the Treasurer has received *twenty-one thousand and forty-six dollars* for the use of the Board.

The following extract from the report in relation to agencies, is worthy of consideration :

We have corresponded pretty extensively, and made many inquiries, to ascertain the views of judicious and influential individuals in different parts of the church, and the answer is uniform : *You must have agents*. Even those who are willing to do the work in their own congregations, (and there are some who are willing to do it, and able to do it well,) are satisfied that others will not do it. We will state a few facts, from

which the General Assembly may draw their own inferences. In one Presbytery, west of the Alleghany Mountain, the year before last our General Agent visited one church, and the pastor of that church agreed to visit the other churches in the Presbytery, without charge to the Board. The amount received that year was \$562 32—averaging about 22 cents for each communicant. Last year they were visited by no agent, and \$44 20 was received—less than two cents for each communicant. Sometimes Presbyteries resolve that the collections in their churches shall be taken without the intervention of agents. In such cases we never intrude. The churches in one of the Presbyteries in the vicinity of Philadelphia, the year before last was visited by a member of the Presbytery, as Agent of the Board of Education, and he collected \$346 98. Last year the Presbytery resolved that the members should be directed to take collections for our several Boards, without the intervention of agents; and we received \$123 04—less than three and a half cents for each communicant.

There is another Presbytery in this part of the Church, which for a number of years past, has professed not to desire the visits of agents, but to be permitted to do the work themselves. This Presbytery has over 20 churches, and nearly 3,000 communicants. Last year, one church in that Presbytery contributed \$50, and another \$3 80, which was the whole amount received, although the Board is supporting at least seven young men who have been recommended to us by the Education Committee of that Presbytery.

In a late number of the *Presbyterian* we find the following document published by the General Assembly's Board of Education; which indicates the strength and sincerity of the solicitude which begins to be felt in that portion of our American Zion, in view of the decrease of candidates for the ministry. The Editor of the *Presbyterian* thus introduces it to the notice of his readers.

We would call the most earnest attention of our ministers and churches to the following document from the Board of Education, on the subject of *Candidates for the Ministry*. The deplorable fact that the number of young men of suitable piety and talents preparing for the ministry, is steadily declining, is but too painfully evident. Not only is there a decrease in the number under the care of the Board; but they have ascertained, by thorough inquiry, that the diminution is quite as great, of those who are preparing for the ministry at their own expense, in colleges and academies. The number in advanced stages of education has dimin-

ished less sensibly, because those classes are still supplied by the fruits of revivals of religion enjoyed some years ago. But in the early stages of the course, the decrease is melancholy and alarming.

It is our earnest hope that the proposal now put forth by the Board, and which was originally suggested by Dr. Alexander, to observe a private concert of prayer for the increase of laborers, *every Sabbath morning*, will be met and faithfully maintained by all who love the interests of Zion, until the windows of heaven are opened, and a blessing poured out that there shall not be room enough to receive it. And we cannot but express the hope, that the venerable fathers at Princeton, will be able to meet the wishes of the Board, and while the prayers of the pious are secretly ascending to the "Lord of the harvest," we have good reason to expect a rich blessing on their labors.

"The Committee to whom was referred the letter of Dr. Alexander, on the subject of the decrease of Candidates for the Ministry, beg leave to recommend to the Board the adoption of the following resolution, viz.

"1. That it is a painful fact, while the field for ministerial labor is enlarging, and God, in his providence, has recently removed by death a number of valuable ministers, and has laid aside others from active labors, by disease;—the number of young men offering themselves as candidates for the ministry, has been for some time decreasing.

"2. That, as according to the divine constitution, it is especially by the preaching of the gospel, that sinners are to be converted, saints edified, and the cause of Christ in the world maintained and advanced, it becomes all the friends of religion, to look at this subject with deep interest, and seriously inquire what is their duty in the present state of things.

"3. That it be recommended to Christians to remember this subject frequently in their prayers; and that there may be a private concert of prayer for this object, that it be specifically made a subject of prayer in the secret devotion of every Sabbath morning; that the Lord of the harvest would send forth laborers into his harvest.

"4. That it be recommended to pastors, frequently to remember this subject in the public prayers of the sanctuary; and take opportunities to present it in their preaching; and that where they have in their congregations young men of piety and talents, they propose to them for their serious and prayerful consideration, whether it be not their duty to seek preparation to serve the Lord in the ministry of reconciliation.

"5. That the Rev. Dr. Archibald Alexander, and the Rev. Dr. Samuel Miller, be respectfully and earnestly requested, to preach on this subject, at such times, and in such places as may suit their convenience,

and not interfere with their other numerous and important duties.

"6. That the Secretary transmit a copy of these resolutions to Drs. Alexander and Miller; and also have them published in the Presbyterian."

A true copy,

M. B. HOPE, Sec'y.

After the reception of this Report, the General Assembly adopted the following Resolution.

"Resolved, That in accordance with the suggestions of the Board of Education, the General Assembly do earnestly recommend to all the churches under their care, that on the first Sabbath of November next, special prayer be offered in all our churches to the Lord of the harvest, that he would send forth more laborers into his harvest."

In reference to this appointment, the Editor of the Charleston Observer inquires:

Would it not be well for all our ministers to prepare special sermons for this occasion—showing that the state of the church and the world requires a very large increase to the number of laborers now in the gospel vineyard—that it is as obligatory now as ever to make this the special subject of prayer to the Head of the Church—that, as he holds the hearts of all in his hands, he may, in answer to prayer—and if prayer be offered in faith, that he *will* incline many to the Gospel Ministry who shall prove bright and shining lights in the church, and that he may render more efficient the services of those who have been called to the ministry of the gospel? It is a general complaint that the candidates for the holy office are but few. But why is it so? May it not be because prayer has not been made to the Lord of the harvest? Our church has also been visited with deep affliction. A number of our ministers have been recently called to their final account. It is therefore a loud call upon the church to humble herself before God, and to beseech his interposition to supply their place, as well as to provide for the other extensive wastes in his vineyard, and for the dark places of the earth which are full of the habitations of cruelty. And should the day be properly observed, may it not be attended with a blessing?



CENTRAL AMERICAN EDUCATION SOCIETY.

A NOTICE of the Anniversary of this Society at New York, May 13, 1841, was given in the Journal for August. The fol-

lowing is an extract from the Annual Report of the Directors.

In the recent movements of Providence there are also some things *to enlighten and instruct us*. It has been the folly of man in every age to forsake the ways of God, and lean to his own understanding. Even where duty is plain, and the time of doing it and the manner of doing it are made explicit, men have been disposed to resort to new and untried expedients. The inquiry has been often made, 'Cannot the world be converted by some shorter method than by the slow and tedious process of preaching?' Can it not be done by the press? By education? By civilization and the arts of life? Cannot the ministry be supplied by some readier methods? Cannot some portion of the long process of preparation be dispensed with? All these expedients have been tried, and all have resulted in the most signal failure. The method which Christ prescribed when he said, "Go ye into all the world and *preach* the gospel," is the only one that has been found successful. Here the church has her commission, and the whole of it; she is told not only *what* to do, but *how* to do it. The press—education—civilization, and the arts of life, have each their place. As collateral instrumentalities, they have an important place. But to trust in these without the living ministry, is to shut our eyes against the whole testimony of God's word, and the whole experience of *fifty* generations since that word was given.

If there be any one question of policy or duty which may be regarded as settled conclusively and forever, it is that *the grand, the prominent instrumentality by which the world is to be converted, is preaching*. Recent events are replete with the most conclusive demonstrations of this truth. And, in relation to the policy of the American Education Society, insisting, as it ever has done, on a thorough training for the ministry, if ever a doubt of its wisdom was entertained, that doubt should be entertained no longer. Whatever of new light God has shed upon our pathway in this respect, serves not only to confirm the positions on which we have formerly acted, but also to illustrate more fully these before the practical wisdom of many other of the most prominent features of our plans. More than this, our whole work has been seen to hold an importance in the enterprises of the church, which has hitherto been but partially appreciated.

No one can contemplate the great system of God's operations as a whole, and duly estimate the relative importance of its several parts, and not see distinctly that that department, which embraces the selection and the training of the future ministry of the church, must, in the very nature of the case, be fundamental to all the rest. If this fails or falters, many other parts of the work

will be feeble and paralyzed. This enterprise, therefore, is not to be regarded as a competitor with others, or as a rival to others, but as a part of one great system of operations, which lies at the foundation of the whole, and is essential to the prosperity of all. It belongs to no sect, or school, or party. In the spirit of that noble Christian catholicism, which looks above all narrow sectarian distinctions, it embraces within the circle of its regards the whole family of man. Its field is the world. Its object is the supply of a godly, learned ministry for the world, and its work will not be done till the last of the dark plains of the earth shall be illuminated with the gospel of Jesus Christ.

The Directors feel, therefore, that those on whom it devolves to conduct an enterprise such as this, are intrusted with a high and solemn responsibility. They do not unduly magnify their office when they say, that to be the instruments, at a day like this, of introducing to the ministry of the church such a number of the brightest of her sons as they have now in training—men who are probably to be her pioneers to millennial glory—men perhaps to stand on the watch-tower when the millennium shall come, and all to be workers with God in the process of its introduction, involves in their view higher, grander, holier responsibilities than kings or conquerors ever have sustained. They will not, therefore, conceal or suppress the deep solicitude with which they have watched the movements of this Society at every stage of its progress.

Why a cause like this—one which lies confessedly at the very foundation of the whole system of benevolent action, should be allowed to languish, has been with the Directors a subject of anxious investigation. They have sought diligently to ascertain the cause.

Is the church supplied with a competent ministry? And is the work of the Education Society done? So far from it, that the churches already organized have not more than half a supply. Even the Presbyterian church, which certainly is not behind her sisters of other denominations, in her efforts to supply a competent ministry, has but about one half as many actual laborers in the ministry as she has churches already established. An additional number, nearly equal to the whole of her ministry, might be employed where new churches could and should be planted without delay; and probably half that number more could be employed in her home and foreign missions. In many of the other denominations, the destitution is still greater. So far is the work from being done—or from having arrived at a stage which will justify a relaxation of effort, that it requires to be increased at this hour tenfold, and then it would take one entire generation to furnish to the whole

country a supply equal to that of some of the older settlements.

It has been said also that there are many ministers unemployed now. The Directors have inquired diligently into this subject also, and they have been surprised to find the number of ministers unemployed, and who are in any sense *candidates for the pastoral office*, so small. There is not a State in the Union in which the number of *candidates for settlement* is equal to the number of vacant churches. And but two States in which there are half as many candidates as there are vacant churches.

Of the long list of ministers "without charge," of which so much has been said, many are superannuated. Some are laid aside by disease. Others are engaged in colleges and seminaries, and the higher institutions of learning. Others as secretaries and agents of our benevolent institutions. The number who are actually candidates for the pastoral office is very small—smaller in proportion to the whole number and to the demands of the church, than in former years.

There are, and there ever have been, some men in the ministry who were not acceptable to the churches, and who were not readily employed—men who had perhaps mistaken their calling, or who had sought the field of their labor in portions of the church to which their talents were not well adapted. But that this number is greater than formerly in proportion to the whole population, there is no evidence whatever. On the contrary, there is good reason to believe that the operation of the Education Society has been to *diminish* rather than to increase the number of unemployed ministers. By that thorough course of preparation for the ministry which is required by this Society, the standard of ministerial qualification has been sensibly elevated, and just in proportion as the qualifications of the ministry are increased, and the office is filled with abler and better men, the number unemployed will of course be diminished. If all were thoroughly trained, and were in other respects well qualified, few if any would be unemployed.

The Board have also during the year instituted another series of investigations, to ascertain what proportion of their beneficiaries have actually entered the ministry, and what portion have failed by the way. Within the bounds of the Philadelphia Education Society the investigation has been completed. In other parts it is still in progress. In that Auxiliary the whole number who have received assistance from the Society is 94. Of these, 38 have already received licensure; 37 are still pursuing study with the ministry in view; and 6 have died; leaving only 13—less than one seventh of the whole, who from all causes put together, have failed by the way—a result in this case more favorable by far

than can reasonably be expected in the Society at large.

The Board have also made extensive inquiries respecting the *character* of the beneficiaries, and their general prospects of usefulness in the church. For this purpose they have held a confidential correspondence with most of the seminaries, colleges, and preparatory schools, at which our beneficiaries have pursued their studies, and the returns have been in all respects highly satisfactory. The opinion has been frequently and confidently expressed, that were the influence of the Education Society to terminate with the college course, the indirect influence on our literary institutions would be an ample remuneration.

MAINE BRANCH.

THE annual meeting of this Branch was noticed in the Journal for August, and an extract from the Report of the Directors was promised in this number. The entire Report is here inserted. A large part of it is of general interest, and appropriate to the present crisis, and is worthy of an attentive perusal.

Associated systematic efforts to aid indigent young men of piety and promise in their education for the Christian ministry, had been made in what is now the State of Maine, for several years before the formation of the American Education Society. The Maine Branch of that Society, which now holds its twenty-third anniversary, was organized in November, 1818. Among those who were most deeply interested in this movement, were the revered and beloved Appleton and Payson. During the twenty-three years of its existence the beneficiaries of this Branch have been 200. Of these, 16 have died before the completion of their preparatory studies. Some in consequence of ill health, or from other causes, relinquishing the design to enter the ministry, have engaged in secular employments. A few have been dismissed for want of continued satisfactory evidence either of Christian character, or of competent talents and scholarship. About 110 are supposed to have become preachers of the gospel. Of these, 30 have at this time the pastoral care of churches in Maine. Others are laboring in New Hampshire, Vermont, Massachusetts, Rhode Island, Connecticut, New York, Ohio, Michigan, Illinois, Wisconsin, Iowa, and Georgia. One is a missionary of the cross at Constantinople; two have gone to the Oregon Territory; and two to the Sandwich Islands. Two or three others are expecting to labor among the heathen.

From 11 of the 48 beneficiaries reported at the last annual meeting no applications have been received during the year, and

6 others in the course of the year have ceased applying. Eleven new applicants have been received; 7 in the third stage of their education, 3 in the second, and one only in the first. The whole number now under our patronage is 42; 19 in the Theological Seminary; 18 in College, and 5 preparing for College.

The appropriations of the year have been about \$2,650.

The whole amount received by our treasurer, has been \$2,403 20, including a balance on hand at the beginning of the year of \$27 10. Donations and contributions, \$1,316 10. The notes of beneficiaries refunded, \$123; from the Parent Society, \$1,125 39. At the close of the last year of this Society, \$628 were due to beneficiaries. About the same sum is now due.

The Education Society has always had to encounter a larger amount of prejudice, than other benevolent enterprises, in which the Christian church is engaged. Many suspicions have been entertained respecting its operations, which a better acquaintance with facts would have removed. The complaint is often made, that it brings forward incompetent, unworthy men. Very possibly instances of this nature have occurred. The Directors rely upon the testimony of teachers, and examining committees—and they may have recommended some persons whose duty it was to serve God and their fellow men in some other calling. But to say this to a young man, whose heart is set upon preaching the gospel, is exceedingly trying. It is often, also, very difficult to decide. Several young men, respecting whose ability to do good their teachers were very doubtful, have proved eminently useful. A professor at Yale College, in Connecticut, where have been educated a large number of the beneficiaries of the American Education Society, has made very particular inquiries respecting them, and the result is as follows. "A greater portion of them have been selected to fill the offices of college professors and teachers, than of the rest of their classes. Of the three Institutions for the deaf and dumb in this country, two are under the direction of the beneficiaries of this Society. More than half of those, who have gone from Yale College upon Foreign Missions, have been of this class; and among the new settlements in our own country they are to be found every where. They have been settled, as pastors of churches in several of the most important places in the Northern, Middle, Western, and Southern States, and many would be surprised to learn, how much of the moral power of our country is now in their hands."

Another occasion of prejudice against this Society has been the apprehension, that in consequence of the aid afforded by it, young men while receiving their education, are saved from the wholesome necessity of per-

sonal effort and self-denial. But will 60 or 80 dollars a year pay all their expenses? On the contrary, they are obliged to practise rigid economy, and to put forth many an effort towards their own support.

Of late the idea has gone abroad, that endeavors to bring forward more ministers are injudicious, because already there are more than can find employment. Now it must be admitted that the frequent dismissal of ministers, and the excessive fastidiousness of some churches in respect to ministerial qualifications, the parsimoniousness of many destitute societies and the impoverishment of others, once both able and willing to sustain the ministration of the Gospel, as also the diminished resources of our Home Missionary Societies, have occasioned quite a number of valuable ministers to be for a season thrown out of employ. And yet the churches are far from being fully supplied. Even in New England, where there are 209 parishes without settled pastors, the present supply does not exceed the actual demand. In other parts of the country there remaineth yet much land to be possessed; and the laborers that can be found, if you estimate the number needed by the work to be done, are but few. When the supply is spoken of, as exceeding the demand, the extent of the demand is not computed according to the principles of the Gospel. What was the demand for the mission of Christ, and for that of the apostles? Did earnest petitions go up to Heaven for the gift of a Saviour, before one was provided? Were urgent applications made from heathen countries, or even from the cities and villages of Judea, for preachers of the Gospel, before the Lord Jesus raised up and sent forth the apostles? Did those who originated heathen missions in modern times, wait until heathen nations literally presented the request, 'Come over and help us?' When the American Board fitted out the first mission for the Sandwich Islands, was it *known* that the people of those Islands had cast away their idols, and were waiting for God's law? Were no preachers of the Gospel sent into the waste places of our own land, until churches were first formed and parishes organized, and funds provided for their support? Our Father in Heaven adapts his favors not to our *deserts* but to our *necessities*—not to our *erroneous impressions*, but to our *actual condition*. And his direction to us is, 'Be ye merciful, even as your Father in Heaven is merciful. Freely ye have received; freely give.' People do not heed the gospel the less, because they know not its value, but the *more*. Let them have it, they will learn its value. The Good Shepherd came down from heaven to earth to seek after the sheep that had gone astray. He did not wait, until they solicited his aid. He came in pursuit of them. He sent forth his apostles also, not because their services were de-

sired. It was the cry of the world's necessities, rather than of their prayers, which moved the heart of Infinite Love. And it is this, which must move the hearts of Christians. Men must be raised up to meet the wants of a world lying in wickedness and perishing for lack of knowledge. And if the wants of men are the Christian measure of demand, there is certainly no danger at present of furnishing too great a supply.

It may be said, however, that ministers must be supported. It is the ordinance of God that they who preach the Gospel, should live by the Gospel. To what purpose are men brought into the field that cannot be sustained?

Are we then to make our calculation upon the principle that the state of our country is always to continue, as for a few years past it has been? that there is to be no revival of business? no return of prosperity? that churches and parishes now embarrassed by debt, and enfeebled by poverty, are always to remain so? and that the treasuries of missionary societies are never again to be replenished with annually increasing supplies? Are we to believe that Christian liberality has attained its maximum? and that nothing more of zeal and of self-denial in doing good is to be expected, than has yet been shown? We are not willing to come to these conclusions. It is an animating fact that the receipts of the American Home Missionary Society, during its last year, exceeded those of the year preceding by \$7,000; and the receipts of the American Board during the first 9 months of its current year, than of the first 9 months of the year preceding, by nearly \$18,000. We would confidently hope that there will be an increase in our community, not only of pecuniary ability, but of the spirit of true benevolence, that Christians redeemed by the blood of the Lamb, will labor to look less at their own things and more at those things which are Jesus Christ's; and cheerfully to retrench in those expenditures, which they have been accustomed too liberally to lavish upon themselves, that they may do more for the cause of their Redeemer and the salvation of their fellow men.

Unquestionably it is much to be desired, that the funds of our Home Missionary Societies should be increased; most urgent is the need of their greater efficiency; so that they may not only afford all needed assistance to churches already established—but may send heralds of salvation into the wilderness to preach Christ where he has scarcely been named, and may give the ordinances of the Gospel to those, who as yet know not how to appreciate them. And who that has the heart of a Christian, or the spirit of a philanthropist, can cast his eye over the heathen, or the Mohammedan world, without longing for the wider and yet wider diffusion among the unevangel-

ized of the light of the Gospel? Shall we then abandon the Education Society, and give all that we can spare to the missionary cause? Shall it be said to the 810 beneficiaries of the American Education Society, and to hundreds of young men beside, who are ready, if the Lord has need of them to consecrate themselves to this service or the work of the ministry, 'Your services are not wanted—the supply of ministers is even now greater than the demand—endeavor to glorify God and do good to men in some other occupation?' Let such a course be pursued, the consequences will be most disastrous. After the ranks of the living ministry shall have been thinned by death, and the number of destitute churches, and of places utterly unsupplied with religious privileges, shall be greatly multiplied, and new doors of access to the heathen shall be opened, and the call for pastors and missionaries shall be constantly waxing louder and louder; then must the churches begin anew, by a course of training which must occupy many years, to provide for those necessities, which will need immediate relief.

Surely this is not the plan by which the command of the risen Saviour can best be fulfilled. He would have us pray now, and pray without ceasing, that laborers may be sent forth: and He would have us *act* in agreement with our prayers, until the whole work shall be done. Let not parents withhold the consecration of their sons to Christ; let not young men of piety and talents withhold the consecration of themselves—let not the churches withhold their offerings from the Education Society, in the belief that ministers enough, and more than enough, are already in the field. It is not so. Many thousands more are needed at this moment; and the need of them will be more and more deeply and extensively felt; and the cry will be heard from every quarter—not so much for *money* as for *men*—for more ministers at home, for more missionaries abroad. Were the number of beneficiaries increased fourfold, our own land would be wide enough for them all.

At present there is urgent need of an increase of funds. Already the number of beneficiaries in this State, and in the country at large, is diminished one third, and there is serious danger that the church and the world, will be deprived of the services of many gifted, pious young men, who might do valiantly for the truth, and be eminently successful in winning souls unto Christ, in consequence of the worldliness and parsimony of the professed followers of the Lord Jesus. There is need of more Christ-like compassion for the multitudes that are living and dying as sheep that have no shepherd. There is need of more enlarged views of human wants, and of the amplitude of that provision, which infinite love has made for the supply of them. There is

need of appreciating more justly the duties and privileges of those who have been brought into the kingdom of Christ at such a day as this, in such a country as this. May the churches of Maine have wisdom to discern the signs of the times; and may all be influenced by the noble ambition to do what they can, in the service of Christ, for the salvation of the world.

NEW HAMPSHIRE BRANCH.

THE Annual Meeting of the New Hampshire Branch of the American Education Society, was held at Francestown, in connection with the meeting of the General Association, August 25, 1841. Rev. Phineas Cook, of Lebanon, presided. After devotional exercises, the Report of the Directors was read and accepted. This Report may be found in another part of this number of the Journal. Addresses were then made by Rev. Joseph Emerson, General Agent of the American Education Society, for Massachusetts; Rev. Samuel Lee, of New Ipswich; and the Secretary of the Parent Society. Rev. Nathan Lord, D. D., is President of this Society; Rev. Charles B. Haddock, Secretary; Hon. Samuel Morril, Treasurer.

NORTH WESTERN BRANCH.

THE Annual Meeting of this Society, whose field of operations is the State of Vermont, was held at Woodstock, with the meeting of the General Convention, September 15, 1841. Hon. Charles Marsh, L.L. D., President of the Branch, in the Chair. The Reports of the Treasurer and of the Directors were read and accepted. We regret that we are unable to furnish an extract from the Report of the Directors. The meeting was addressed by the Secretary of the Parent Society, and by Rev. James Meacham, of New Haven. Hon. Charles Marsh, L.L. D., President; Rev. H. F. Leavitt, Secretary; Joseph Warner, Esq., Treasurer.

WINDSOR COUNTY AUXILIARY, VT.

THE Annual Meeting was held at Weathersfield Centre, on Thursday, Sept. 23, 1841. The meeting was addressed by Rev.

Samuel Delano, Secretary of the Vermont Domestic Missionary Society, and Rev. T. S. Hubbard. The following Resolution, supported by Rev. Mr. Hubbard, was adopted :

Resolved, That the American Education Society is an economical, effective and judicious method of doing good ; and is worthy of the hearty co-operation of every friend of benevolence.

MIDDLESEX SOUTH AUXILIARY, Ms.

THIS Auxiliary held its Anniversary at Sudbury, in connection with the Middlesex County Conference of Churches, on Tuesday, Oct. 19, 1841, Rev. Joshua Bates, D. D., in the Chair. Addresses were made by Rev. John Storrs, of Holliston ; Rev. David Brigham, of Framingham, and the Secretary of the American Education Society.

The following Resolutions, moved by Rev. Mr. Storrs, were adopted, as expressing the cordial sense of the meeting :

Resolved, That in the opinion of this Body, there is now a pressing necessity for the agency of some Institution to provide a pious, devoted, efficient and learned ministry, for the demands of the world.

Resolved, That we cherish a warm regard for the American Education Society, as our instrumentality for furnishing such a ministry ; and that we acknowledge our obligation to sustain it by our funds.

AUXILIARY EDUCATION SOCIETY OF NORFOLK COUNTY, Ms.

THE Norfolk Auxiliary Education Society held its Annual Meeting at Dorchester, in Rev. Dr. Codman's Church, June 9, 1841. The President, Nathaniel Miller, M. D., of Franklin, in the Chair.

The meeting was opened with prayer, by Rev. Dr. Burgess, of Dedham. The Annual Sermon was preached by Rev. Sewall Harding, of East Medway, from Matthew vi. 10 ; which has since been published. From the Treasurer's Report, it appeared that \$698 65 had been paid into the Treasury during the last year. It was also stated that a legacy of \$50, had been bequeathed to the Education Society by an individual in Rev. Dr. Ide's Society in Medway ; also \$100, by one of Rev. Mr. Harding's society.

The following persons were chosen as

Officers of the Society. Nathaniel Miller, M. D., President ; Ebenezer Alden, M. D., Rev. Ebenezer Burgess, D. D., Dea. Jonathan Newcomb, Vice Presidents ; Rev. Samuel W. Cozzens, Secretary ; Rev. John Codman, D. D., Treasurer ; Mr. Lewis Tucker, Auditor ; Gen. Nathaniel Guild, General Agent.

The next Annual Meeting is to be held in the Rev. Mr. Fisk's meeting house, in Wrentham, and Rev. Samuel W. Cozzens, of Milton, is appointed preacher for the occasion.

AT the several meetings of Associations and County Conferences of Churches in Massachusetts, which have just been held, the claims of the Education Society have been presented by the Rev. Joseph Emerson, General Agent of the Society for Massachusetts, by the Secretary, and by the Pastors of the churches ; and very encouraging indications have been given of a continued interest in the prosperity of the cause. Resolutions, in some instances, introduced by members of the respective meetings, were passed with more than ordinary earnestness, giving assurance to the Society of such co-operation and support as in the present crisis may seem to be especially needed. If, in accordance with these gratifying expressions of confidence and regard, a prompt and liberal effort should be made by each of the churches, at the time of their next stated contribution to this object, to replenish the exhausted Treasury of the Society, an impulse will be given at the centre of our operations which will not fail to extend itself through all the Branches and Auxiliaries in other States. Let the friends of the cause in Massachusetts bear this in mind.

THE interests of religion are suffering deeply at present, in every department, through the loss of the spirit of prayer. There is not a single benevolent association that does not suffer from this cause ; and no one probably, more than our Education Societies. When the SPIRIT OF PRAYER prevails, there will be no deficiency of men or funds for the carrying forward of every benevolent enterprise ; when it ceases, no amount of effort will prevent alarming deficiencies of both.—*Boston Recorder.*

AMERICAN EDUCATION SOCIETY.

THE Quarterly Meeting of the Directors was held at the Rooms, on the 13th of October, 1841. The applications from beneficiaries for the usual appropriations for the quarter were regularly before the Board, together with applications from twenty-one young men to be received to the patronage of the Society. It is our painful duty here to state that, for the first time since the Society went into operation, the Directors have been constrained to withhold from the beneficiaries looking to this Society for assistance, a quarterly appropriation. This has now been done. At an adjourned meeting of the Board of Directors, held at the Rooms of the Society, on the 29th of September, for the special purpose of considering the question whether it would be practicable for the Board to continue its regular disbursements through the year, after prayerful and anxious deliberation, the following vote was passed.

“*Voted*, That, in the present state of the funds of the Society, the Board will be unable to make any appropriation to beneficiaries for the quarter next ensuing.”

An exceeding reluctance on the part of the Directors to come to any such measure of curtailment has hitherto induced them to continue from year to year making the quarterly appropriations regularly; although it was found impossible to do this without annually incurring a considerable amount of debt. In this way the aggregate of the debt has been increasing, until the Board, having been so long disappointed in their hopes of relief, are brought to feel that it would be both hazardous and unjustifiable for them to permit the Society to become any more deeply involved. It was clearly ascertained at the time of the meeting of the Directors, on the 29th of September, that such a result could not be avoided in the issues of the present year, unless one quarterly appropriation were entirely withheld. The one now accruing has been selected rather than either of the two subsequent ones, as being that which the greatest number of beneficiaries probably can spare with less inconvenience, than they could spare any other in the year; since

numbers of them will be employed in teaching during a part of the winter. There is already evidence enough, however, that many will find even in this temporary privation, in the circumstances in which they are placed, a serious discouragement to their efforts.

It is a peculiar disadvantage to this Society, and a hindrance in various ways to the great cause which it is endeavoring to promote, that the Board should be unable to distribute with *promptness* and *regularity* the limited measure of aid which has been pledged to the beneficiaries. So deeply impressed with this truth have the Board become, that, if there should continue to be a deficiency in the annual receipts of the treasury, they will deem it requisite to decline the reception of new applications for assistance, until their disbursements shall no longer be liable, as at present, to exceed the annual income of the Society. The Society is but the instrument of the churches in the work of raising up a pious and learned ministry; and we can do no more than to apply the means which the churches may see fit to appropriate, through this channel, to this sacred object. The Board may not construe their own responsibility to extend beyond the measure of liberality manifested by the friends of the Redeemer in the support of this cause.

Shall this cause, then, be sustained? Or shall it be left to languish and decline? We make the appeal to many to whom the interests of the Redeemer's kingdom are most dear. We ask that it may be answered prayerfully, and in an enlightened consideration of those precious interests, as connected with the prosperity of this Society. Let the response be made in some substantial form; and let it not be long delayed.

WESTERN AMERICAN EDUCATION SOCIETY.

A COMMUNICATION which had been received from the Executive Committee of the Western Education Society, was laid before the Board of Directors, at their Quarterly Meeting, strongly urging the necessity, in the present circumstances of the churches at the West, that assistance should be obtained from New England, to enable

that Society to carry its beneficiaries through with their course of preparation for the ministry, and to hold out sufficient encouragement to others, in whose hearts the same purpose may be formed, to prevent them from abandoning it through pecuniary want. Whereupon the following Resolutions were passed:

1. *Resolved*, That this Board are fully impressed with the conviction that the great interests of the church of Christ in the Mississippi Valley, render it highly important that the means of a thorough classical and theological education should be enjoyed by all such pious young men on that ground as are led by a sense of Christian duty to offer themselves for the work of the Gospel ministry, and as are, in the judgment of Christian discretion after a suitable trial, considered as qualified for the undertaking.

2. *Resolved*, That should this Board have the means, after meeting the wants of the beneficiaries more directly depending on the Treasury of the Parent Society and its Branches, they will appropriate an equal amount, for two years, to that which was granted last year, viz: One Thousand Dollars annually, as a donation to the funds of the Western American Education Society.

Voted, That the communication of the Executive Committee of the Western American Education Society, in connection with the foregoing Resolutions, be published in the Quarterly Journal.

The following is the document referred to in these Resolutions. Let the reader say, after the perusal, whether the American Education Society ought not to be immediately enabled to answer this appeal from the West, by extending to our sister Institution there the needed encouragement and relief.

An earnest appeal has also been received from the Directors of the Western Reserve Branch of the American Education Society, which has its centre of operations at Hudson, Ohio.

Cincinnati, July 21st, 1841.

DEAR BROTHER,—Permit us to address you, and through you the friends of Christ in your vicinity, in behalf of the young men who are preparing for the ministry in the Colleges and Theological Seminaries of the West. In so doing, it is not necessary we should repeat what has been often said respecting the present and prospective moral character of this great Western world, and the moral power it is destined to wield. With the facts on these subjects you are familiar. They remain essentially unchanged. This valley is as large as it ever

was; it will sustain as large a population as its most enthusiastic friends have ever said it would. The globe furnishes not its like besides. Its half million of uneducated children are still unable to read. Hundreds of churches are yet destitute of the preached gospel, and thousands of fields, new and old, in which no churches have been formed—still lie waste. The tide of Catholic immigration is not checked, and infidelity is every where as bold and confident as ever.

On all our rivers and great thoroughfares, intemperance and licentiousness still triumph, and there is no Sabbath and no God.

Yet much has been accomplished here for the cause of Christ. The preparatory work is well done. The foundations of many generations are well laid. Churches are established; organized and more vigorous action is beginning to be had among the ministers and churches in our connection; Colleges and Theological Seminaries are founded, and, what is better, these institutions have awakened an interest on the subject of education, like that which has long existed in the older States, so that considerable numbers of young men of talent and piety are turning their attention to the ministry. This we regard as one of the most hopeful signs of the times. Of all things we most need *men*, able, devoted ministers of the gospel.

This spirit, therefore, among the young men of our churches, must be sustained and increased; *first*, because we have no hope that the requisite number of men can be obtained from the older States. We rejoice when an able and holy man, from the East, devotes himself to the cause of Christ, in this valley—and we would gladly make an appeal, if we could, which should summon hundreds of such men, every year, to our help. The *truth*, apprehended as it lies before our minds, we think, would do it. But where we need a hundred, we obtain not more than eight or ten, scarce enough to fill the places of the dead. Of this we do not complain. No country was ever supplied with a ministry from abroad. Nor is it desirable, if it were possible. The ministry should belong to the people and to the soil. Therefore, we add *secondly*—that the men we have, are the men we need. Few know, and fewer are prepared to meet, the privations and trials to which the ministry of the West must be subjected for many years to come. Many of the churches are very feeble, and yet are established in settlements of too much importance to be neglected. New ground, too, must be broken, and the establishment of churches keep pace with the advancing population. For such fields, the sons of the West are best fitted. They have as much talent and piety as those of the East. They are familiar with all the habits of the people, and all the hiding places of the enemy. They are willing, for

Christ's sake, to live on small salaries, and with few comforts, and to go where nobody else will go. These are the men we need. We must have a *native ministry*. We can have. They stand ready—many have begun their preparation.

But, *in order* to sustain the spirit that is bringing them forward to the ministry—*first, they must be aided*. They are the sons of the poor. Most of them have nothing but their own hands, and their unconquerable energy to bear them through. The Education Society has encouraged them to commence their studies, and has done much to awaken the spirit of which we speak. It is indispensable to the West that its agency be continued and its efficiency increased. It is the hope of the churches. It is doing for the West what it has done for New England in years past. This Society must be enabled to say to those who have begun—‘go on,’ and to those who have not, ‘come on.’ The number of its beneficiaries can be and ought to be greatly increased. *Secondly, These men must be aided now*. For the last two years, the Western Education Society has been able to pay but half appropriations, and those not regularly. Their beneficiaries have borne the trial nobly—reducing themselves to the bare necessities of life—hoping for better days—unwilling to relinquish their studies, if they could avoid doing so—they have lived on faith and hope till they can live so no longer. They will necessarily seek other employments, unless they can have speedy assurance of regular and efficient aid. If they are permitted to do so, no others will undertake the work; the tide which is now setting in upon us will flow back, and all we have gained will be lost. Shall we thus be driven back to do over again the elementary work?

Thirdly, If aided efficiently, they must be aided from ABROAD. The time was when the Western Am. Ed. Society could and did raise more money than could be appropriated here, and it was sent to aid the sons of New England. But now the case is reversed; we have more men than can be supported by our churches. The number of beneficiaries is enlarged, while the means of the Society are diminished. The pecuniary embarrassments of the country press with still increasing weight upon the western churches. And besides, a very large number of them that were feeble before, are made more so by recent division. So that the effort to collect funds among them is hopeless. Three or four years of ordinary prosperity will be requisite to render the Western churches as well able to sustain their benevolent institutions as they were three years ago. The Western Education Society will not be able then, at most, to do more for a year to come, than for two years past, and that is not enough to prevent many of her beneficiaries from

being obliged to leave their studies. We are compelled, then, to come, in behalf of these young men, before our brethren of the older States, and put to them the question, “Shall we say to these candidates for the ministry, ‘We can sustain you no longer,’ and through them, to the noble spirited, but poor young men, who are expecting soon to commence their studies, ‘Stay at home, we can give you no aid?’ Must the hopes of the Western churches be thus suddenly blasted? Can the East afford that the West should suffer such a loss?” In years past, the churches of the East have considered the cause of the great valley their own. They have understood that the perpetuity of their own choicest privileges is involved in its moral character, and they have nobly aided in sustaining the gospel here. That help was never needed more than at this moment. To recede from our present advanced position, is to consent to be conquered—and recede we must, if speedy and efficient aid be not afforded us from abroad. To you, then, we make our appeal—and to you and to the great Head of the Church we commend our cause.

Our embarrassments are now very much increased by the fact that we have no agent here for the Western Education Society; and after repeated attempts, we are still unable to obtain one. Our object in addressing this letter, is two-fold. 1. To entreat you, if possible, to find us a suitable man for an agent; and send him on to us immediately. 2. To ask you to lay our case before the churches of the East, and request them to help us.

I have full confidence, from my personal acquaintance with you, that you will feel a deep interest in this matter, and the *mode* of rendering assistance I cheerfully leave to your discretion; but pray let the help be *speedy and ample*. Very sincerely, your friend,

C. E. STOWE.

In behalf of Committee of Western Am. Ed. Soc.

REV. S. H. RIDDEL.

RULE CHANGED.

THE expediency of modifying the Rule of the Society in relation to the reception of new applicants, so as to require on their part a longer time of trial as church members, and as classical students, previous to their being recommended to the patronage of the Society, was under consideration at the two last meetings of the Directors; and at the recent quarterly meeting the following vote was unanimously passed:

Voted, That, instead of six months, as hitherto required, in Rule I. Chapter V. of the Rules of the Society, relating to Beneficiaries, *one year* be required hereafter;

and that the aforesaid Rule be altered accordingly.

Persons intending to make application for assistance through any of the Examining Committees of the American Education Society, will henceforth be required to furnish testimonials in accordance with the above regulation, viz: testimonials certifying that they have been members of the Church of Christ for one year; and that they have been engaged in the study of the Latin, or of the Latin and Greek languages, for an equal term of time.

APPOINTMENT.

THE REV. ANSEL NASH, of Vernon, Ct. has been appointed General Agent of the American Education Society for the States of Vermont, New Hampshire and Maine, and has accepted the appointment. Rev. Mr. Nash is known to the ministers and churches of New England, as having once labored for several years with much efficiency and success as an Agent of this Society. An urgent call to settle in the pastoral charge, connected with other providential circumstances, induced him, two years ago, to resign his agency. He has again entered into the service of the Society, and from his former experience, and his extensive acquaintance with the friends of the cause, will possess many advantages for a judicious and successful discharge of its important duties.

REPORT OF REV. MR. NASH.

To the Secretary of the American Education Society.

REV. AND DEAR SIR,—Contrary to all my expectation and my seeking, I find myself again occupied with the laborious and responsible work of an agent. Truly the Lord has led me in a way that I knew not. As one quarter of a year has now expired since I resumed this course of life, it may not be unsuitable for me to give some account of the experience which I have had, and the observations which I have made, during this period. My time has been spent in the counties of Hartford and Tolland in the State of Connecticut, and in the State of Vermont, on the west side of the Green Mountains. After some statements which I had heard respecting the Education Society, I have been rather agreeably disappointed to find it retaining so strong a

hold on the sympathies and the confidence of an enlightened Christian community. The opinion that this Institution has accomplished the end for which it was organized, and that there is little if any further need of its operations, I have found to be regarded by the most intelligent as wholly without foundation. On slight observation, it is at once apparent, that the surplus of ministers, of which so much has been said in some quarters, exists far more in imagination and appearance, than in reality. To the well informed it is perfectly obvious, that except in some very limited portions of the country, we are very far from being supplied with competent Christian instructors. To all such it is well known, that for a long time the increase of our population has been and that it is still fast outstripping the supply of Christian pastors and teachers. The most that can be said, with even the show of truth on this subject, is that there needs to be in the land a more equal distribution of the persons among us who are qualified for the sacred office. In this opinion there is a perfect concurrence on the part of all whose judgment is entitled to respect. I have no recollection of an individual of this description disposed to call its truth in question.

By persons most actively employed in efforts for the enlargement of Zion, I have heard it asserted at every turn, that there is need of every instrumentality in full operation to increase the number of pious well instructed ministers of the gospel; and further, that viewing things in prospect, there never was greater need of this than at present. The prediction is often uttered, that for the church to suspend or even to relax its efforts for this end, must at no distant day be attended by the most disastrous consequences. It is believed that the standard of Christian liberality is gradually rising in our community; that hence the time is not far distant when more will be given than at present among us for the advancement of the Redeemer's cause. We know full well that even Christians as a body have as yet hardly begun to make sacrifices for Christ. We confidently anticipate that ere long they will feel as they have never felt, that all which they possess belongs to the Saviour, and that they are only stewards of his bounty. When this shall be, we doubt not that where tens and hundreds are now given for the advancement of his kingdom, hundreds and thousands will be cast into his treasury. But every intelligent Christian is well aware that all this will be of little avail in the absence of competent religious teachers. It is established on the testimony of Jehovah himself, that men cannot believe on Him of whom they have not heard; that faith comes by hearing. Hence it is felt by more than a few, the best qualified to judge, that the comparatively slow increase of educated

pious ministers in the country ought to awaken the utmost solicitude in all the friends of Zion. Hence also it is often asserted that we have never seen the time when there was greater need of bringing all the means which we possess for acting in this cause into full and vigorous operation. It is obvious that our Education societies cannot be suffered to languish from the false impression that they are no longer needed, or indeed from any other cause, without the most disastrous results. But I have often heard it asserted with much emphasis, *this thing must not be. The church can by no means afford to lay aside or to neglect this instrumentality so plainly fundamental to all other means of spiritual good.* It is felt that to discourage and hinder Education societies in their work will be to discourage and hinder, in the same degree, parents from educating their sons, and young men from educating themselves for the ministry. But if this thing is suffered to be done, ten years will not elapse before we shall not only be without men to employ in the missionary service at home and abroad, but even those parts of the country where there is now supposed to be a surfeit of spiritual teachers will be unable to furnish their vacant congregations with pastors, and will experience a famine of hearing the words of the Lord. I have been cheered with the belief, that there is a measure of increased sensibility and concern on this subject. Sure I am, to say no more, that the public mind is capable of being impressed by a statement of facts in relation to it in a degree of which I was not aware. To what shall we ascribe it that so strong a current has been seen setting against the Education cause—and that too in some quarters where we ought to expect better things? Has it been from ignorance or prejudice, or the selfishness and worldliness incident to a depraved heart? It may be less important and less interesting to answer these inquiries, than to know that the strength of this current is abated. If it is not met already by an opposite current, plainly its surges do not run so high as even a few months ago. I cannot doubt that a judicious and efficient course on the part of those who collect and who disburse the funds of the American Education Society, is all which is requisite, that it may, in due time, have that rank in public estimation among kindred institutions to which it is so fully entitled.

In order to this I have been led to consider two things as of particular importance. First, that there be all possible discrimination and vigilance in the selection and the supervision of the young men who enjoy the confidence and the patronage of the Institution. Second, that the Spirit of God be poured out on the community, and an increased number of young men be made the subjects of renewing grace. This may

be less within the scope of human agency than the particular before named. Still we can by no means doubt that He who has the residue of the Spirit will be sought unto by his people to do it for them. It is surely a painful and an alarming fact, that unless the Holy Ghost descend in his renewing influences on the community, we shall be hardly able much longer to find any considerable number of young men amongst us of suitable character to be educated for the Christian ministry. It cannot be too strongly felt, that the thing which does now, more than every thing else, threaten disaster and defeat to all our benevolent enterprises and institutions, is the absence of that divine power and grace, without which all human means and efforts are unavailing. Unless converts to righteousness are soon multiplied among our young men, where shall the means be found of that future supply of men to preach the unsearchable riches of Christ, which is so needful to our own country and to the world?

Chittenden Co. Vt., Oct. 14, 1841.

From the Boston Recorder.

ANOTHER MACEDONIAN CRY.

"Who will come over and help us?"

WE have received an interesting letter from REV. ARTEMAS BULLARD, Pastor of the First Presbyterian Church in St. Louis, Mo. in reply to some inquiries addressed to him some time since, accompanied by papers containing some discussions on the subject of "unemployed ministers." We give below the substance of his letter, which we think must be read with deep interest, both by ministers and members of churches in New-England. He says, "I have no hesitation in saying that Missouri, Illinois, and Indiana, are woefully destitute of ministers; and that *very* many churches must have supplies from New-England and New-York, or the country and the church will suffer irreparable loss. In these States, there are not a few churches and congregations that would support ministers in full, if ministers could be obtained. There are many others, which would pay half or two-thirds of a minister's support, for one or two years, and then be prepared to give him a full support. There are many other places where the Home Mission Society ought to do most that is done for a man's support for the first one or two years. After that, the people would fully support him. I fully believe that no class of ministers in the West are now more useful or popular than those who come here from New-England. Indeed, I am sure there is *no class so much so.* There are many persons who are jealous of them, and in some places they will for a time meet with opposition. But, it is the same with all

other ministers, from all parts of the land and world.

There are very many places where new churches should be organized, and that speedily—places that will soon be very important. They must have preachers soon, or some of New-England's best sons there, will forget the religion of their fathers, and be lost to themselves, their country, and the cause of Christ. There are places where a man could pay his debts as soon, or sooner than in New-England. But they are few. I think coming West, in a temporal point of view, a sacrifice.

There are places where a minister could be supported by several churches in a circuit. We need more such men. But the main effort should be to furnish each church with a minister as soon as possible. Till that can be done, some should labor on a circuit. In many places, the people would support a man, if he would teach and preach at the same time. I have often been requested to supply such men in Missouri. But, I do not think this ought to be done. Ministers are too much in demand. *The churches in the United States ought to see every man sustained in the work, who is ready for it and fit for it.*

* * * * *

Some in our country must be ruined, if men are not willing to endure the same that foreign missionaries do. But the time is short, and souls are precious. If New-England does not furnish us hundreds of ministers, millions in the West must be lost. The Education and Home Mission Societies must double their efforts, or the harvest will perish."

The information contained in this letter is just such as the ministers and churches in New England need; and we see not how the call can be disregarded. Men who have entered the ministry with right views and feelings, will certainly stand ready to go wherever the Lord calls them, without regard to the hardships and trials which they may encounter, or the sacrifice of personal feelings and partialities for particular modes and customs which may be required of them; and the churches are bound, by their covenant vows, to sustain them, even though the effort should reduce them to poverty; for we are required to follow the self-sacrificing example of our Lord, even so far, if need be, as "to lay down our lives for the brethren."

From the N. Y. Evangelist.

DESTITUTION OF THE WEST.

THE destitution of the West has been dwelt upon by multitudes, many of whom received their information very indirectly. I shall speak only about those things concerning which I have had every opportunity to be well informed.

The destitution is indeed great. Thousands of immortal souls are perishing, because there is no one to break unto them the bread of life. The different denominations are doing something to roll back the current of vice and iniquity that threatens to bury everything that opposes its progress, yet, after all which each evangelical denomination has done, or can do with its present number of ministers, the desolation gains upon us. Multitudes of churches in Ohio, Indiana, Illinois, Missouri, Iowa, and Michigan, that are able and willing to support the gospel, are vacant because they cannot obtain a supply.

Five hundred self-denying, talented, active young men might be settled in the places I have named this fall, if they were on the ground; that this is the fact, I know from my own observation. In view of this alarming destitution, let me ask how many of those who this year complete their theological studies, are making arrangements to go and occupy these important fields of labor?

Will three hundred go? Will two hundred go? Will one hundred go? Will fifty go? Will twenty go? Let the answer come from the Theological Seminaries.

Let Union, let Andover, let New Haven, let Auburn answer.

I happen to know something about this matter as respects two of the Institutions named, and I do not know that a *single member* of the last senior class in one of them will go to the West to settle. One expects to go from the present senior class in the other; now, supposing that the other two send an equal number, in the name of these perishing thousands, where shall the men so much needed come from? Where are we to look for a supply, if not to Andover, to New York, to New Haven, and to Auburn?

J. B.

From the Charleston Observer.

WHY SHOULD SPECIAL PRAYER BE OFFERED FOR AN INCREASE OF LABORERS IN THE VINEYARD OF CHRIST?

1. Because the harvest is plenteous, and the laborers are few. Many organized congregations are destitute of the stated administration of the word and ordinances. Large tracts of territory densely peopled in our land, are but very partially supplied with the ministrations of the Gospel. And from heathen countries the repeated, urgent, importunate cry, is heard: send those who will aid us in breaking to the perishing multitudes the bread of life—send quickly, and send many, for the harvest is ripe for the sickle.

2. Because it is the very object for which our Lord Jesus directed special prayer to

be offered. The circumstances being similar, the church will be guilty of neglecting his particular injunctions if she fails to do it. And the sin of omission, no less than the sin of commission, incurs his frown.

3. Because compliance with his direction in this respect is a test of discipleship—under the general rule, “if ye love me keep my commandments.” The love of Christ should therefore constrain us to obey him.

4. Because the ministry is the gift of God—“No man taketh upon himself this honor, but he that is called, as was Aaron.” His special gifts to his church should, therefore, be the subject of her special regard.

5. Because the hearts of all men are in his hands, and he can bring thousands and tens of thousands who are standing in the market places all the day idle, into his vineyard, and find them ample employment.

6. Because the ministry is the chief instrumentality which God has appointed for the conversion of sinners and for the edification of the church. It is but reasonable, therefore, that we should offer special prayer for large accessions to the number to whom this work is committed.

7. Because God will be inquired after by the house of Israel for those very blessings which he has it in his heart to bestow.

8. Because there is no reason to anticipate the promised glory of the church, until the multitudes are greatly increased who shall publish the salvation of the Gospel—and no reason to anticipate this increase, but in answer to the prayers of his people.

9. Because these gifts are more highly valued when they are bestowed in answer to prayer.

10. Because ministers, like other men, are mortal. And the congregation that has a pastor to-day, may be vacant to-morrow. If, therefore, there be not an increase of laborers, it may be very difficult to obtain a supply.

11. Because to pray for an increase of laborers, is to pray for the best interests, temporal and eternal, of a dying world.

CANDIDATES FOR THE MINISTRY.

In the College at Athens, Geo., there have been several revivals—one of a recent date, which resulted in an accession to the church of a number of the students. But we could not ascertain how many of these have resolved to devote their lives to the ministry of reconciliation. Among the pious young men who have been educated in this Institution—and perhaps the same may be said of all our southern colleges—very few have felt themselves called to spend and be spent in the service of Christ. Some have engaged in the study of law—others have chosen the profession of medicine. Secular pursuits, of one kind or another, have engrossed the attention of almost

all, toward whom the expectation of the church had once fondly turned, as her future heralds. They had professedly turned their feet to the testimonies of the Lord. They had consecrated themselves to his service in a public manner. They had given external evidence that they were not ashamed of the Gospel of Christ: and yet when the question of personal duty came before them, they have almost all unhesitatingly thrust the ministry aside, and entered with ardor upon other pursuits—making, in some instances, shipwreck of their faith—and in others, leaving it doubtful to themselves and to others whether they had ever been called into the kingdom of Christ.

The reason why so few of our pious educated young men seek the ministry, arises in part from the manner in which they have been trained, and in part from the state of public opinion which they must necessarily encounter. Very few pious fathers and mothers are in the habit of consecrating their sons from their infancy to this work. They do not make it the burden of their desires and their prayers that God may be honored by them in the Gospel of his Son. They do not educate them with a reference to this work; and even after they have become hopefully pious they select for them some other pursuit; and rather discourage than encourage them to engage in the ministry, when the question of personal duty is before their minds.

The example of others also tends to divert their thoughts from the subject. They see at once that the ministry is not the high road to honor, to emolument, or to ease. It is a self-denying and laborious work—offering in the prospect little else than poverty and trial, and often actual want of the comforts and necessities of life—and they shrink from voluntarily encountering such trials, and from looking for their support to the miserable pittance which the churches usually bestow upon their ministers, and bestow it not freely, but as though it were wrung from them in payment for that for which they receive no equivalent.

But still such reasons as these are not sufficient. The Head of the Church has issued his command and given his promise. And as the life of a man does not consist in the abundance of the things which he possesses, the command should be obeyed and the promise believed. Stronger motives than mere worldly considerations invest the ministerial office—to win souls to Christ—to cover a multitude of sins—to save from death the guilty and the perishing—and to promote the glory of God and the good of man. It is an employment which angels might covet, and which many more would seek had they a proper view of the recompense of reward which will be bestowed upon all those who are faithful unto death.

The subject of personal duty is not, we fear, sufficiently urged upon the consideration of pious young men. The difficulties in the way are not met as they should be. What they themselves owe to the Gospel is not brought before their minds with sufficient distinctness; nor what they should do, as an imperfect but grateful return for the inestimable favor of God in bringing them from darkness to light. The ministry do not press this subject as they should, with line upon line and precept upon precept. Nor is it made the burden of their prayers, as directed by the precept of the Saviour, who said, "Pray ye to the Lord of the harvest." But we have yet to learn that any one having a proper sense of the responsibilities of the ministerial office, and spending his life in preaching the Gospel, ever regretted on his dying bed that he had not chosen some worldly avocation, instead of the self-denying work to which he had devoted his time and his talents.—*Charleston Observer.*

From the Philadelphia Christian Observer.

FIELDS TO BE OCCUPIED.

THE following extracts are transferred to our columns from the Appendix to the Annual Report of the Philadelphia Home Missionary Society, just published. They show that more ministers are wanted in Pennsylvania and the adjoining States, as well as for wide fields at the South and West.

The Rev. I. W. K. Handy, of Berlin, Md., writing to obtain a missionary to labor in the southern portion of the State of Delaware, says,—

"My own riding, simply to meet appointments, is about 110 miles every four weeks. Brother Mustard (settled at Lewes, Del.) has to do, perhaps, very little less. Our usefulness is so impaired, by being compelled to travel over these extensive circuits, that we scarcely have any encouragement to preach. It is not so much the fatigue of riding that troubles us, as the meagre prospect of doing good after we have reached our congregations. We can be with them once only in four weeks; and, if the weather is bad, once in *eight* weeks; and then seldom longer than the Sabbath. We have mourned over this state of things for a long time, and have been endeavoring in various ways to make our condition better. We have at length devised a plan, which, if you will help us accomplish, will, with the blessing of God, effect all that we desire. *Blackwater, Laurel, and Indian river*, (churches,) are comparatively near each other, and would form a pleasant union. With an active man as their pastor, these churches could soon support a minister by themselves. What we desire is, that the Missionary Society should render them assistance. It is exceedingly

important that something should be done for us. Please present our cause to the Board, and you will confer a favor, not only upon the churches particularly specified, but upon the cause of religion in general."

Rev. P. Chamberlain, of Waterford, Erie county, Pa., a member of the Board of the Erie Agency of the P. H. M. Society, under date of March 18, 1841, writes,—

"Centreville, Troy, and Randolph, need a minister immediately. A section of country in Warren county, extending a number of miles along Broken-straw creek, is urgent for a minister. One gentleman, though not a professor of religion, will give 100 dollars a-year to support a Presbyterian minister. Gravel-run and Washington are still vacant, and I shall probably be under the necessity of resigning my pastoral charge. I have been unable to preach for some weeks.

"Here, then, are *six places* where ministers are needed, and where the people are willing, to the extent of their means, to support them. Besides these, we should have *two* itinerant missionaries in the bounds of our Presbytery, in our little churches already organized, and to organize others in destitute places. Measures are in progress, for exhibiting in detail the condition of the field of our agency. From the statement made, you see there is a deplorable destitution. A close examination will show it in a worse light. *Do what you can for us.*"

Letters have been received from several esteemed correspondents, in different parts of the State of Pennsylvania, on the subject, noticed by Mr. Chamberlain, which present the destitution in regard to *extent at least* as much greater than had been anticipated. We have not room, however, for further extracts, except this short one from a pastor in Mercer co., Pa., who, under date of April 24, 1841, says,—

"We stand in great need of missionaries: more than one-half of the population are destitute of the *stated* preaching of the Word."

The population is 33,867, Ministers, of all denominations, 19.

GEM FOR THE CHRISTIAN.

IN this life Christians must not only expect to *do* God's will, but also to *suffer* it: and the latter is often more difficult than the former. *Vincitur qui patitur*. To be spoken of wrongfully and not retaliate, to endure much affliction "in mind, body, and estate," and still to preserve our integrity is what very few attain. But it is by affliction very often that Christians are tried and purified, as gold in the furnace, and thereby prepared for heaven, where, in the language of the prophet, "all tears are wiped away from all eyes."

COLLEGIATE RECORD, 1841.

We have collected the following items of information respecting the recent Commencements at various Colleges.

Name.	No. who received the degree of B. A.	M. A.	Hon. M. A.	Name.	No. who received the degree of B. A.	M. A.	Hon. M. A.
Waterville,	11	8		Univ. of New York,	15		
Bowdoin,	35	16		Union,	80	36	7
Dartmouth,	78	8		Hamilton,	15	11	
Univ. of Vermont,	22	7	3	Geneva,	7	2	3
Middlebury,	6	16	4	Rutgers,	20		
Williams,	32	10	4	Coll. of New Jersey,	59	36	1
Amherst,	32	10	3	West. Reserve, Ohio,	10		2
Harvard Univ.	44			Marietta, Ohio,	9	3	
Brown Univ.	31	15	5	Centre College, Ky.	13	17	
Washington, Ct.	16		3	Univ. of Pennsylvania,	11	6	2
Wesleyan Univ., Ct.	31	17	2	Georgetown, D. C.	4		3
Yale,	78		2	Columbia Coll. D. C.	7	10	4
Columbia,	31	4		Athens, Ga.	16	14	

The Honorary degree of D. D. was conferred by the

University of Vermont, upon	Rev. Benj. Labaree, Pres. Middlebury College.
Middlebury College,	Rev. E. W. Gilbert, Pres. Newark Coll. Del.
Harvard University,	Rev. Thos. W. Jenkyn, of London.
	Rev. Calvin Hitchcock, of Randolph, Ms.
	Rev. Mark Hopkins, Pres. Williams Coll.
	Rev. Barnas Sears, Pres. of Newton Theol. Inst.
	Rev. James Thompson, of Barre.
Brown University,	Rev. Alexis Caswell, Prof. in Brown Univ.
	Rev. Cyrus Mason, Prof. in N. Y. University.
Washington College, Ct.	Rev. Alfred Lee, Bishop elect of Delaware.
Wesleyan University, Ct.	Rev. Matthew H. Simpson, Pres. Asbury Univ. Ia.
Union College,	Rev. Charles White, Pres. Wabash College, Ia.
	Rev. Erastus D. McMasters, Pres. Hanover Coll. Ia.
	Rev. Noah Levings, Albany.
	Rev. David Moore, Staten Island.
	Rev. John Proudfit, Prof. in Rutgers Coll.
	Rev. Jared B. Waterbury, Hudson, N. Y.
Hamilton College,	Rev. John C. Lord, Buffalo, N. Y.
	Rev. Ichabod S. Spencer, Brooklyn, N. Y.
Geneva College,	Rev. Alfred Lee, Bishop elect of Delaware.
	Rev. John Brown, of Newburgh.
College of New Jersey,	Rev. Robert S. Candish, Edinburg.
Marietta College,	Rev. Edward Beecher, Pres. Illinois Coll.
Dickinson College,	Rev. John M. Krebs, New York City.
Athens College, Ga.	Rev. Nathan Hoyt, Athens.
	Rev. Stephen Elliott, Bishop of Prot. Epis. Ch. in Ga.
University of N. Y. City,	Rev. James Legge, Pres. Anglo-Chinese Coll. India.
	Rev. Elijah C. Bridgeman, Am. Mission, China.
Centre College, Ky.	Rev. R. Davidson, Pres. Transylvania Univ.
University of Pennsylvania,	Rev. Thomas Hartwell Horne, B. D. England.
	Rev. John C. Clay, Philadelphia, Pa.
	Rev. George Duffield, Detroit, Mich.
Washington College, Pa.	Rev. J. N. C. Grier, Forks of Brandywine, Pa.

The Honorary degree of LL. D. was conferred by

Dartmouth College, upon	Jared Sparks, Prof. in Harvard University.
Middlebury College,	Frederick Hall, Prof. Columbian Coll. Washington, D. C.
Amherst College,	Hon. Samuel Nelson, Chief Justice of New York.
	His Excellency John Tyler, Pres. of the United States.

Harvard University,

Yale College,

Union College,

Geneva College,

Rutgers College,

College of New Jersey,

Hon. James Savage, Boston.

Hon. Francis C. Gray, Boston.

Hon. F. X. Martin, Chief Justice of Louisiana.

Hon. Samuel S. Wilde, Judge Mass. Sup. Court.

Hon. Augustus B. Longstreet, Pres. Emory Coll. Ga.

Hon. David B. Douglas, Kenyon College, Ohio.

George Bancroft, Esq. Boston.

Hon. Samuel Jones, Chief Justice Sup. Ct. N. York City.

Hon. A. B. Hasbrouck, Pres. Rutgers College.

Charles Lyell, F. R. S. England.

Ralph Barnes Grindrod, England.

Hon. David B. Douglas, Pres. of Kenyon College.

Hon. Theodore Frelinghuysen, Chancellor N. Y. Univ.

Hon. Joseph C. Hornblower, Chief Justice of N. Jersey.

Hon. David L. Swain, Pres. Univ. of North Carolina.

SUMMARY.

Colleges, 27; B. A. 713; M. A. 246; Hon. M. A. 48; D. D. 33; LL. D. 19.

FUNDS.

Receipts of the American Education Society, for the October Quarter, 1841.

INCOME FROM FUNDS	351 00
LOANS REFUNDED	2,170 85

LEGACIES.

<i>Teiksbury</i> , Miss Sarah F. Rogers, by Mr. Wm. Rogers, Ex.	10 00
<i>Westfield</i> , Miss Freelope Collins, in part, by Jona. Taylor, Esq. Ex., for the P. Fund	800 00
<i>Worthington</i> , Rev. Jona. L. Pomeroy, in pt. by Hon. Lewis Strong, Ad. de bonis non	250 00—1,060 00

AUXILIARY SOCIETIES.

BERKSHIRE COUNTY.

<i>Great Barrington</i> , Collection	22 00
<i>Lee</i> , do.	34 22
<i>Lenox</i> , do.	13 03
<i>Perry</i> , do.	5 60
<i>Pittsfield</i> , Cont. in Cong. Ch.	60 00
Ladies' Aux. Ed. Soc.	20 00—80 00
<i>Richmond</i> , Miss Jerusha Lord Perry, to const. Mr. Albertus Perry a L. M. of Co. Soc.	10 00
<i>Sheffield</i> , For 1840, 26 54; for 1841, 49 31	75 85
<i>Stockbridge</i> , Collection	10 00—252 70

ESSEX COUNTY SOUTH.

[Hon. David Choate, Essex, Tr.]	
<i>Beverly</i> , Society of Rev. Mr. Bushnell	18 38
<i>Rockport</i> , Soc. of Rev. Wakefield Gale, by Mr. J. R. Gott	30 00—48 38

FRANKLIN COUNTY.

[Mr. Samuel Maxwell, Jr. Greenfield, Tr.]	
<i>Ashfield</i> , Gent. Assoc.	8 00
Ladies' do.	8 37
Gentlemen, by T. White, Esq.	7 00
Ladies, by do.	6 75—30 12
<i>Buckland</i> , by Mr. E. P. Sherwin	8 63
<i>Charlemont</i> , by Mr. Silas Hawkes	21 31
<i>Conway</i> , by Dr. Hamilton	39 50
Legacy of Mrs. Grace Howland	10 00—49 50
<i>Deerfield</i> , (South)	8 00
<i>Greenfield</i> , (2d Parish) in part	2 00
<i>Hawley</i> , (1st Parish) do. by Gen. Longley	1 66
<i>Northfield</i> , Trinitarian Society	4 31
<i>Rouse</i> , Mrs. Lucy Reed	5 00
<i>Shelburne</i> , by Mrs. Lydia Flisk	11 88
By Mrs. Stephen Fellows	15 50—27 38
<i>Sunderland</i> , 35 91; Estate of Dea. Elisha Rowe 50	85 91—243 82

HAMPSHIRE COUNTY.

[Hon. Lewis Strong, Northampton, Tr.]	
<i>Enfield</i> , Ben. Soc. by Mr. Leonard Woods, Tr., through Mr. A. Smith	100 00
<i>Hatfield</i> , Mr. Rufus Cowles and brother, to const. Mr. R. C. a L. M. of the Co. Soc.	15 00
<i>Southampton</i> , Ladies' Ed. Society	6 90
From the disposable fund of the Co. Society	450 10
The following by Rev. Joseph Emerson, Ag't. <i>Amherst</i> , (North) Rev. Mr. Cook's Soc.	3 00
<i>Hatfield</i> , A child	25
<i>Hatfield</i> , Soc. of Rev. Mr. Neill, from Ladies, (of which \$15 is to const. Mrs. Henry Neill, and \$15 to const. Mrs. Israel Billings L. M.s of the Co. Soc.)	58 81
From Gent. (of which \$15 is to const. Erastus Billings a L. M. of the Co. Soc.)	91 86—150 67—725 92

HAMPDEN COUNTY.

[Mr. Samuel Reynolds, Springfield, Tr.]	
<i>Springfield</i> , Soc. of Rev. Dr. Osgood	126 70
<i>West Springfield</i> , Society of Rev. A. Augustus Wood, (of which \$15 is to const. Col. Daniel Merrick a L. M. of Co. Soc. and \$100 is to const. Mrs. A. A. Wood an H. M.)	133 12
[The above by Rev. Joseph Emerson, Ag't.]	
<i>Chester</i> , by hand of F. Kyle, Esq.	2 50
<i>Longmeadow</i> , (East) Soc. of Rev. Mr. Tupper	33 25
<i>Longmeadow</i> , (West) Soc. of Rev. Mr. Bebee, Gent.	39 32
Ladies	25 61—64 93
<i>Springfield</i> , Soc. of Rev. Mr. Russell	19 22
<i>Springfield</i> , (Cabotville) Ladies of Cong. Ch. and Soc. to const. Mrs. Sumner G. Clapp a L. M. of Co. Soc.	20 00—39 22
<i>West Springfield</i> , Society of Rev. A. A. Wood, Mr. Wm. Ashley	15 00
Miss E. Ashley 5, H. Ashley 2 50	7 50
Miss Corinthia C. Ashley	2 50
A donation	1 25—26 25
<i>Wilbraham</i> , (South) Soc. of Rev. Mr. Hazan, in part	4 00—435 03

NORFOLK COUNTY.

[Rev. John Codman, D. D. Dorchester, Tr.]	
<i>Braintree</i> , Ch. of Rev. Dr. Storrs, bal.	1 50
<i>Foxborough</i> , Soc. of Rev. Daniel J. Poor, \$40 of which to const. him an H. M.	46 68
<i>Weymouth</i> , (North) Soc. of Rev. J. Emery, Jr.	53 75—101 93

OLD COLONY.

[Col. Alexander Seabury, New Bedford, Tr.]	
<i>Easton</i> , Lincoln Drake, Esq. to const. Lincoln Shepherd Drake an H. M.	100 00

PLYMOUTH COUNTY.

[Dea. Morton Eddy, Bridgewater, Tr.]	
<i>Middleboro'</i> , (North) Soc. of Rev. Philip Colby	8 00

RELIGIOUS CHAR. SOC. OF MIDDLESEX NORTH AND VICINITY.

[Dea. Jonathan S. Adams, Groton, Tr.]	
<i>Ashby</i> , A friend, towards L. M.	5 00
<i>Fitchburg</i> , Young Men's Ed. Soc. by Mr. J. T. Farwell, bal. to const. Mrs. Margaret P. Bullard an H. M.	44 12
<i>Leominster</i> , Soc. of Rev. Mr. Hubbard	50 42—99 54

EDUCATION SOCIETY IN WORCESTER NORTH ASSOCIATION.

[Mr. Moses Chamberlain, Templeton, Tr.]	
<i>Lancaster</i> , Soc. of Rev. Chs. Parker, by Rev. J. S. Clark of Boston	10 00
<i>Phillipston</i> , Ladies' Aux. Ed. Soc. 27 87, Gent. do. 21 65, by Mr. Jason Goulding, through Rev. P. O. Powers	49 52—59 52

RHODE ISLAND STATE AUXILIARY.

[Mr. Isaac Wilcox, Providence, Tr.]	
<i>Providence</i> , Beneficent Ladies' Ed. Soc. in the Cong. of Rev. Dr. Tucker, by Miss E. Coville	47 00
	\$5,703 69

MAINE BRANCH.

[Prof. William Smyth, Brunswick, Tr.]	
<i>Bethel</i> , "Abstinence,"	1 50
Benef. Society	12 50—14 00

NEW HAMPSHIRE BRANCH.

[Hon. Samuel Morrill, Concord, Tr.]	
<i>Boscawen</i> , Society of Rev. Mr. Tracy	29 23
<i>Canterbury</i> , Family of Mrs. Gerrish	2 75
<i>Concord</i> , Ch. and Cong. of Rev. Daniel J. Noyes, to const. him an H. M.	41 00
Cong. of Rev. A. P. Tenney, in part to constitute him an H. M.	13 46
Of Rev. Mr. Tenney as Treas. of Mer. Co. Ed. Soc.	3 62—53 03
[The above by Rev. Joseph Emerson, Ag't.]	
<i>Boscawen</i> , (E. P.) A subscription, by Dea. Gerrish	1 50
<i>Campton</i> , By Mr. William Green, of Plymouth	5 65
<i>Fitzwilliam</i> , Cont. by S. A. Gerould, Esq. Tr.	
Cheshire Co. Aux. Ed. Soc.	2 72
Ladies' Ed. Soc. by do.	48 00—50 72
<i>Hampton</i> , By Joseph Boardman, Esq. Tr. Rock. Co. Conf. of Chs.	4 87
<i>Rindge</i> , Mr. J. B. Breed, bal. to const. him a L. M. by do.	10 00
<i>Seabrook and Hampton Falls</i> , Evan. Cong. Soc. by J. Boardman, Esq. Tr. &c.	7 50
<i>Strafford Co. Aux. Ed. Soc.</i> by Mr. Edmund J. Lane, Treas.	41 97
	\$211 32

NORTH WESTERN BRANCH.

[Joseph Warner, Esq. Middlebury, Vt. Tr.]	
<i>Brattleboro'</i> , Soc. of Rev. Charles Walker, in part	31 00
Guilford, Miss Susan Boyden	25
<i>Pomfret</i> , Cong. Society	3 75
<i>Townsend</i> , A member of the Ch. of Rev. Mr. Graves [The above by Rev. Joseph Emerson, Ag't.]	2 00
<i>Brattleboro'</i> , Soc. of Rev. Charles Walker, by Rev. Nelson Barbour, Tr. Wind. Co. Ed. Soc.	6 25
<i>Bridport</i> , Cong. Ch. by A. Wilcox, Esq. Tr. Add. Co. Ed. Soc.	22 50
<i>Chelsea</i> , Cong. Ch. and Soc. bal. by Harry Hale, Esq. Tr. Orleans Co. Aux. Ed. Soc.	1 17
<i>Cornwall</i> , Cong. Ch. by A. Wilcox, Esq. Tr. &c.	10 37
<i>Fairlee</i> , Darius Child, Esq. to const. himself a L. M. by H. Hale, Esq. Tr. &c.	21 16
<i>Middlebury</i> , Cong. Ch.	48 50
<i>Middletown</i> , Cong. Ch. and Soc.	7 75
<i>Poultney</i> , do.	17 75
<i>Rupert</i> , David Wilson	1 00
<i>St. Johnsbury</i> , 2d Cong. Ch. and Soc. by Mr. Charles Fairbanks	18 25
<i>Westminster</i> , (W.) by Rev. Nelson Barbour, Tr. &c.	6 70
	\$197 40

CONNECTICUT BRANCH.

[Eliphalet Terry, Esq. Hartford, Tr.]	
<i>Bloomfield</i> , Rev. Mr. Backus	2 00
<i>East Hartford</i> , Collection, in part, by Rev. Ansel Nash, Ag't.	20 00
Coll. bal. by Rev. Samuel Spring	27 40—47 40
<i>Griswold</i> , Bal. of coll. by Rev. W. H. Jewett	3 00
<i>Glastenbury</i> , Coll. in 1st Soc. by Chs. Hoemer	16 00
<i>Huntington</i> , Cont. in Cong. Soc. by Rev. T. Panderson	9 00

<i>Milford</i> , 1st Cong. Soc. by A. Townsend, Jr. Tr. &c.	10 50
<i>Middlebury</i> , Benev. Assoc. by do.	20 12
<i>Naugatuck</i> , Cong. Soc. by do.	4 43
<i>Norfolk</i> , Mrs. Sarah Battell, by Dea. N. Willis, Boston	5 00
<i>Plymouth</i> , 1st Cong. Soc. by H. Calhoun, through Chs. Hosmer	66 50
<i>Southington</i> , Cong. Ch. and Soc. by Wm. Clark	70 00
<i>Wethersfield</i> , Coll. in pt. by Rev. A. Nash, Ag't.	136 14
Bal. of coll. by Dea. Stillman	14 75—150 89
	\$404 84

CENTRAL AMERICAN EDUCATION SOCIETY.

[Mr. William A. Booth, New York, Tr.]	
<i>Pearl St. Ch.</i> New York 86 79; Fem. Ed. Soc. Hudson, N. Y. by Mrs. Fairchild 49 50; Mrs. Sophia Lewis, Brooklyn, N. Y. 10; Cash 1; Murray St. Ch. coll. 121 30; 7th Presb. Ch. bal. coll. 7 50; S. S. No. 24 Ben. Ass. 4 52; Brick Ch., J. McComb 25; Legacy of Joseph Affolder, Newark, N. J. 100; 3d Ch. Newark, by A. Beach 10; 1st Ch. S. Baldwin 1; Jas. Millard, Catskill, 20; Maria Cook, do. 5; Fem. Ed. Soc. Washington Ct. Electa Goodyear, Treas. 28 10; A friend, by A. C. Bull 10; 3d Ch. Brooklyn, coll. 142 02; 2d Ch. Brooklyn 140 82; Mercer St. Ch. W. W. Chester 100; Avals of uncurrent funds 10 26.	\$872 81

UTICA AGENCY.

[James Dutton, Esq. Utica, Tr.]	
Adams 19 47, Amboy Fem. Ben. Ass. 10, Antwerp 2 25, Bellville 3 80, Brownville 13 64, Coventry, 1st Ch. 8, 2d Ch. 15, Colchester 13 91, Camden 1, Canton 28, De Witt 9 35, D. Dagget 1, Fayetteville 22 18, Gouverneur 31 50, Greenfield 22 60, Holland Patent 40, for Life Membership of Rev. T. C. Hill; Helena 7 31, Jamestown 2 50, Kingsboro' 58 35, Lenox 2 31, Massena 4, Manlius, A. Smith 20, Fem. Friend 3; Morrisville 7, N. Mann 1 25, Norfolk, Miss Beach 3, Norwich 13 50, Onondaga Hollow 14 38, Otisco 16 37, Plessis 15, Potsdam, bal. 4 50, Rodman, Ch. coll. 19 48, Lad. Sew. Soc. 6 36, being bal. of Rev. D. Spear's Life Membership; Syracuse, 1st Ch. bal. 6 50, Lad. Sew. Soc. of 2d Ch. 10; Stockholm 5, Trenton 6 25, Wampsville 9 88, Watertown, 1st Ch. 67 06, 2d Ch. 19 13; Theresa 6, Homer, Ch. coll. 6 01, Dea. A. Thomas 3 68, Champion 5.	\$583 45

WESTERN EDUCATION SOCIETY OF NEW YORK.

[J. S. Seymour, Esq. Auburn, Tr.]	
Bergen 15, Moriana 3, Youngstown 30, Cayuga 11 25, Seneca Falls 23 93, Penn Yan, 1st Ch. 21 95, Prattisburgh 30 14, Naples, P. B. Torrey 1, Mrs. Torrey 50 cts., Miss Torrey 12 cts.; Dansville, 1st Ch. 10 80, Free Ch. 5 05; Genesee 19 12, Geneva, Ch. coll. 69, H. H. Seely 75, H. Dwight 25, Axtell Scholarship, in part 20; Hammondsport 13, Waterloo 17, Mount Morris 50, Canandaigua 75 13, Rochester, 2d Ch. bal. 5 16, 3d Ch. 11 78, Washington St. Ch. 19; Brighton 9 58, Pittsford 10, Ovid 28, Auburn, Bartlett & Co. 10.	\$588 52

PHILADELPHIA EDUCATION SOCIETY.

[Geo. W. McClelland, Esq. Philadelphia, Tr.]	
A. Metcalf 5; 3d Ch. Newark, M. W. Day 10, Coll. 36 65, J. B. Finneco 15; Reading, coll. 67 40; Jas. Wier, Harrisburgh 10; Rev. A. Converse, Phil. 12; Newark, 1st Ch. coll. 90 90.	\$226 95

WESTERN RESERVE BRANCH.

[Anson A. Brewster, Esq., Hudson, O., Tr.]	
Atwater 3 97, Burton 6 62, C. Falls 3, Claridon 6 12	19 71
Conneaut 24, Cleveland 1, Fem. Ed. Soc. 5	30 00
Chester 3, Euclid 2 50, Farmington 4 94	10 44
Hartford 2 50, First Presb. Ch. 4	6 50
Huntington 14 75, Hudson 23 50, Rev. D. C. Blood and lady 10	48 25
Johnson, Rev. O. S. Eells 2, Kinsman 46 31	48 81
Lower Sandusky 5, Lyme, bal 50 c. Mesopotamia 14 50	20 00
Nelson 11 25, Painesville 2, Richfield 27	40 25
Streetsboro 2 50, Tallmadge, Fem. Ed. Soc. 12 50	15 00
Vernon 4 25, Windham 7, Stillman Scott, an old sub. 5	16 25
Avals of Scholarships—Mrs. A. Crosby	10 00
Hon. H. Kingsbury 10, Hon. P. M. Weddell 10	20 00
U. Sealey 10, J. Austin 10, E. Wright 10	30 00—60 00
	\$315 21

Whole amount received \$9,118 19.

Clothing received during the Quarter.

<i>Ashby</i> , Ms. Ladies' Cent Soc. a bundle of shirts, socks, &c. by Mrs. Betsey T. Hayward, Tr.	
<i>Boscawen</i> , N. H. Ladies' Ed. Soc. shirts, pillow cases, and socks, by Miss Lucy E. Price, Tr.	
<i>Cuyahoga Falls</i> , O. Sundry articles \$5; <i>Randolph</i> \$7 68; <i>Strangsville</i> \$1 37.	
<i>Tallmadge</i> , Fem. Ed. Soc. \$6 87; Gent. Assoc. \$1; <i>Vernon</i> 75 c. <i>Windham</i> \$1 87.	
<i>Petersham</i> , Ms. Mrs. E. Grosvenor, a bundle of shirts, towels, and socks.	



J.B. A. PER (11) 75

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MEMOIR, HISTORICAL AND LITERARY, OF THE LATE BARON DE SACY,

READ AT A SESSION OF THE ASIATIC SOCIETY, JUNE 25, 1838, BY M. REINAUD, HIS
SUCCESSOR IN THE CHAIR OF ARABIC, AND FORMERLY HIS PUPIL.

[Translated and abridged by Mrs. S. J. (JENES) MERRITT.*]

ANTHONY ISAAC SILVESTRE DE SACY was born at Paris, on the 21st of September, 1758. His father, James Abraham Silvestre, was a notary. M. de Sacy had two brothers; and as is customary among the citizens of Paris, the eldest continued the name of his father, the second received that of de Sacy, and the third was called Silvestre de Chanteloup.

At the age of seven, M. de Sacy had the misfortune to lose his father. His mother was a woman of education, and supplied, as much as possible, this loss, to her children. M. de Sacy, being of delicate health, was taught reading, writing, and the classics, in which he became an uncommon proficient, by a private tutor, fortunately an excellent man.

At the age of twelve, M. de Sacy was accustomed to walk with his tutor in the garden of the Abbey St. Germain-des-Prés. It was occupied, at that time, by the Benedictines of St. Maur, who were specially devoted to the cultivation of letters, and whose name recalls many beautiful monuments, raised by them, to the honor of religion and science. One of these, Dom Berthereau, was then preparing a collection of Arabic historians of the war of the Crusades. M. de Sacy already possessed uncommon prudence and decision of character. Dom Berthereau became his friend, and inspired him with a taste for the oriental languages.

After the termination of his classical studies, M. de Sacy immediately commenced the career which has been so eminent, by the study of the Hebrew language, applied to a more intimate knowledge of the Sacred Writings. His mother was a pious woman, and had educated her children in religious principles. From the Hebrew he passed to the Syriac, Chaldean, Samaritan, and then to the Arabic and Ethiopic. These six languages belong to the same stock, and as the people who speak them are [mostly] descended of Shem, son of Noah, they have the general name of *Semitic*, or Shemitish. In the Hebrew and Arabic, M. de Sacy received

* GENTLEMEN,—I have read and compared this abridged translation of my daughter's with the original, and find it accurate. I regret that your limits could not have admitted the entire Memoir, without any curtailment.

Respectfully,

WM. JENES.

Editors of the Register.

lessons from a well-informed Jew, at Paris; and it is said that he was accustomed to read, in the Hebrew text, the passages of the Old Testament which are embodied in the Liturgy, to render the language more familiar. To these difficult studies were added the Italian, Spanish, English, and German.

His habits of life were favorable for these acquisitions; his mother had not re-married, and, concentrating all her affections upon her children, retained them at her own house. Here, M. de Sacy, for amusement, had raised a Finch, which he taught to pronounce a few words in Italian. Unfortunately, M. de Sacy was not satisfied with his labors of the day, but often continued them during the night; of course, his health became impaired, and his sight enfeebled, compelling him to cease his midnight studies; but for the remainder of his life he suffered the consequences of his imprudence.

It was impossible a man of such endowments should long remain unknown to the learned world. At that period, biblical studies occupied more attention in Europe, than at present. Kennicott and De Rossi were then accomplishing their great works. The labor of collating the Syriac and Chaldean manuscripts of the Septuagint, with the Greek and Hebrew, had been commenced; and many periodicals were devoted to the publication of the results. The principal of these, called the *Repertory*, was published in Germany, under the direction of Eichhorn.

A German orientalist, of Paris, had noticed, in the Royal library, a Syriac version of the fourth book of Kings, apparently translated from the Greek version of the Septuagint, by Origen; and containing the variations of many other versions. It was considered important to fix the character of this translation, and M. de Sacy, then in his twenty-third year, was entrusted with the charge. He commenced by publishing some notes upon the manuscript, in the periodical of Eichhorn. Afterward, he copied the fourth book of Kings entire; and it was partly from this copy that an edition was printed, in Germany.

In 1783, M. de Sacy devoted his attention to the Hebrew text of two letters which had been addressed, by the Samaritans, in the latter part of the sixteenth century, to Joseph Scaliger; in reply to a letter from him inquiring concerning their rites of worship, and requesting a copy of the books in use among them. The reply did not arrive until after the death of Scaliger. Father Morin, of the Oratory, made a Latin translation of the two letters, which was published by Richard Simon, but was considered inaccurate. M. de Sacy made a copy of the Hebrew text, accompanied by a Latin version, and notes, and the whole was published by Eichhorn.

Independently of these biblical studies, which were continued during his life, M. de Sacy had begun to consider the East in all its aspects, profane, as well as sacred; in regard to its geography and history, as well as the various creeds to which it had given birth. In this pursuit he was greatly assisted by his knowledge of the Arabic language, to which he now added that of the Persian, and Turkish. In the Turkish he made but slight proficiency; but in the Arabic and Persian his acquisitions were beyond those of any European scholar; and it must be remembered, that he commenced their study without the advantages possessed at the present day. Reiske, and the Schultenses, father and son, were dead. For the Persian, pupils were in want of correct text-books. Among those who cultivated Persian literature, were Sir William Jones, in England; and the Baron de Reviczky, in Germany; but neither of them was disposed to fill a vacancy so sensibly felt. M. de Sacy had recourse to the advice of some persons

who had resided for a long time in the Levant. M. Legrand, interpreting secretary for the Oriental languages to the king, was the gentleman from whom he derived the most assistance. We have no better proof of the slight aid afforded M. de Sacy, than is shown in the difference between his earliest and latest works.

M. de Sacy was not entirely absorbed in scientific labors. From this period, he connected attention to business with the cultivation of letters. In 1781, he had been made Counsellor in the Court of Currency. The king, in 1785, having created a class of eight free associates, in the Academy of Inscriptions, M. de Sacy was comprised in the number. He was also occupied in writing two memoirs on the history of the Arabs, and the origin of their literature.

In the first of these memoirs, M. de Sacy has attempted the precise epoch of the breaking of the dike of Irem, in Arabia Felix. This rupture caused a great number of families to emigrate to Mecca, and even to Syria and Mesopotamia. The epoch of this event, M. de Sacy has fixed at the second century of our era, and he has also given a view of the Arabic families who emigrated. The second memoir is devoted to the origin of Arabic literature, and was followed, in 1830, by a supplementary memoir on the same subject.

In the year 1785 he married. He was also the same year named member of a committee of the Academy of Inscriptions, appointed to make known, by an analysis, and extracts, the most important unedited works in the Royal library, and other libraries of the kingdom. The collection was published by the Academy. Among the articles furnished by him were, an extract from some biographies of the Persian poets, and an analysis of four Arabian works relative to the conquest of Yemen, or Arabia Felix, by the Ottomans, in the sixteenth century. It would seem that M. de Sacy intended to publish these works entire, as translations of them were found among his papers.

He soon after commenced his beautiful essays upon the Antiquities of Persia. Beside the gigantic monuments which decorate Persepolis, and other cities of Ancient Persia, there exist also some which are less ancient. At a place called Naeshi-Rostem, are bas-reliefs bearing inscriptions in unknown characters, and also in Greek. Niebuhr has given the most exact imitation of these characters, which M. de Sacy also examined, and recognized, among the Greek inscriptions, the name of Alexander, founder of the Persian dynasty of the Sassanides, in the third century; and also the name of his father. He discovered, too, various epithets, borrowed partly from the worship of Zoroaster; a worship which had lost a great part of its lustre after the conquests of Alexander; and which the Sassanide princes flattered themselves with having restored, in its ancient splendor.

M. de Sacy attempted the translation of the other inscriptions, by a laborious discovery of the analogy between them and the Greek, Chaldean, and Syriac characters, ascertaining them to be in the Pehlvi and Zend dialects of the Persian. In the Zend dialect, M. de Sacy derived assistance from the labors of M. Eugène Burnouf; and in the Pehlvi, from the vocabularies collected in India by M. Anquetil-Duperron, who, with equal learning and courage, passed many years among the remnant of the disciples of Zoroaster. M. de Sacy explained, in this manner, other inscriptions in the environs of Persepolis, and examined a bas-relief in the neighborhood of Kirmanschah, upon the frontiers of Kurdistan; finding upon it the names and titles of Sapor second, so celebrated by his wars against the Romans;

and those of his son, Bahram or Vararanès. Ultimately, the attention of M. de Sacy was attracted to the numerous medals in our cabinets, upon which he recognized the Pehlvi character, reading the names of the princes in whose reigns they were struck; and an entire class of monuments was thus given to science. Such are the principal results of the researches of M. de Sacy among the antiquities of Persia. His four memoirs were read to the Academy in the years 1787, '88, '90, and '91, and display an extreme care on the part of the author in distinguishing between certainty and supposition, while translating the characters. They were published in 1793, and at that revolutionary period excited little notice; but as the public mind gradually acquired its healthy tone, they received merited attention, and occupy a place among the most beautiful monuments of French erudition.

While these labors were in process, M. de Sacy wrote a memoir upon the Arabic version of the books of Moses, in use by the Samaritans; and upon the known manuscripts of this translation.

At the age of thirty-two, M. de Sacy possessed sufficient claims to be considered a *savant* of the first order, enjoying also a highly honorable social position. In the year 1791, he was named, by the king, one of the commissary generals of the currency; and the year following, a place of titular member of the Academy of Inscriptions and Belles-lettres becoming vacant, a majority of votes elected M. de Sacy.

But the French Revolution was already taking a direction menacing every kind of society. M. de Sacy, although the father of a family, and reduced to a moderate fortune, did not hesitate to resign, in June, 1792, his office of commissary general. As a member of a learned body, he found himself obliged to live in the utmost seclusion, in a small house in the country, some leagues from Paris. It was perhaps this seclusion which saved him. Of a character decided, and inflexible, he would have been especially obnoxious to the fury of the tyrants who oppressed France.

In his retreat, his time was divided between scientific labors, and the culture of his garden. He wielded by turns the pen and the pruning-hook, and attended alternately to his studies, and his vegetables. His scientific researches obliging him to come every week to Paris, it was under these trying circumstances his memoirs upon the Antiquities of Persia were printed. These had been intended for the Academy of Inscriptions, but the Academy was no longer in existence; and lest the learned world should be forever deprived of the fruits of so much laborious exertion, M. de Sacy went on foot to the capital, with a walking stick in his hand, and a bottle of beer for refreshment in his pocket; thus furnishing an example of energy, which attracted the attention even of the neighboring peasantry. On Sundays and festival days, the churches being closed, M. de Sacy had services read at his own house. Although the penalty was severe against the violation of the laws at that time, no one troubled him upon this account. On one occasion he was required to thresh grain, in a barn, with all the peasants of the country. This new species of day labor was then very common. The political party which had triumphed, played with the liberty, fortune, and life of the citizens; and to maintain itself was obliged to have recourse to the most vexatious measures. The peasants of the neighborhood attempted to obtain an exemption in favor of M. de Sacy, by representing that his short stature, and the feebleness of his sight, would make him a troublesome associate in the labor, and offering themselves to do his task.

M. de Sacy occupied his leisure moments with his great work upon the

religious system of the Druzes, a numerous population of the mountains of Lebanon, whose peculiar doctrines were promulgated by one Hamza, in the latter part of the tenth century, under the reign of Hakem-biamr-allah, Caliph of Egypt. The principal article of faith was, that Hakem himself was an incarnation of the Divinity, and the leader, Hamza, the Universal Intelligence, combining in his own person all the dogmas and truths of religion. In the year 1700, a Syrian physician, in France, presented Louis Fourteenth with four Arabic volumes, containing a part of their creed. These volumes were translated by Pétis de Lacroix, interpreting Secretary for the Oriental languages to the king; but the manuscript remained unpublished, and was lost. M. de Sacy made a new French translation, accompanied by passages from other Arabian writers, who might throw light upon the subject. He sought to discover the philosophical opinions, and political causes, which gave rise to so strange a doctrine; making, from a confused mass of materials, a methodical and critical abridgement. At Oxford, and other libraries in Europe, are Arabic treatises, by Syrian authors, (which have never been translated,) on these doctrines, still professed by a small portion of the Syrians. M. de Sacy deemed it unnecessary to publish, at that time, a work which had served merely to amuse him in adversity.

When the spirit of violence, which signalized the reign of terror, began to subside, there was opportunity to think of those labors which had raised the reputation of France. On the second of April, 1795, a decree of the Convention established a public school for instruction in the living Oriental languages, then of acknowledged utility in political and commercial affairs. M. de Sacy was appointed instructor in the Arabic. The Persian was confided to M. Langle, who had exerted himself for the foundation of the school. The decree also required that the professors should compose, in French, a grammar of the language they were appointed to teach; and M. de Sacy, not being a man to repeat what had been said before, was careful to inform himself of the genius of the Arabic language, and its idioms. A methodical and easy grammar, by Erpenius, had hitherto been used by pupils, but it was insufficient for profound study.

The grammatical system of the Arabians themselves is extremely complicated; many of them imagining there is something divine about the language, and seeking to penetrate its mysteries, that they may render themselves worthy of Paradise; while with others the terms of grammarian and dreamer are synonymous. The grammatical language of the Arabs has been adopted by Persian and Turkish writers, for the accurate study of their own tongues. Notwithstanding the great difficulties encountered by M. de Sacy, he published the first edition of the principles of grammar in 1799. This edition was simply extracted from the clearest and most satisfactory parts of the Port Royal Grammar, the general Grammar of Beauzée, the Natural History of words, and the Universal Grammar of M. Court de Gebelin. But in the second edition, M. de Sacy, having had time to arrange and collate his own ideas, made many improvements. This work, at once learned and simple, is at present in use in many primary schools.

Meanwhile, a law of Oct. 25, 1795, had reëstablished the old Academies, upon new foundations. One body, representing the whole, was divided into three classes, and bore the title of the National Institute. At the commencement, M. de Sacy was admitted a member of the class of Literature and the Fine Arts; but at this period the government required every person, invested with whatever title, to take an oath of hatred to royalty.

This, M. de Sacy refused to do, and consequently received a dismissal from the class, before the installation of the new body. But he was Professor of Arabic, and upon that title the oath was demanded, which he verbally declared he would not take, but was willing to continue his lessons to the pupils of any successor appointed. It was not found easy to fill his place, and he was permitted to remain. Finally, the Institute having been reorganized in the month of January, 1803, and the Academy of Inscriptions reestablished, under the title of the class of History and Ancient Literature, M. de Sacy returned to the place he formerly occupied.

It had been imagined, at various periods, that the archives of the city of Genoa contained oriental works of the highest importance. It was supposed that when the Genoese flag floated upon the coasts of the Archipelago, and the Black and Mediterranean seas, a quantity of precious manuscripts had been collected at Genoa; and perhaps among them might be found the solution of many interesting questions in relation to the Middle Ages. This idea gained credit from the fact that the Genoese government had refused learned foreigners admittance to these archives. In 1805, the city of Genoa being under the direct jurisdiction of France, the Institute considered that a favorable time had arrived for ascertaining the fact. M. de Sacy was designated by government as the person most capable of giving an exact report of the literary riches possessed by the ancient republic of Genoa. He departed; it was his first and last separation from his family. Gratifying his taste for retirement and domestic life, his family were always his companions on journeys. These were principally to the country, at some leagues from the capital; where he often passed a few days, not for repose, but to labor without interruption. This was in the latter part of the year 1805. M. de Sacy did not find at Genoa the expected manuscripts, but discovered many important documents relating to the history of the government and commerce of the Middle Ages, some of the most interesting of which he copied. On his return to Paris, in 1806, he made a report to the Academy respecting these documents, some of which were afterward published entire.

During the absence of M. de Sacy at Genoa, the professorship of Persian and Turkish, in the College of France, became vacant. The government judged that languages so dissimilar required each a professor, and M. de Sacy was, on the fourth of April, 1806, appointed for the Persian. A better choice could not have been made, and the ardent and enlightened mind of M. de Sacy soon accomplished for the Persian language, all that he had attempted for the Arabic.

The same year was published, under the title of Arabic Chrestomathy, the first fruit of the enterprising labors of M. de Sacy, as professor of Arabic; consisting of choice extracts, in prose and verse, from Arabic writers, with a French translation, and notes, in 3 vols. 8vo. Most of the articles comprising the Chrestomathy, were drawn from manuscripts in the Royal Library. They are all interesting to philologists, and the greater part to general readers. The work fulfilled the intention of M. de Sacy, which was, to furnish a collection intended specially for pupils in the Oriental languages; particularly those preparing for the service of diplomacy. It was soon used in all the Universities, both in France and other countries, where those languages were cultivated.

We have seen that, during the republican government, M. de Sacy had no desire to fill any political office. He confined himself to the duties of Professor, and his academical labors; which he would have renounced immediately, had any sacrifice of principles been required of him. His

activity of mind permitted him to continue his occupations under the most trying circumstances. In 1808, M. de Sacy was elected member of the legislature for the department of the Seine.

In 1810, the first edition of his Arabic Grammar appeared, in two large octavo volumes; the result of the experience and researches of fifteen years; and presenting the most learned and methodical representation of the Arabic language, that has ever appeared in Europe. The judgment of persons competent to decide, has pronounced this grammar a very remarkable specimen of grammatical analysis, and it displays a more intimate knowledge of the language than the Chrestomathy, published four years previous. Nevertheless, the author discovered in it many faults and omissions.

The same year M. de Sacy published a French translation of an Arabic account of Egypt, with notes. The author, Abd-allatif, was a physician of Bagdad, who lived in the latter part of the twelfth and beginning of the thirteenth centuries; and visited Egypt first during the reign of the great Saladin, and afterward during that of his brother, Malek-Adel. Versed in the natural and philosophical sciences, an enlightened observer, a religious philosopher, but without prejudice, nothing escaped his attention. He described the climate of Egypt, its natural productions, the phenomenon of the rising of the Nile, and the monuments of antiquity, with interesting facts respecting each. The notes accompanying the translation relate to geography, natural history, and other matters treated of in the work. M. de Sacy availed himself of the assistance of MM. Desfontaines, Cuvier, and other learned men, for the part relating to the natural sciences. A biography completes the work, part of which was never published by the author, and in which much light is thrown upon the method of study pursued in Musulman universities. The entire volume, the result of ten years labor, is executed with extreme care, and cannot be surpassed, even in the present advanced state of knowledge of Oriental science.

M. de Sacy was one of those who require no rest, but change of the subject of occupation. While composing the works before-mentioned, he took an active part in the labors of the Academy of Inscriptions; furnished articles to the collection of Notices and Extracts from manuscripts in the Royal library; and was one of the most zealous contributors of the *Magasin Encyclopédique*, the *Mines de l'Orient*, *Annales des Voyages*, &c. Among the memoirs for the Academy of Inscriptions, must be noticed three upon the nature and revolutions of the right of territorial property in Egypt, since its conquest by the Musulmans, from the seventh century to the French expedition, forty years ago. Also, a notice of many Arabian works, treating of the manner of spelling and reading the Koran aloud: a subject fruitful of disputes among the Musulmans, inasmuch as the consonants were left without points, and a part of the doctrine of Mohammed remained only in the memory of his early disciples. M. de Sacy was one of the most distinguished contributors to the *Magasin Encyclopédique*, furnishing an article, relating to the East, for almost every number; either an analysis of some new work, or news obtained by means of his extensive correspondence. These alone would amount to 1658 pages.

M. de Sacy was as much the man of business, as the man of science. His precision, his indefatigable activity, his self-command, and the consummate address which he knew how to employ, made him equal to all emergencies. Any report required of him, or special business, was always ready at the appointed time; while his other labors continued as if constituting his sole employment.

In 1814, the Bourbons returned to France. M. de Sacy hailed their arrival with enthusiasm, and from that time took an active part in the discussions of the Chambers. He had received from the Imperial government, in 1813, the title of Baron, which he had nobly acquired. In the month of February, 1815, he was appointed by the Royal government to fill the place of Rector of the University of Paris, formerly occupied by Rollin, and other celebrated men, to whom he was not inferior; indeed, he might be considered at the head of the most distinguished scholars in classical literature.

During the hundred days, M. de Sacy remained in retirement, occupied only with his scientific labors. In the month of August, he was named member of the Commission of Public Instruction, afterward called the Royal Council of Public Instruction. He conferred upon the situation a character for regularity, which it had not hitherto possessed.

In the midst of political and official occupations, science pursued her accustomed course; indeed, it was at this period, that a portion of Oriental study was commenced, which will always be honorable to the memory of M. de Sacy. This was the system of Prosody and Metres of the Persians and Arabs. These studies extended to the year 1814; at which period, the author of this memoir (M. Reinaud) became one of his pupils; and relates that it was not until after many abortive attempts that M. de Sacy succeeded in finding what he called the conducting thread of his discoveries. Finally, however, he possessed himself of the key to the system of versification of all the Musulman nations who have a literature. The observations of M. de Sacy were welcomed by the principal orientalists in Europe, and with this assistance to the knowledge of much which had hitherto been unintelligible, he devoted himself with renewed ardor to the study of the Arabic and Persian grammars and scholiasts. It was during the years 1814, '15, '16 and '17, that the ideas of M. de Sacy on subjects of this nature became fixed; constituting him all that his most sanguine admirers desired. He had long been the first of Orientalists; but the influence of this new progress was visible, not only in his published works, but in the unprecedented interest given to these studies.

As a professor, M. de Sacy, who united so various and brilliant talents, was perhaps more distinguished than in any other capacity. A pupil only could judge of his merit. Endowed with perfect clearness of perception; having had time to meditate upon the theoretical mysteries of the languages, and being an unequalled master of them; he added to these advantages, coolness, and an imperturbable presence of mind. He would himself raise difficulties, and explain them entirely, saying everything requisite, and nothing unnecessary. His method of procedure was acknowledged the best, not only in France, but throughout all Europe. Men who had accomplished the circle of the sciences, and made themselves distinguished by important works, submitted to his superior knowledge. This he justly considered a part of his glory. M. de Sacy attached extreme importance to the duties of his professorship. He was accustomed to graduate his instructions, so that the neophyte and the more advanced scholar might each receive their due share of benefit. To the first he explained difficult works; and when not thoroughly master of any book in use, he prepared the lesson beforehand, collating the text with manuscripts at his disposal, and throwing light upon all obscure points. When unforeseen difficulties occurred, he acknowledged his embarrassment, and, by private study, was usually prepared at the following lesson to give a solution. All his pupils were grateful for his exertions in their behalf, and admired his prodigious

acquirements; but those who were natives of the same country, were proud of the honor he conferred upon that country.

The usual disposition of his time was, to rise at half past seven, and at eight he was in his study. On three days of the week he delivered lectures on the Persian language, at the College of France, between nine and ten; and on the intermediate days, upon the Arabic, at the Library, between half past ten, and half past twelve. He then attended the Council for Public Instruction, the Institute, or the Ministers. At six, he usually dined, with his family. After dinner, he was at his post as member of the charitable committee of his district; at some convocation of learned men; or with some friend, or minister. When he did not go abroad, it was his custom to retire to his study, sometimes laboring there till twelve o'clock. On Sundays, and Saints' days, he attended regularly the services of the church. St. Sulpice was his favorite church, although at some distance from his dwelling, because the body of a grand-father, to whom he was tenderly attached when a child, was there interred. M. de Sacy never went abroad but with some specific object, and, for the sake of exercise, he usually walked.

At his own house M. de Sacy was always accessible. In the morning, he usually received, as member of the charitable committee, the poor women of the district, who came to procure tickets for assistance. Frequently, at this hour, the stairs and ante-room were crowded. Then he attended to those who came to ask information; candidates soliciting his suffrage; teachers seeking places. He was usually found at his desk, writing, or with a book in his hand, which he laid aside in order to listen, and would reply as if his mind had never admitted any other subject; when he would return to his pen, or book, until again interrupted. It may be asked, how M. de Sacy was able to compose works requiring so minute attention. M. de Sacy was abstemious in his habits, at the table, and his mind was always active. He seemed constantly animated by an energy that dispensed with repose, and which might truly be called a sacred fire. He possessed also the rare power of passing immediately from one subject to another, without loss of time.

In 1816, the *Magasin Encyclopédique* was discontinued, and the government re-established the *Journal des Savants*. From the commencement, M. de Sacy was, as usual, a prominent member of the committee of contributors. Until his death, few numbers appeared without one, and sometimes two articles from his pen, of the usual character; a great part consisting of philological discussions. Complaint has been made of the minuteness of some of his observations, but his object was, to make all learned men participants in every discovery, great or small, made in the course of his studies. In certain countries, particularly in Germany, his articles were gratifying and satisfactory. Some of them were very important, not only for their extent, but for the facts they contained, sought elsewhere in vain; for instance, those containing an exposition of the mystical doctrines of a sect of contemplative monks of the East, called Sufis; an analysis of the books of the Sabeans, otherwise called Christians of Saint John; &c. Some of these articles have exerted a very great influence. In recalling to mind the obstacles encountered by Champollion the younger, at the commencement of his researches respecting Ancient Egypt, it may be asked: Without the pages which M. de Sacy devoted to the exposition of those labors, would their result have been admitted?

In 1816, M. de Sacy published, under the title of *Calila et Dimna*, the fables of Pilpay, from the Arabic. These tales, originating upon the

banks of the Ganges and the Indus, were to be found in Persia, in the sixth century; they were thence translated into Arabic and Greek, and finally spread through all the west. M. de Sacy prepared a correct text of the work, and placed it in the hands of his pupils. It is preceded by a memoir of its origin, and different translations, and terminated by the *Moallaca* of *Lebid*, text and notes in Arabic, with a French translation. The word *Moallaca* designates certain Arabic poems which were composed a little before the time of Mohammed. *Lebid*, the author of these, lived both before and after the introduction of Islam. Thus far his *Moallaca* had remained unpublished; its publication, therefore, by M. de Sacy has rendered a service to the lovers of Arabic literature. A memoir of these works was inserted in the Collection of Notices and Extracts.

At the same period, M. de Sacy published a notice of a work called *Tarifat*, or Definitions, intended to supply a deficiency found in the Arabic dictionaries, of explanations of technical terms of metaphysics, and natural science.

In 1819, appeared the *Pend-Nameh*, or book of maxims, in Persian and French, with notes. These were composed by a Sheik of the Sufis of Persia, who lived in the twelfth and thirteenth centuries. These he had already published, with a French translation, in the *Mines de l'Orient*, but they now received improvements, commensurate with the more extensive knowledge of the language which he had acquired; and the addition of extracts from various Persian poets, particularly those who had excelled in depicting the doctrine of the Sufis. This volume is one of the best which can be placed in the hands of pupils, especially those who are interested in the philosophical doctrines of the East. The preface, in Persian, was arranged by M. de Sacy himself.

Meanwhile, the cultivation of Oriental literature, in its most extended sense, was rapidly spreading in Europe. The Hebrew, the Syriac, and other biblical languages continued to be cultivated, particularly in Germany. The study of the Arabic and Persian had, thanks to the labors of M. de Sacy, received new life. The peace then enjoyed in Europe, had allowed the thoughts of many active minds to turn toward the East, and these had added to the study of the Hebrew, Arabic, Persian and Turkish, that of the Armenian, the Sanscrit, the Chinese, and all the languages of any celebrity in Ancient and Modern Asia. The happy idea occurred, of collecting in a body, at Paris, the lovers of this species of learning, without regard to the particular branch receiving attention, and to unite those who shared the same tastes. This was the origin of the Asiatic Society, in 1822. MM. de Sacy, and Abel-Rémusat were its principal founders. The first was named President, the latter, Secretary. M. de Sacy was at this time past sixty years of age, yet, as might have been expected, he took an active part in the publication of the Society's Journal.

At this period, M. de Sacy published his edition of the *Séances de Hariri*, with a commentary, in Arabic, one volume, folio. *Hariri* was of Bassora, and flourished in the eleventh century. These 'Assemblies' are a species of dramas, to the number of fifty; where the same personage is constantly on the scene, but passes through various situations. The author has made use of the most elegant expressions, the most subtle turns, and the accustomed proverbial phrases, both in prose and verse. It is a complete inventory of the language of Mohammed; a dictionary of synonymes; and the Arabs regard it as the best subject for study, for those who wish to penetrate the genius of their language. The natives themselves require commentaries, many of which are deposited in the Royal library. By the aid of these, and analogous treatises, M. de Sacy composed his own, for the

benefit both of Orientals and Europeans. The volume is executed with much care, and the most distinguished men of Egypt and Syria have rendered homage to the learning of the French Orientalist. Some controversy arose respecting the wisdom of publishing the work, and also regarding the style of Hariri, which was thought somewhat meretricious. Those who would proscribe Hariri, and the writers who have imitated him, are not aware that he is not the inventor of the style he uses; it is a style which has been employed both before and since his time, not only by philologists and rhetoricians, but by geographers and historians; and has at all times formed the ground-work of the writings and correspondence of oriental statesmen; consequently, were not this species of style understood, a great part of the Arabic, Persian and Turkish literature would become unintelligible.

From the style of Hariri, these polemists passed to the oriental poetry, and it became the fashion to declaim against the poets of Arabia and Persia. It is true that many of these poets are not models of taste; and that their verses, like those of too many other poets, frequently abound in forced similies, false images, and fantastic expressions; but all the oriental poetry is not in the same taste. The poetry of the Arabs, the Persians, and the Turks, may be considered as a mean of obtaining a knowledge of important events of oriental history, the record of which is to be found only in contemporary poetry. This controversy caused M. de Sacy much chagrin, but he conducted himself with great moderation. In 1826, he delivered a discourse before the Asiatic Society upon the utility of the study of Arabic poetry. This discourse M. Reinaud pronounces an excellent specimen of literary criticism; considering the question as placed on its true basis, and perfectly solved: it was published in the *Journal Asiatique*.

In 1826-7, M. de Sacy published an improved edition of the Arabic Chrestomathy, with additions; and in 1829, it was followed by a supplementary volume, entitled an Arabic grammatical anthology, accompanied by a French translation, and notes. These volumes cannot be too highly recommended to pupils; when these have been studied with attention, they will find themselves able to read any other books in the language. The articles of general interest might perhaps be improved, but, in a philological point of view, the work is perfect of its kind.

M. de Sacy immediately put to press a second edition of his Arabic Grammar, which appeared in 1831; containing, at the end, an elementary treatise on the prosody and metre of the Arabs; which he believed indispensable in the progress of oriental criticism. His preface thus terminates: "Having nearly attained the end of my fifteenth lustre, I surely cannot flatter myself that a labor eminently systematic, where judgment and critical analysis require the aid of the most faithful memory, is entirely without error, or omission; I have earnestly desired that Providence would spare my life, until I could correct defects, of which no one is more sensible than myself. My wishes have been granted, and I thus publicly express my thanks to the Author of all good. But it is the last work of the kind which will leave my hands, and I bequeath the care of perfecting it to my successors in a career, in which my sole desire has been to render myself useful, by contributing to the progress of letters, and the honor of my country." M. Reinaud, after remarking upon what he considers deficiencies in the grammar, concludes thus, "It is a work indispensable both to teachers and pupils."

Among the articles furnished by M. de Sacy, at this time, to the Collection of Notices and Extracts, were a number of original manuscripts of

the correspondence of the Samaritans of Syria with some learned men of Europe. The nation of the Samaritans being nearly extinct, M. de Sacy wished to save from oblivion documents which might, in some future age, attest the duration of this people. Man naturally seeks information concerning those who have filled a distinguished place in the changing scenery of the world. How interesting must be the history of a nation who witnessed the marvels of the reign of Solomon, the passing away of the Assyrians, the Babylonians, the Persians, the Greeks, and the Romans, and which, in its own turn, is likewise disappearing! The letters were accompanied with a French translation, and notes.

Another article furnished by M. de Sacy to the same collection, was an extract from the lives of the principal Sufis, by Jami, in Persian and French, with notes. The Sufis were a species of religious Musulmans, usually devoted to a life of contemplation. Their doctrines are obscure, but such was the clearness of mind, and knowledge of the Persian language possessed by M. de Sacy, that he has thrown all possible light upon the subject.

About this time occurred the revolution of July. M. de Sacy had long since retired from political life. In 1823, he had resigned his membership of the Royal Council of Public Instruction. He was immediately afterward appointed administrator of the College of France, and of the Special School for Oriental Languages; but the duties of these two offices, which he discharged with so much ability, until his death, were purely scientific. Nevertheless, in the month of November, 1827, while the public mind was most exasperated by political discussions, he published an article, entitled, 'Where are we going, and what do we wish?'—signed, 'An ancient member of the Chamber of Deputies.' Here M. de Sacy sought the foundation of all the quarrels of the age, respecting the question of social order; and advanced the opinion, that if the friends of good order were not willing to make reciprocal concessions, France, and a great part of the rest of the world, was threatened with total subversion.

The revolution of July found M. de Sacy occupied with his scientific labors. Sincerely attached to order and peace, he feared the repetition of those excesses from which he had previously suffered. When the rights of morality and public security were sufficiently guaranteed, he cordially joined the new government. In 1823, M. de Sacy and the illustrious Cuvier had been created peers of France by the king: a choice conferring no less honor on the government from which it emanated, than upon the recipients.

In consequence of numerous vacancies, occasioned by the cholera, in 1832, M. de Sacy received the appointments of inspector of the oriental types of the Royal press; conservator of oriental manuscripts of the Royal library; and perpetual secretary of the Academy of Inscriptions. No one better merited these accumulated distinctions; but it is astonishing how, at his age, he supported the burthen of labor. He was at the Chamber of peers, whenever he thought his presence could be useful, and sometimes spoke. He considered the day incomplete, in which his Arabic and Persian studies had not received their regular share of attention. He performed all the duties, by no means light, of Secretary of the Academy; managed the reports of the meetings; held the current correspondence, never lost sight of the interests of the Academy with the government; stimulated the exertions of the various committees; composed the eulogies of deceased members; and superintended the printing of its memoirs. When M. de Sacy was elected Secretary, a part of the duties was in

arrears; at the time of his death, everything had been duly performed. Beside inspecting the types of the Royal press, he read the proofs of all the works in Arabic, or Persian, issued from this magnificent establishment. Of his careful revision, the publications of the last six years afford ample evidence.

M. de Sacy had arrived at the greatest elevation to which a man of his profession could aspire. Had he desired glory? He was regarded as the most distinguished Orientalist that had ever existed: and, as a learned man, giving the term its most general acceptation, it was he, whom, since the death of Cuvier, France would have put in competition with the learned men of all other countries. Had he sought honors? He was a Peer of France, a Baron, Grand officer of the Legion of Honor, Member of many Foreign Orders, and of the principal Academies of Europe and Asia. Was money his object? He received 30,000 francs from his various places, which, thanks to his economy, was more than sufficient for his expenses. But, he had his share of the sufferings of humanity. In 1819, he lost his mother, at the age of eighty-six; she who conducted his education, and to whom he was tenderly attached. In the latter part of the year 1834, Madame de Sacy was dangerously ill. Forty-eight years had their happy union continued. During the two months of her illness, the inquietude of M. de Sacy was so apparent, it was feared he would not survive the approaching crisis. At her death, in 1835, he seemed entirely overwhelmed; but gradually recovered, and after a few months, complained only that his memory was less faithful than formerly. His ardent love of literary labor had assisted in procuring for him tranquillity of mind. The steadfastness of his ideas relative to a future life, contributed to sustain his firmness. After the death of his wife, he frequently spoke of his own dissolution, but without affectation, and as one prepared. He usually commenced the day by attending mass. In his last will, he wrote the following confession of faith; it bears date, August 3d, 1835. 'Wishing to settle everything relating to my temporal affairs, and the interests of my family, I regard it as a sacred duty for one who has existed in a time when the universal spirit of irreligion has produced such mournful events, to declare, in the presence of Him from whom nothing can be concealed, that I have always lived in the faith of the Catholic church; and although, as I humbly confess, my conduct has not always been conformable to the holy rules which that faith imposed upon me, yet those faults have never been caused by doubts of the truth of the Christian religion, or of the divinity of its origin. I sincerely hope that I shall be pardoned by the mercy of the Heavenly Father, through the sacrifice of Jesus Christ, my Saviour; not placing confidence in any merit of my own, and acknowledging from the bottom of my heart, that in myself I am but weak, miserable, and poor.'

But what new work could possess sufficient interest to withdraw M. de Sacy from his griefs? It was a 'View of the religious doctrines of the Druzes.' More than forty years previous, and during the revolutionary tempests, M. de Sacy had collected materials upon a subject so important to the history of religious creeds, and also to that of philosophy. Fearing the want of sufficient documents to present the picture as he should wish, he renounced the attempt. His wife had, from time to time, urged him to give to the learned world a work which had cost him so much labor, and served to soften the bitterness of evil days. Finally it received severe revision, was enriched by additions acquired in the interval, and appeared in two volumes, octavo, early in 1838, with a promise, in the preface, of a

third volume, which, alas! never appeared; this, with other projected works, is lost to us.

M. de Sacy was now in his eightieth year. His physical powers had for some time been failing. In 1837, while in the Chamber of Peers, he had a slight apoplectic attack; in falling, he struck his head against a bench, causing a great flow of blood, which probably saved his life. On Monday, the 19th of February, 1838, he gave his lessons in the morning, as usual, on the Persian language, at the College of France; at noon he passed nearly an hour at the Royal library, examining some oriental manuscripts about being added thereto. From the library, M. de Sacy went to the Institute, and from thence to the Chamber of Peers, where he was expected to speak. After the meeting, he returned on foot toward home, but suddenly found his limbs failing, and had scarcely time to beckon for a hackney coach. In this he was placed, and a person passing who recognized him, gave his address, and he was carried home. The various means used for his relief, proved unavailing, and on Wednesday, February 21st, at half past four, in the afternoon, he expired.

Thus was extinguished a powerful intelligence, which during sixty years had wrought among so many facts, so many ideas, and had mingled in so various affairs. He had requested to be interred by the side of his wife, in the cemetery of Père la Chaise. Those who witnessed the funeral ceremonies, will not forget the praises given to his memory. Not the least touching was the eulogy of one of his sons-in-law, who, at the moment when the tomb was about to close over him, rendered public homage to the good example furnished by M. de Sacy to his family.

The funeral ceremonies were on Friday, February 23d. The Academy of Inscriptions held a meeting on Thursday, and wishing to give public and extraordinary testimony to the memory of one of its most illustrious members, voted a medal in honor of M. de Sacy. Government, also, ordered a bust of him in marble to be placed in the library of the Institute.

M. de Sacy was small in stature, but well made. He was near-sighted. Notwithstanding a delicate appearance, he possessed an excellent constitution, and, thanks to a regular mode of life, maintained constant good health. His physiognomy was not striking; habits of reflection gave him sometimes an appearance of severity; but when he exerted himself in society, he was cheerful, and his manners extremely winning. M. de Sacy, at first sight, appeared cold and reserved. In truth, his natural disposition was reserved. Constantly occupied, not only with scientific researches, but with affairs interesting to many individuals, and indeed the entire public, he was obliged to be extremely circumspect; but he was always polite, and even affectionate. Occasionally cheerful, if not merry, the vivacity of his repartees made him a brilliant associate in the drawing-room. He was always gratified by the society of young ladies, who, to the sensibility of their age, added delicacy of mind.

M. de Sacy possessed much decision of character. He was willing to wait patiently until the time to act upon a determination, but was with difficulty persuaded to change it. He was zealous in his exertions for societies of which he was a member, and also for individuals, whose efforts he wished to encourage. By means of his influence with the government, his works, extensive correspondence, oral teaching, and active labors in the principal scientific publications of the time, the influence of M. de Sacy upon oriental literature has been very great. Add, also, that of his pupils, who occupy the principal chairs in Europe. It was M. de Sacy, who, availing himself of the credit he enjoyed at the commencement of

the Restoration, caused the creation of the professorships of the Chinese and Sanscrit languages, in the college of France; and of the Hindoostanee, in the special school for oriental languages. He was also held in high estimation by foreign governments. The last twenty-five years have witnessed great exertions in the various branches of oriental literature, in Russia and Prussia. The Emperor of Russia, and the King of Prussia always consulted with M. de Sacy, upon the creation of new professorships, and the appointment of incumbents.

The orientalists, of all countries, generally paid M. de Sacy the compliment of a copy of their works; if not, they were always purchased. He was willing to loan his books to any careful person, having some rare volumes constantly in circulation, in various parts of Europe. His library is, perhaps, the richest in Europe constituting the property of a private individual.

It has been remarked, that when works of a difficult style were to be explained, he would read in advance. He usually had his books interleaved with blank paper, upon which he wrote his observations, in elegant Latin. These volumes he bequeathed to the depository of oriental manuscripts in the Royal library, and they are of great value to pupils in those studies. It is curious to mark the difference between the annotations made at the commencement, and those which were inserted toward the end of his career.

M. de Sacy was one of those men who, possessing uncommon talents, would be distinguished in whatever situation Providence might place them. It has been shown that his works were written amid a multiplicity of occupations, the variety of which may possibly detract from his glory, and thus posterity render him less than justice. He was successively member of the two principal political bodies of the State, but his legislative course, honorable as it was, offered nothing to distinguish him from many of his colleagues. The writings relative to his political career, and analogous productions, anterior to the year 1823, were published by him, under the title of "Discourses, opinions and reports, upon various subjects of legislation, public instruction, and literature." His admirable talent as a professor had but a limited theatre for display. His translations, notes, commentaries and grammar, will never cease to be used by orientalists, but that class of scholars is comparatively small.

M. de Sacy seems to have been born to give to oriental literature the impetus which it received from him; and no less to erect one of those monuments which shall satisfy all classes of men, and confer everlasting honor upon a whole people. For this, patience was necessary. Not the patience which consists in repeating the testimony and names of authors, but the patience of which Buffon speaks, and which gives to a man the power necessary to fix his thoughts upon the same idea, during a day, a week, a month, or entire years. Newton was asked, how he had arrived at those discoveries which have immortalized his name, and he replied, "by thinking of them always." It appears that M. de Sacy did not possess the power of confining his attention for a long time to one object, as may be seen from the incredible number of objects which occupied him at the same time. The same remark has been made respecting the great Cuvier. But Cuvier had the advantage of having chosen sciences of immediate application, for the subject of his researches; sciences which had become fashionable, sciences which related to professions universally extended, such as those of medicine and surgery.

The impulse given by M. de Sacy, and by some of the early members

of the Asiatic Society, will be ever influential. In all parts of Europe may be seen works, the production of which, thirty years since, would have been deemed impossible. Not to mention the publication of the Arabic and Persian texts which owed their existence specially to M. de Sacy, it is sufficient to cite the edition of the Bibliographical Dictionary of Hadji-Khalifa, in Arabic and Latin, published at Leipsic, by M. Flügel, at the expense of the Committee of Translations, of London; also the edition of the Arabian Chronicle of Tabari, in Arabic and Latin, printed at Leipsic, by M. Kosegarten. At Paris, even upon the scene of the labors of M. de Sacy, M. Quatremère published the history of the Mongols, by Raschid-eddin, in Persian and French, with notes. M. de Slane, also, has printed the Arabic text of the Dictionary of Illustrious men of Islam, by Ibn-Khallikan. The edition of the Arabic text of the geography of Aboulféda, which appeared under the auspices of the Asiatic Society, might also be cited, and many other works, no less worthy of interest. One circumstance should be mentioned, which is, that all these works have been given to the world by the pupils of M. de Sacy, and therefore a part of the merit of the execution is due to him.

To France belongs the honor of awakening the attention of all the universities of Europe to these pursuits. M. de Sacy has given a new impetus to the study of the Arabic and Persian languages; M. Abel-Rémusat has facilitated that of the Chinese; and M. de Chézy has extended the knowledge of the Sanscrit over the whole continent. The inheritance of these illustrious men, adds M. Reinaud, belongs to France, and France has placed the deposite in the hands of the Asiatic Society.

NOTICE OF THE ORIGIN, PROGRESS AND PRESENT CONDITION OF THE BOSTON SOCIETY OF NATURAL HISTORY.

[By AUGUSTUS A. GOULD, M. D., of Boston, Ms.]

IN the winter of 1830, a few gentlemen of scientific attainments conceived the design of forming a Society, in Boston, for the promotion of Natural History. After several preliminary meetings, and communicating their designs to others who they supposed would be favorably disposed towards them, a meeting was called on the 28th of April, 1830. It was organized by the choice of Dr. Walter Channing as Moderator, and Theophilus Parsons, Esq., as Secretary. They then resolved to form themselves into a Society under the name of the "BOSTON SOCIETY OF NATURAL HISTORY." On the 6th of May a Constitution and By-laws were adopted; and, on the 13th of the same month, officers were chosen. An Act of Incorporation was obtained at the next session of the Legislature, and bears date February 24, 1831.

The great object had in view in the formation of the Society was to promote a taste, and afford facilities for the pursuit of Natural History, by mutual co-operation, and the collection of a Cabinet and Library. But it has always been understood, that especial attention should be given to the investigation of the objects in our own immediate vicinity.

The officers of the Society are a President, two Vice Presidents, Corresponding and Recording Secretaries, Treasurer, Librarian, eight Curators and a Cabinet keeper. These officers constitute a Council on which devolves the management of the business concerns of the Society. These are chosen annually, by ballot, on the first Wednesday in May.

THOMAS NUTTALL, Esq., the well-known botanist and ornithologist, was chosen the first president; but as he regarded himself as only a transient resident in Boston, he declined the office.

The following gentlemen have sustained the several offices, from the organization of the Society to the present time.

<i>Presidents.</i>	
Benjamin D. Greene, Esq.,	1830—1837
George B. Emerson, Esq.,	1837—

<i>Vice Presidents.</i>	
George Hayward, M. D.,	1830—1832
John Ware, M. D.,	1830—1836
Hon. Francis C. Gray,	1832—1834
Rev. F. W. P. Greenwood,	1834—1841
Walter Channing, M. D.,	1836—1837
Amos Binney, Esq.,	1837—
Charles T. Jackson, M. D.	1841—

<i>Treasurers.</i>	
Simon E. Greene, Esq.,	1830—1832
Amos Binney, Esq.,	1832—1834
E. S. Dixwell, Esq.,	1834—1837
Ezra Weston Jr., Esq.,	1837—1839
John James Dixwell, Esq.,	1839—

<i>Corresponding Secretaries.</i>	
Gamaliel Bradford, M. D.,	1830—1834
Amos Binney, Esq.,	1834—1837
E. S. Dixwell, Esq.,	1837—

<i>Recording Secretaries.</i>	
Theophilus Parsons, Esq.,	1830—1830
D. Humphreys Storer, M. D.,	1830—1836
Martin Gay, M. D.,	1836—1838
Augustus A. Gould, M. D.,	1838—1839
Jeffries Wyman, M. D.,	1839—1840
F. A. Eddy, M. D.,	1840—

<i>Librarians.</i>	
Seth Bass, M. D.,	1830—1832

Charles Amory, M. D.,	1832—1833
Charles K. Dillaway, Esq.,	1833—

<i>Curators.</i>	
Hon. Francis C. Gray.	
Walter Channing, M. D.	
Edward Brooks, Esq.	
Benj. D. Greene, Esq.	
Amos Binney, Esq.	
J. W. McKean, M. D.	
Geo. B. Emerson, Esq.	
Francis Alger.	
J. S. C. Greene, M. D.	
Joshua B. Flint, M. D.	
A. A. Gould, M. D.	
Winslow Lewis Jr., M. D.	
William B. Fowle.	
Clement Durgin.	
Geo. W. Otis, M. D.	
Charles T. Jackson, M. D.	
J. B. S. Jackson, M. D.	
J. E. Teschemacher.	
T. William Harris, M. D.	
Martin Gay, M. D.	
D. H. Storer, M. D.	
Nathaniel B. Shurtleff, M. D.	
Thomas M. Brewer, M. D.	
Jeffries Wyman, M. D.	
Marshall S. Scudder.	
Thomas T. Bouvé.	

<i>Cabinet Keepers.</i>	
Estes Howe.	
T. M. Brewer.	
Samuel Cabot, Jr.	
S. L. Abbot.	

It is not a requisite for membership that a person should be practically engaged, or immediately interested in the study of Natural History. Any person who is willing to contribute to the support of the Society, either from personal interest or because he regards it as an institution calculated to conduce to the public good, may become a member. The consequence is, that the whole number of immediate members compared with the working men of the Society is very great. The privileges of the members are, free access to the Cabinet at all times on application to any member of the Council—the use of the Library—and admission to all Lectures given in the name of the Society. Fifty dollars paid at any one time, constitutes one a *patron*; the immediate members are subject to an annual assessment of three dollars.

The operations of the Society may be arranged under the following heads, viz:

I. MEETINGS. Regular meetings are holden on the afternoons of the first and third Wednesdays of each month. They may be multiplied or otherwise arranged, as they occasionally have been, to weekly meetings, and to evening sessions. At these meetings, the business of the Society is transacted, scientific communications are heard, and donations are received. It has long been the custom, and one attended with great benefit, to commit every donation, whether it be a specimen or a book, to some member, whose duty it is to ascertain its name and any thing interesting pertaining to it, and perhaps make it the nucleus for an essay on some department of natural science. Thus, by mutual assistance, each member may readily gain a general knowledge of every article and book of which the Society comes in possession. Thus, the members, by having a duty imposed upon them, are not left entirely to their voluntary contributions; and many an one has thus been induced to engage in scientific investigations which he would never have thought of undertaking, if left to his own motion. Many an one, by getting his interest once excited to study with a scientific eye some object with which he is familiar in every day life, soon finds himself fairly entered upon a path which he ever after pursues with zealous and successful speed.

II. LECTURES. In the early days of the Society it was deemed that one of

the most direct modes to call public attention to the subject would be to procure courses of lectures. Accordingly, four courses on various subjects connected with Natural History were given, with good success. These were mostly given by the original members of the Society. But courses of lectures on miscellaneous subjects, for which it was not difficult to procure lecturers, at merely nominal prices, sprung rapidly up, and occupied every evening of the week; so that at length it seemed expedient to discontinue those on Natural History. The main object, however, of their institution, had been extensively gained. Since then, the public has occasionally been invited to attend the regular meetings of the Society for several months in succession, during which time individual members pledged themselves to occupy the time of each meeting. These meetings were well attended.

III. PUBLICATIONS. Soon after the Society went into operation, a periodical publication was commenced under the title of the "*Boston Journal of Natural History*." It is of the octavo size, printed on fine paper, and in the best manner. Each subject is illustrated by figures, so far as is desirable, and each volume of 500 pages contains from ten to thirty plates. Hitherto, about half a volume has appeared annually, in two parts; and the third volume is now completed. This work is already becoming important as a work of reference, and will soon be indispensable to every student of American Natural History. It contains many important papers, such as the posthumous entomological papers of Mr. Say, Dr. Kirtland's monography of the Fishes of the Ohio, Dr. Storer's Fishes of Massachusetts, Dr. Binney's monography of the Helices of the United States, the Conchological papers of Messrs. Couthouy, Adams, and others; and the reprint of the various Zoological Reports pertaining to the State of Massachusetts. Papers are invited from naturalists in any part of the United States. It is by its publications alone, that the Society can expect to be extensively useful, diffusing the facts gathered by its members, and securing to them their honest due as original observers. The circulation of the journal is now nearly sufficient to defray the expense of its publication; and the demand for it, especially from abroad, is rapidly increasing.

The Society has also published and distributed, gratuitously, the discourses given at annual meetings, by Dr. Walter Channing, Rev. H. Winslow and J. E. Teschemacher, Esq. Arrangements have also been made to publish an abstract of the doings of the meetings in a form to be extensively and promptly circulated, as is now done by most other scientific bodies.

IV. THE FORMATION OF A CABINET. This was naturally the first object to which the attention of inexperienced naturalists would be turned. Any one may be a collector, though he may not enter upon the intimate study of natural productions, and can thus gather the materials on which others may labor. Consequently, a collection was formed with a rapidity equivalent to the zeal of a newly formed Society with numerous members. The nucleus of the Cabinet consisted of a collection of about one thousand species of shells, deposited by Amos Binney, Esq., and the geological and mineralogical collection of Dr. C. T. Jackson, second in completeness to no other cabinet in America. Not long after this a very important addition was made by J. N. Reynolds, Esq., of his collections made during a visit to the Antarctic seas and S. America, comprising upwards of 400 birds' skins, numerous plants, shells, minerals, organic remains, insects, eggs, &c. Another large addition was made by Joseph P. Couthouy, Esq., who, on joining the Exploring Expedition, generously placed in the Society's Cabinet about 800 species of choice shells. Around these rapidly clustered other birds, fishes, reptiles, insects, skeletons and plants. Some of the principal objects in the hall are, the skeletons of an elephant, rhinoceros, Galapago tortoise, Cape ground-hog, ostrich, &c. To particularize any of the most valuable donations made by those who have remembered the Society at home and abroad, would be doing injustice to the favors of other persons equally entitled to gratitude. The hall over the Savings Bank is now crowded, and the following schedule will give some idea of the present extent of the collection. In the department of *Mammalia* there are skeletons and parts of skeletons, and a few stuffed skins of 200 animals;—of *Birds*, about 450 skins, of which only about 100 are mounted, with about 50 nests and 200 eggs;—*Fishes*, 400 spe-

cies, including a nearly complete suite of the fishes of Massachusetts;—*Reptiles*, 150 species, embracing all those of this State;—*Insects*, not less than 4,000 species, and more especially valuable from comprising the entire collection, with the Journal, made by Prof. Hentz, and the labor bestowed upon their arrangement by Dr. T. W. Harris, who is now unquestionably at the head of Entomology in America;—*Shells*, about 4,000 species, arranged in a very convenient manner, and mostly labelled;—*Minerals*, 800 specimens in addition to the collection of Dr. C. T. Jackson, and the collection of Rocks, Minerals and Soils made by Prof. Hitchcock, illustrating the mineralogy and geology of the State;—*Crustacea*, 150 species;—*Plants*, 5,000, partially arranged, with numerous specimens of wood and fruits;—and the collections of corals and radiated animals are very respectable.

The Cabinet of Dr. Jackson has not yet become the property of the Society, but in the course of the last year Mr. Binney offered to relinquish to the Society all claim to the collection of shells deposited by him, provided other gentlemen who had collections would contribute such shells as they might have, which were not in the Society's Cabinet, or such as would materially improve upon the specimens already possessed. This proposition was readily assented to, and in consequence, about a thousand species were added from the cabinets of Rev. F. W. P. Greenwood, G. B. Emerson, Esq., J. J. & E. S. Dixwell, Esquires, Drs. D. H. Storer and A. A. Gould, and Messrs. T. J. Whittemore, John Warren and Stephen Emmons; so that the entire collection of Shells is now the property of the Society.

V. EXHIBITIONS. It has been the policy of the Society to discountenance anything like exclusive privileges, and to make as available as possible any advantages to be derived from its operations. It was early decided that no fees should be received from visitors to the Cabinet; and for several years, the room has been opened every Wednesday from 12 to 2 o'clock, for the free admission of any persons, whether young or old, who might wish to examine it. It has been a favorite resort of the curious and inquisitive at those periods. Every one seems to respect the liberty given him, and scarcely has an instance been known of an article having been removed or damaged, which has not been promptly replaced. Many donations are obtained from persons thus visiting the collection, and a taste for natural productions is thus widely diffused.

VI. FORMATION OF A LIBRARY. When the Society originated, the great difficulty in the way of making advances in the study of Natural History, was the want of books. No one possessed more than a few volumes on some subject to which he might have given his individual attention. The importance of forming a Library was at once felt; and most of these scattered volumes have been collected, until there are now about 1,000 volumes in the Library. Most of these have been donations, either directly, or after having been purchased by private subscription, nothing being drawn from the general fund of the Society. It is gratifying to be able to record the liberal donations of Charles Amory, Esq., B. D. Greene, Esq., of the Hon. John Davis, who contributed fifty-two volumes of standard works on Natural History, most of them botanical; the bequest of Simon E. Greene, Esq., one of the original members, who left to the Society all the works in his library on Natural History, amounting to 38 volumes, as well as his large collection of Shells and Minerals; the great work of Audubon on American Ornithology, which was presented by the liberality of Amos Lawrence, B. D. Greene, S. A. Eliot, David Eckley, G. B. Emerson, Charles Amory, Wm. Ingalls, G. C. Shattuck, G. C. Shattuck Jr., Mrs. Shattuck, and Geo. Parkman; and the very rare and valuable work of Olivier on the Natural History of Insects, with the Supplement by Voet, in 10 quarto volumes, colored plates, which was purchased of Prof. N. M. Hentz, together with his entire collection of Insects, numbering about 30,000 specimens, by the subscriptions of Drs. James Jackson, John Randall, B. D. Greene; Francis C. Gray, Horace Gray, Jonathan Phillips and David Henshaw, Esquires, and other liberal gentlemen, who prefer that their names should not be divulged; and above all, the princely gift of a superb copy of Audubon's Birds of America, full bound in Russia leather and gilt, the most expensive copy in the country,

from the Hon. THOMAS H. PERKINS. In consequence of this last donation, the consent of the donors of the duplicate copy was obtained to exchange it for other standard works, especially works on Ornithology. This was done at nearly the original cost of the work, and the number of volumes in the library was thereby greatly increased.

Another and a permanent source for the constant increase of the library, is the legacy of the late Ambrose Courtis, Esq., of which mention will be made hereafter.

When we consider how essential a library is to the study and arrangement of every department of the Cabinet, it cannot but be felt that the members have done wisely to contribute largely towards it. It is of vital importance that the naturalist, who is engaged in the investigation of any subject, should be able to know *all* that has been written upon his subject. Scientific books are expensive, and no man among us can promise himself such a library as he may need. It is the part of wisdom and interest, therefore, to collect the volumes, which are scattered here and there, into one common stock. They will thus be vastly more useful than when shut up in private libraries.

FINANCES. Until quite recently, the only resources of the Society have been the proceeds of lectures and the annual assessments. The former were nearly adequate to the expense of the furniture of the Hall and the show-cases, all of which are made of mahogany. The latter have been nearly sufficient to pay the rent of the Hall, and the incidental expenses of the Society. No money has been appropriated from the funds of the Society for the purchase or the preservation of objects. All the articles in the Cabinet have either been presented, or, when any have been purchased, as has often been done, it has been by contributions; and all the labor of preservation and classification has been done by the voluntary labor of the members.

In the year 1835, the Legislature of Massachusetts, in appropriating money in aid of various institutions for the furtherance of education, voted to the Boston Society of Natural History \$300 per annum, for five years. And in 1840, Simon E. Greene, Esq., in addition to his library and collection of shells and minerals, bequeathed five hundred dollars in money, for the general purposes of the Society. These sums, together with the resources mentioned above, have been sufficient to defray all the outfit and incidental expenses, so that at the last annual meeting, in May, the Society was declared, and for the first time, *out of debt*.

The Society is indebted for its first permanent endowment to the generosity of one of its members, AMBROSE S. COURTIS, Esq. Mr. Courtis was a merchant, comparatively little known among scientific men, who by diligence and prudence was enabled to retire with a competence while yet a young man, intending to devote his subsequent life to the acquirement and diffusion of knowledge, and filled with generous and exalted designs for the promotion of science, art and humanity. While in Europe in 1834, he gave the first token of his regard for the Society, in the present of a splendid solar microscope, with an achromatic lens, made by Dolland, of London. Soon afterwards he forwarded a copy of his will, by which he devised to the Society several sums for specific purposes, amounting in all to \$15,000, and an order for the immediate payment of a part of it, lest perchance his intentions might be defeated. Mr. C. did not live to return to this country. In his last will he not only confirmed his previous legacies to the Society, but made it his residuary legatee. The legacies however were accompanied by embarrassing conditions, which would forbid their direct application to the uses of the Society for a long period of years. Permission was therefore obtained from the Legislature of the State, to which his legacies reverted in case they were not accepted, to compromise with the heirs at law; and the sum of \$10,000 was eventually received for the unconditional and immediate use of the Society. This sum now constitutes the permanent fund of the Society, the principal of which is not to be encroached upon. For the present, its income is appropriated as follows, viz: one-third to the increase of the Library, one third to the preservation of objects for the Cabinet, and the remaining third for the publication of the Journal.

The Society may now be considered as established upon a firm foundation.

It has existed long enough to have left its impress upon the community. By admitting to membership all who are interested in its objects, and by giving gratuitous access to the Cabinet and Library on application to a member, at all times, and to all persons, either for study or the gratification of curiosity, it strives to make this impress as wide and as deep as possible. It is believed that this Society was the first to adopt a course in this last respect, which, we are happy to say, is now pursued in all similar institutions in this country. It is also believed that the policy and privileges of this institution approach as nearly to the design of a distinguished foreigner, M. Vattemare, in their universality, as the state of society renders desirable or available in a country where the voluntary principle so successfully sustains every institution and every enterprise.

In addition to the influences of the Society upon the community in behalf of Natural Science through its Lectures, its Cabinet, its Library and its Journal, it may be truly said, that the Zoological and Botanical survey of the State, in connection with the Geological survey, was mainly devised, obtained and executed by its Council. The result of this survey is such as to reflect honor upon the liberality of the State which ordered it, and the science of the Commissioners who performed it.

The present fund of the Society may possibly suffice, for a while, for the objects to which it is appropriated. But there are other wants already urgent, and which are daily multiplying and becoming more imperative. So large a collection cannot be kept in proper order without being under the charge of a competent person, entirely devoted to its care. Such a person the Society has not the means for employing. Again, the Hall which now contains the Cabinet, is already crowded to excess, and its accommodations must soon be enlarged. It is already very desirable, and almost necessary, that a building should be obtained sufficiently ample and conveniently constructed for the purposes of the Society. Hitherto, the funds have been exclusively devoted to the necessary and the best uses of the Society, and not wasted, as has been too often done, in brick and mortar. It is to be hoped that no necessity shall arise for diverting them from their accustomed channel; and it cannot be doubted, that when a building shall become absolutely necessary, an appeal in behalf of an institution so valuable and so liberal, to those in Boston who feel always ready to contribute freely for objects of public good, and who deem a bestowment upon such objects as the best disposition they can make of their fortunes for the benefit of their children, would not be made without a ready response.

LAWS AND LAWYERS,

JEWISH, ROMAN, ENGLISH AND AMERICAN.

[By HON. WILLIAM D. WILLIAMSON, of Bangor, Me.]

JEWISH LAWS AND LAWYERS.

LAWS, and also legal men, have always been esteemed of sufficient consideration among every civilized people. In our hemisphere, this assertion claims unwonted credit. But the national codes from which our *American* laws have drawn many valuable materials, are the *Jewish*, *Roman* and *English*; codes through which may be traced the sphere and character of the *legal profession*, at different periods in their respective countries.

As the Hebrews or Jews were the only nation ever directly under a Theocratical government, it is worthy of notice, that this whole people of a million and a half, was originally led out of bondage, 1491 years before Christ, by two brothers, an high priest and a lawgiver, men immediately appointed of God, whose wisdom thus indicated, to some extent, the relationship which religion has to law, and the unremitting helps, which should be rendered to the minister of the one by the depositary of the other. It strengthens the doc-

trine that the priest and civilian ought to sustain characters equally pure and elevated, and strive with mutual assiduity to benefit their fellow men.

The laws given to the Jews proceeded from the bosom of God. The tables of the Decalogue, as a sacred constitution, written with his own fingers, and the laws themselves, recorded in the books of the Pentateuch, form the most ancient code in existence; one that will forever command supreme respect; for nothing like it has ever come to mortals. It is *ritual, moral and political*.*

The numerous *rites* it ordains in sacrifices and offerings, prefigured the sufferings of a Saviour atoning for sin, and taught the doctrine of faith and pardon. Every dictate was full of design. An act merely *political*, may be either of a public or municipal character; and its expediency be a question submitted rather to our discretion than to our conscience. The opinions formed of it usually rest on principles of reason and equity, according to the circumstances of the case; the voice of law being silent upon the subject, as it is in relation to a multitude of public measures, and to ten thousand minuter particulars of human conduct. But in most requirements of the Divine law, it must be taken to have both a *moral* and *political* sense, as it extends to the motives of the heart, and always lays the utmost stress upon the spirit of man's obedience. God himself speaks in his law; and although all transgressions of it are not equally heinous, yet every one who disobeys, violates the Divine command. The law is perfect, like the Source from which it springs. It not only forbids all bloodshed and cruelty, but it cultivates the tenderest sensibilities of kindness. Not even the parent bird shall be taken away from her young in the nest; nor shalt "thou seethe a kid in its mother's milk." The primary duties of life it teaches; for it says to the child, honor thy father; and to the parents, teach children's children the commandments of God. Always just and impartial, it holds an exact balance. No one is high enough to offend with impunity, nor low enough to suffer wrong unnoticed. The poor man shall not be known in his cause; nor the rich man spared in judgment. To put the hand to a neighbor's goods is crime deeply condemned; so divers weights, and unequal measures are pointedly abhorred. The light of the law shines with equal favor on the cottage and the palace; on the artisan and the scholar, all honest industry being sure of its reward. To reputation it is a castle, allowing no one to raise an evil report; and to the needy it is an almoner of charities, opening the heart and hand that expects no return. Its force is not to be resisted, for it crushes the pride of power, and strips unrighteous mammon of its wealth; equally the good man's protector and the transgressor's dread. In short, its watchful providence is not only the guardian of life and privilege, it also surrounds the cradle and the bier; it guides to safety and to heaven.

Such is law divine—full of penalties, it is true, still it must be remembered, that the heavenly code, when completed, was placed in the ark under the mercy-seat, the pedestal of smiling cherubs; a book of God now magnified and made honorable by his Son. Nevertheless there was at length appended to this, a multitude of proverbs and sayings which were denominated "*Traditions*," the origin and nature of which, being the next objects of our inquiries, will conduct us to the departments of government.

The supreme tribunal and public assembly of the Jews was a grand council, consisting of "seventy Elders"† or Sages, selected from the several tribes, for their wisdom and abilities. It was instituted by Moses himself; and often called by Josephus‡ and other writers the "*Sanhedrim*," and also the Senate.§ Its members were sometimes entitled "Nobles and Princes," names, however, which when used under the monarchy, were applied to ministers of State and chief officers.|| But Joel calls them "the assembly of the Elders;" and according to Ezra they were the "the Council of the princes and elders." It was a public body perpetuated by a suggestion of suitable names from the several tribes, and an acceptance of them by the assembly. It was continued into the

* Josephus calls the laws "political." 1 Vol., p. 140—1. Phila. ed. 1835.

† Num. xi. 16. Prototype of the 70 disciples Luke x. 1, 17.

‡ 1 Josephus, p. 133, 143. Lord Coke supposes the original of the British Parliament was like the Sanhedrim. 4 Inst., p. 3.

§ Acts v. 21.

|| 1 Kings, iv. 2.

Christian era, when it was called the Senate, though commonly "the Council." Their sessions were in a particular apartment of the Temple at Jerusalem; and their territorial jurisdiction was commensurate with the government of the nation.* They counselled together on political matters of great public moment; they heard ecclesiastical causes; took cognizance of all capital crimes,† and exercised the power of receiving appeals from the lower tribunals. For according to Josephus, it was ordained from the first, that whenever the subordinate "judges were unable to give a just sentence about the cause that came before them, it was to be sent undetermined to the Holy City, and there be determined by the high priest, the Prophet [or Judge,] and the Sanhedrim, agreeably to what might seem good to them."

The presidents of the Sanhedrim, on different occasions, were alternate. When "matters of the Lord" or those of an ecclesiastical character were under consideration, the *high priest* presided;‡ but at all other times the chair was occupied by the chief ruler, who was always a magisterial personage. Aaron, the great grandson of Levi, was the first high priest; to be succeeded in that office by the eldest son of every post-generated family in direct lineage; and he and his male descendants were collectively and exclusively, in future time, to constitute the sacerdotal priesthood. They were subsequently classified and arranged into twenty-four courses,§ at the heads of which were as many "Chief Priests," so often mentioned by the Evangelists, all of whom were entitled to seats in the Sanhedrim. Their primary duties, however, were ritual, they being reserved to the sacrifices, offerings and other sacred rites, at the Sanctuary, near which they always resided. Habited in white vestments peculiar to the priests, and exalted by the honor and sanctity of their sacred office, they were always revered, and at length esteemed an order of men quite *noble*,|| from their illustrious and hereditary rank. Above them, however, was the High priest, or Supreme Primate, officially crowned with a mitre, and attired with a white robe, an ephod, and a breast-plate of gems; a spiritual dignitary of the highest grade, continued, according to Josephus and Rollin, through succeeding ages, to Caiphas, the last one mentioned in Scripture. A prophet, when there was one, being a living oracle of truth and knowledge, was usually invited to sit in Council with the Elders. However, as he was invested with his office by divine inspiration, and did not, as the priests did, inherit it, none it is believed, of the prophetic saints took any great part in the mere political affairs of government. They indefatigably instructed and warned the people out of the Law;¶ being also some of the best historians of their times. Of the supreme ruler mentioned, or chief magistrate, his power was great; yet according to Josephus,** it was immemorably said, let him "do nothing without the high priest and the votes of the Senators."

But great and various as were the powers exercised by the Sanhedrim, it claimed no right or authority to repeal any statutes of the law, nor to add to them by any new enactments. Nevertheless, its members were allowed by their countrymen to be the constituted interpreters of the divine code; and they themselves viewed it to be their positive duty to determine all matters brought before them; and to put a construction when required, upon the letter, language and meaning of the law, according to what they might deem just and expedient. The learned Elders also sometimes gave their opinions upon certain points and passages, and pronounced their expositions upon parts that seemed to be doubtful or dark. Of these interpretations and sayings, differently originating, and multiplied from age to age, there were *oral reports*, which though often misreclected and often perverted, were considered a kind of "Common Law," and denominated the Jewish "*Traditions*."†† They were highly revered at all times, and ultimately, they were esteemed of no less authority by many, than the law itself. Their reception has been traced to the times immediately subsequent to the termina-

* Jennings's Jew. Antiq., p. 39.

† "Between blood and blood." Deut. xvii. 8, 13.

‡ Dr. Scott's Pref. to Judges.

§ 1 Chron. xxiv. xxv. 1 Josephus, 255.

|| Josephus claims to be of "sacerdotal dignity"

—the splendor of a family. 1 Antiq. 123.

¶ 2 Chron. xvii. 9.

** 1 Josephus, 133.

†† Matt. xv. 2, 3; Mark vii. 12. 1 H. Adams's His. Jews, 8.

tion of the prophetic age. Some of them were good, being fair expositions of the law; others were indifferent in themselves, such as the numerous "washings," and other superstitious rites and observances; but the most of them were evil, being the commandments of men making void the Law. All of them, however, had a surprising influence upon unenlightened minds. To cite an instance of their force,—there was one Aquiba in prison and extremely thirsty, to whom was given a little water. He tasted a few drops, then washing his hands with the rest exclaimed, "it is better to die with thirst, than to transgress the traditions of the Elders."

But though there were endeavors to pervert and explain away the law by a multitude of these traditions, yet its doctrines and precepts did not have to encounter so many and so destructive evils from that quarter as they did from the revolutionary changes and different administrations of the government which the Jews, through their history of fifteen centuries, had the destiny to experience.

During their *aristocracy*, as Josephus calls it,* a period of 400 years, their chief rulers were "Judges," of whom there were fifteen, including Moses and Samuel. They were invested with supreme command; they governed the nation and led their armies to battle. The most of them were men of exalted piety and merit; and when the best of them held the reins, the precepts of the law were generally respected; but when the chair of magistracy was vacant, as sometimes occurred, men became lawless and perverse. In short, while the aristocratic form of government lasted, the people enjoyed sufficient liberty; for according to the sacred penman, they did what was right in their own eyes,† and frequently incurred the Divine displeasure by heinous transgression.

So, likewise, through the succeeding *monarchy* of 500 years and more, between Saul's reign, A. C. 1092, and the Babylonian captivity and destruction of the first temple, A. C. 588, the doctrines of the Law were at intervals, most wickedly violated. Nor is this thought by many observers to be a fact altogether strange, when we reflect, that of twenty-two Jewish kings, no more than one half espoused its spirit and defended its precepts; while the whole twenty who ruled over Israel after the revolt,‡ except one or two, were idolatrous offenders. Nay, happy had it been for the honor of Law, if Solomon's reign, esteemed "the Jewish golden age," had not come to its close under a cloud; and if "the gold and silver represented to have been plenteous as the stones of the streets," had not produced relapses into luxury, and weakened the springs of obedience.

Also the various provincial governments of nearly six centuries, intervening the re-establishment of the second temple, A. C. 518, and its destruction in the 70th year of the Christian era, was altogether too eventful of revolutionary changes to promote a knowledge or love of the Law. In fact Law never flourishes among any people in servitude, arms, or anarchy. Unfortunately the Jews after their return to Jerusalem, were under the *Medo-Persian* empire 185 years, to A. C. 333; next 162 years, to A. C. 171, they were subject to the *Grecian dynasty*; being through this last period continually harrassed by Alexander's successors, the contending sovereigns of Egypt and Syria. But in the next 108 years, to A. C. 63, the liberties of Judea were in a great degree recovered, and Law re-established, essentially by the valor and piety of the *Asmonian* family, surnamed the *Maccabees*.§ The country was then reduced by Pompey to a Roman Province, and the laws of Moses overruled by those of the conquerors.

But the Law, and those who professed to know and teach it, were scarcely more affected by the government and the political changes in it, than by its *Jurisprudence*. From the earliest period of Jewish polity, there were, besides the Sanhedrim, certain tribunals of inferior grade. Moses ordained that "Judges and officers" be appointed in all the cities throughout the Tribes, and that the

* 1 Antiq. 187.

† Judges xxi. 25.

‡ Simeon adhered to Judah, 2 Chron. xv. 9. Jero-

boam ordained Priests and Levites for the Ten Tribes. 1 Josephus, 283.

§ See Books of the Maccabees.

sentence of the judge should be obeyed under the penalty of death.* Four centuries and an half afterwards, king David appointed even six thousand of the Levites to be officers and judges, besides others ordained to the same trust. So king Jehoshaphat,† at the end of the subsequent century, revised and re-established the ancient system of judicature, and directed “the priests and Levites, with the chief of the fathers,” or “princes” of the other tribes, to hold courts, according to ancient usage and the law of God. Josephus says there were seven judges in every city, to each of whom were allotted two officers out of the tribe of Levi.‡ In the more important trials they sat together, and held their courts in the Levitical or fortified cities. They were charged to hear patiently, and to judge impartially, without respect of persons; being reminded that “the judgment is God’s.” Their jurisdiction embraced all causes and trials, civil, ecclesiastical and criminal, not capital. In the language of the Scriptures, they were to determine “all matters of the Lord,” understood to mean ecclesiastical or spiritual causes; also “the king’s matters,” being pleas of the crown, or trials for crimes, and all other “controversies,” such as law-suits and counter claims between party and party. Dr. Scott supposes a part of these judges, and also the magistrates, were taken from the Elders of the several tribes eminent for their abilities, and from the learned Levites, they being best acquainted with the statutes and oracles of the Lord. Certain it is, as Josephus says, that they were much honored by the people, and their decisions fully respected; though sometimes an appeal, or the cause itself was carried up to the Sanhedrim. But all these tribunals at times fell into great irregularities, particularly under the Provincial governments. Witness the trial and execution of the martyr Stephen. Indeed, after Judea was made a Roman province, a Prætor or Pro-consul from Rome was the appointed judge; the law language was Latin; the Jewish ordinances were repudiated; and the courts, and most of all legal proceedings exhibited a new aspect. So true it was, that the paramount political power always had great influence upon the judiciary as well as upon the laws of the Jews.

From the view taken of the LAWS, we proceed to a consideration of the Jewish LAWYERS.

In the wonderful system of polity ordained by Divine wisdom for “his chosen people,” one highly prominent part was to give them a code of Laws; and it was another to have them universally known and obeyed. To effectuate this and other connected purposes in the best possible way, the Lord called and consecrated to himself the whole tribe of Levi,§ first solemnly appropriating Aaron and his descendants, being quite a small branch of the tribe, to the sacerdotal priesthood, as previously described. The residue, always called *Levites*, were selected for their special freedom from idolatry in the affair of the golden calf, exclusively to fill this elevated and most important sphere in the system of Jewish economy.|| The station itself was honorable and wisely-appointed; being a kind of middle place between priests and people. To them the Lord by Moses specially committed the Book or Bible of the Law, and commanded them to keep it in the ark of the covenant of their God;¶ and teach it in all its parts to their brethren from generation to generation. Entrusted with this holy deposit, the consecrated Levites were an order of men designed to be pious, learned and practical Lawyers. The first of them was the inspired Moses, a Levite, and in the best sense a practising lawyer; for he has left to every one so called, an example worthy of all imitation. Indeed, whatever relates to the whole or any part of the Levitical Tribe, associates the utmost interest; for their number, privileges, learning, duties and character all combine to show the Divine wisdom and benevolence, originally manifest in the institution.

At the time the Levites, on the call of God, devoted themselves to him in the wilderness, the number of their males exceeded 22,000;*** and in David’s

* Ex. xxi. 6, 22; xxii. 9; xxiii. 6. Deut. i. 16—17; xvi. 18.
† 2 Chron. v. 11. Dr. Scott’s Notes, and 1 Josephus, 303.
‡ 1 Josephus, 132.
§ Deut. xxvii. 2—3; xxxi. 26.
|| Num. viii. 14.
¶ Deut. xxxi. 24—26. The Law was found 2 Kings, xxii. 8.
*** Num. iii. 39; xxvi. 62.—23,000.

time, there were 38,000 over *thirty* years old.* Still they formed the smallest tribe of the twelve, though large enough, if diligent and faithful, to discharge the high trust reposed in them, to universal acceptance. From the first, they were an highly *privileged* class of men. It is true, there was not a territorial proportion of the conquered Canaan given to them, because of the ample provision otherwise made for their maintenance; but they had forty-eight cities† allotted to them, with suburbs appurtenant, two thousand cubits in width from the walls on every side, for gardens and pasture-grounds; cities which, for their own and the public convenience, were distributed through the Tribes. They also received from their Jewish brethren a *tenth* part of all which the land annually produced; though they rendered in turn one tenth of what they received to the Priests.‡ They were exempt from all tribute and taxes, and all manual labor, not even engaging in mechanic arts. Nor were they compelled to bear arms, consequently they never went into the wars, except in the capacity of chaplains.§ Unlike the priests, however, they had nothing peculiar in their dress, as they wore fringes adorned with a ribbon of blue,|| on the borders of their garments, like the rest of their countrymen.

The Levites were the *educated* part of the community, though they were not the only men of learning. In the wilderness the instruction was irregular and difficult,¶ afterwards the youth were taught the rudiments of knowledge, and also the sciences in the Levitical cities; where they severally pursued a course of studies for years, to qualify them for their vocation. The first great Jewish instructor was Moses. Educated at court, and learned in all the wisdom of the Egyptians, he was qualified to teach with ability equal to any other in that infant age of letters. For so recently before his time had even language itself submitted to any grammatical rules, that the good style in which he, the great father of History wrote the Pentateuch, is esteemed a wonder. He was a most exemplary and holy teacher, who knew the Lord, and assured the people that ignorance** and idleness were offensive in his sight. He would be a *known* God, equally pleased with the intelligent worshipper as with the active saint. The young were first taught to read the Law, and to learn by heart the ten commandments and other select portions of Scripture. According to Josephus,†† Moses said, "Let the children be taught the law as the first thing they are taught, which will be the best thing they can be taught, and will be the cause of their future felicity." The more eminent seats of learning in the cities, were sometimes called "Castles,"‡‡ and the branches in which the Levites were the greatest proficient, were grammar, logic, rhetoric, music and poetry. The most learned linguists were supposed to be the Scribes; and the most eloquent and logical writers and teachers were the sacred historians, holy prophets and law-spiritual ministers. The religion of the law, and the raptures of faith, had an inspiring influence upon the heart and tongue, unknown to the Gentile world.

An early distinction was taken between spiritual and secular men; so that David, Joel, Isaiah and other canonical writers, called all orthodox, godly preachers, whether prophet, priest, Levite, or other pious and gifted exhorter, "the ministers of God."§§ The Prophets, who were imitated by the others just mentioned, had their schools, and met assemblies in private houses for religious worship, as early as in the days of Elijah. Hence the origin of *Synagogues* ||| which, though unknown before the Babylonian captivity, "became general afterwards in all the cities and villages of the Jews."¶¶ The manner of worship was the reading of the Scriptures, prayer, sacred songs and preaching, as in Christian churches. To one called a "minister," the Lord Jesus, in a certain synagogue, presented the Scriptures after reading from them; and St. Paul mentions "ministers" of the sanctuary, and "good ministers of Jesus Christ."

* 1 Chron. xxiii. 3.

† Num. xxxv. 4, 5.

‡ Deut. xiv. 22; Nehemiah x. 37; 1 Josephus, 329.

§ Deut. xx. 1-4.

|| Num. xv. 37, 38; the singers were arrayed in white. 2 Chron. v. 12.

¶ Ex. xxiv. 7, 8.

** Oblation for the sin of ignorance. Lev. iv. 2-27; v. 17.

†† 1 Josephus, 132.

‡‡ There was at Jerusalem a "College." 2 Kings. xxii. 14.

§§ Isaiah vi. 1; Joel i. 9; Psalm civ. 4; Luke iv. 20.

||| 1 H. Adams's Hist. Jews, 7 p.

¶¶ Matt. ix. 35.

There was originally, and always, good reason for the distinction between the ministerial and secular Levites or Lawyers. For before the first century of the monarchy closed, we are informed, the religious preachers had become so few, and the Bible so scarce, that "Israel was without teaching priest and without law." * Afterwards in Josiah's reign, and at other periods, the more pious priests and Levites with the Prophets, in the midst of declensions, took the book of the Law and went throughout all the cities of Judah and taught the people. This, Dr. Scott concludes was done, to revive the religion or spirit of the Law, and "to encourage and strengthen the stated teachers in their several districts." But logic and eloquence fluctuated with the tide of religion;—always feeble or powerless in the midst of prevailing idolatry.

Music and poetry were themes of enrapturing force from Moses to the Lord Jesus. They formed the most delightful parts of religious worship. Inspired with the seraphic enthusiasm which breathed in the songs and sentiments of the sacred writers, a great number of the Levites were employed night and day "in teaching the art of vocal music and the use of the timbrel, psaltery and harp in the high praises of the Lord." The great Psalmist of Israel had 4,000 † Levites and Nethinims devoted to these sacred employments; ‡ and Ezra revived the songs of the Temple among the first institutions after the return from Babylon.

The duties of the Levites were many and various. The period of their official or ministerial functions, was twenty years,—between the ages of thirty and fifty. At first they chose their particular professions or were matriculated into the priestly order at 25, and in David's time at 20 years old; between which and the mature age of 30, § they seem to have devoted themselves to such branches of learning or studies as would best qualify them for their future employment; whether it should be in sanctuary service, in public or private instruction; in the profession of the Law, or in some place of trust. The Levitical students devoted their intervals of leisure to gardening; in which they frequently presented exhibitions of great taste. When fully inducted into office, they or a part of them first assisted the priests at the sanctuary, to whom they were specially given, and to whose direction they were always obsequious. Of them it was required to take down, remove, and re-erect the tabernacle when it changed places; to have charge of the ark, mercy-seat, vessels, and every other article in it; to guard the whole with watchful faithfulness at all times; and to prepare and flay the animal offered in sacrifice, though they never sprinkled the blood, burned the flesh, nor approached the altar. Their services before the temple was built, were far more laborious than those of the priests, and their character at some periods was better. Especially in Hezekiah's time the Levites were the most upright in heart, and most faithful to sanctify themselves and honor the Law. They were greatly beloved of their God, for after he had made such ample provision for their support, he repeatedly commanded the other tribes "to forsake not the Levite."

But it is represented that only a small part of the Levites, including the votaries of song, were necessarily engaged in the immediate service of the sanctuary. There were different orders of them, appointed to as many spheres of duty. The elements of education were taught by a class large and laborious, like modern schoolmasters; the higher branches by learned scholars or tutors; and a great number of missionary preceptors took copies of the law, and went to the remoter parts and families of the country, and there read from it and taught the people. To others were conceded various offices of trust, who were collectively called by the general name of *Porters*. || Of these there were classes, who seemed to have in charge parts of the sacred duties, which the Censors, Quæstors and Ædles of Rome afterwards performed; for they had the oversight of the people's morals; they received and kept the public money, and every other article and thing belonging to the Treasury, whether contributed for sacrifices, charities, repairs of the Sanctuary, or other purposes; and they

* 1 Chron. xxvi. 29; xxiii. 2—6; xxxv. 30. Scott's Notes.

† Josephus 268 says 200,000 garments for the singers, being Levites, were provided.

‡ 1 Chron. xxv. 7, 8; vi. 31. 1 Josephus, pp. 249, 329.

§ Num. iv. 2, 48; viii. 19—24, 25 to 50 years.

|| Guards to the Temple. 1 Josephus, p. 316. Num. xi. 10.

also possessed and guarded the standards of weights and measures, and inspected the coins.* Through some ages the Levites were faithful, and even the whole people, as we are informed, served the Lord during the lives of Joshua and the Elders who survived him. But it is remarkable, that between his death and that of Eli, a period of 300 years of the aristocracy, there is mention in Scripture of only two Levites, nor do the characters of these appear represented to their advantage. It is apprehended that the most of them became by degrees inactive, time serving, and secular; the people were not faithfully instructed, the Law was not thoroughly taught—derelictions imputed in part, by some politicians, to the inefficiency of government in those ages.

The monarchy, it must be conceded, was not without its renovating and useful effects. In king David's reign, especially, the impress of order and energy was given to every department of public polity. The Scribe† previously known as an officer at the head of those Levites who had in special charge the Book of the Law, presently became a dignitary equally great both in the government and in the priesthood. He appears to have been Secretary of State, intrusted with "all writings concerning foreign and domestic transactions," as well as with the enlarged canon of the Scriptures extant. He was an officer often mentioned, from Samuel, one of the sacred historians, to the learned Ezra, both being most distinguished Levites and Scribes. It was his province to see that nothing other be added to Holy Writ than prophecies, and other writings possessing intrinsic evidence of inspiration; and that perfect copies of the Law‡ in sufficient numbers be prepared, from which he and "the Levites taught the people." Under his superintendence, was also kept authentic genealogies of the several Tribes, and names of their respective families.

As the people multiplied, and the books of the Scriptures, and the demand for them increased, particularly in religious revivals, and as they could be furnished only by writing out every word of the copies on parchment with a pen; the labor of transcription was an immense business, requiring a multitude of hands. This great and important work was done, and expected to be done, by that class of the Levites who were of choice, or designation, the under-scribes or writing masters. Being supported by their brethren without manual labor, they were under the greatest obligations to perform these and other acts of duty and benevolence without delay and without emolument. Nor was any other sphere of Levitical scholarship so directly calculated as this, to render proficient learned linguists as well as lawyers. For they transcribed and studied many other books besides those of the present canonical Scriptures, eight or nine§ of which are mentioned in the Kings and Chronicles, as good authorities, though they have never been seen in later ages. The Scribes had much to do with foreign languages, for the Jews had treaties or political intercourse with nations that spake the Egyptian, Persian, Syriac, and Arabic; were a long time captives in Chaldaea; and 320 years before Christ, were brought under the Grecian dynasty, when the Greek, into which the Law and the Prophets were translated, became the fashionable language at Jerusalem. Afterwards the Jewish Sanhedrim had diplomatic negotiations with the Senate of Rome; and 63 years before the Christian era, the whole of Judea was reduced to a Roman province; the use of the Latin language was forced, as much as possible upon the people, to the exclusion of both the Hebrew and the Greek; and attempts were made, more than once, to deprive the Sanhedrim of its powers, if it would not adopt the Latin.

All these *learned Scribes*, so engaged in transcribing and studying the Law, and enlightened, too, by the inlets of knowledge from foreign languages, considered themselves, and were reputed, *Lawyers*, who were masters of their profession. They were oracles of the law, believed to be so perfectly acquainted

* 1 Chron. xxiii. 29; xxvi. 6—24. 2 Chron. xxiv. 5; xxxi. 2.

† 2 Sam. viii. 17. 1 Kings iv. 2. Nehemiah viii. 9. Dr. Scott's notes.

‡ 1 H. Adams's Hist. Jews, 25. A. C. 167.

§ Such as these,—1, Book of the acts of Solomon, 2, his 1,000 songs and 3,000 proverbs; 3 & 4, the

books of Nathan the prophet, and of Gad the seer; 5, the prophecy of Ahijah; 6, the visions of Iddo; 7, 8 & 9, the books of Shemaiah the prophet, of Iddo, concerning genealogies, and of John. 1 Kings. iv. 2; xi. 41. 1 Chron. xxix. 29. 2 Chron. ix. 29; xii. 15; xx. 34.

with its letter, its doctrine and its sense, that Senators took counsel of them, and the people implicitly confided in their advice, and sought their aid. Though some were only skilful copyists, scribes and draftsmen, others, and much the largest number, were counsellors, cause-pleaders, and lecturers. These at length formed a peculiar class, professedly *legal* in their character, while that of other Levites was ecclesiastical, or secular, being so distinguished by the service in which they were engaged. Under the monarchy, the number of these Scribes or Lawyers was large, the whole tribe of Levites being great. But all the Levites who returned from the captivity were comparatively very few, being, according to Ezra, not an eightieth part of the Jews who left Babylon for Jerusalem.

After Judea was a province, and the spirit of prophecy had ceased, the Scribes gave unwonted importance to the *Traditions of the Elders*; took the utmost pains to collect them, and greatly prided themselves in their superior knowledge of them. Though it be true, that the prophets whose writings have been preserved, prophesied within the last century of the monarchy, except the few who lived during and after the captivity, yet the Scribes and the Levites in general relapsed into such sins during that period, of pride, selfishness and even idolatrous defection, as hastened the nation's overthrow. Afterwards the legal and ministerial classes of the Scribes were more blended; and their peculiar characteristic was their strong affection for *traditional Law*. A profound knowledge of this was a peculiar kind of learning, which rendered the possessors singular, and exalted them to the highest grade in legal erudition. They hence claimed to be the lineal descendants of the ancient venerated order of Scribes; but the changes of four centuries, prior to the Saviour's advent, modified their entire character. The New Testament gives us several of their portraits drawn to the life. Their doctrine was often sound, while their example was evil; for they taught what they did not practise. The most devoted pretenders, dressed probably in the white vestments of the priests, made great display in their fastings, prayers, and sanctity of life; yet were fitly compared to sepulchres without and within. Others, the professed oracles of the law, bore small resemblance to the original parentage they claimed. If still fed by the annual tithes, they ought to have counselled with their brethren, and given them all possible aid without reward. But they were venal, they took the wages of hire, and made exactions which were burdensome. All of them were proud of their rank and learning, being not a little inflated with the empty title of "Rabbi," and with the highest seats in assemblies. So certain were they of perfect righteousness, that it became one of their proverbs, "if two only were saved, one at least would be a Scribe." It was this imaginary holiness which gave iron springs to the emotions of their hearts, and armed many of them with the two edged sword of persecution. But it was happy for others, that they possessed better principles, and sustained better characters, scribes well instructed in the Law and true disciples of the Gospel.

There was another order of legal men, denominated *Lawyers*,* from a Greek etymon, who were well known in Judea, about the time the Septuagint translation of the Old Testament was finished, 284 years before Christ. They claimed to be no less profound in science, rhetoric, and philosophy, than in law and jurisprudence; and the community readily conceded to them a most elevated rank in professional knowledge and literary attainments. As Dr. Scott remarks, "the Lawyers seem to have been a superior order of Scribes, being the most celebrated as learned men, or the most followed as teachers—giving lectures on the Law." There was a very marked distinction between the Jewish Scribes and Lawyers. The former preferred to retain in a greater degree, the character of being holy ecclesiastics and traditional religionists; the latter adhered strictly to the letter and doctrine of the law, without glossary or comment, studiously confining themselves to the Mosaic code. They were learned and logical jurists, and eloquent cause-pleaders;—in religion generally "Scrip-
turists," a sect in these times believing the Bible to be the whole and only rule

* Greek, "*Ἰουριστῶν*," Luke xi. 45. Scott's notes. In Latin "*Jurisconsultus*."

of faith and practice. About half an age before Christ, there was a rupture between the Scribes and Lawyers, as sectarians, which run too far ever to be healed. It took place in the Sanhedrim, when Hillel, the president, zealous for traditions, and Shammai, the vice-president, enthusiastic for the literal Scriptures, with their respective pupils and adherents, formed opposing parties, and fell into disputes which could never be reconciled. According to Dr. Prideaux, however, the Scripturists did not entirely repudiate traditions as fictions, but denied to them the same authenticity with the written oracles of God.

The Lawyers professed to be men of thought, actuated supremely by principles of law and reason. Still they were too learned to be instructed, and too righteous to be reproved; hence one of them took umbrage when a wo was denounced against a Scribe, because it seemed to implicate himself. Vain of their superior knowledge, they rejected the counsel of God, and the gospel of his grace; becoming wise even above what is written. Some of them, however, were humble enough to inquire of the Prince of peace,—What is the great commandment in the Law? What shall I do to inherit eternal life? Yet too many of them were uninfluenced by the liberal spirit with which a number of Lawyers had adorned their profession. Now they withheld from the people the key of knowledge, the index to the interior of the Scriptures, and closed the gate which leads to the avenues of life. Nevertheless, they exhibited better dispositions than the Scribes, having more of civility, and less prejudice. For, while the Lawyers opposed, the Scribes persecuted Jesus and his disciples;* and both were slow believers. But there were Lawyers whose lips imparted knowledge freely, and whose generous disposition opened their hands and their hearts to the works of benevolence, and their ears to the voice of reason and truth. Of these, Gamaliel and Zenas are recorded names. To see in such men a coalescence of the Law and the Gospel, may remind us what the original institution was divinely intended to be, and what characters, learned and professional men ought always to sustain.

There were grades also in the profession both among the Scribes and the Lawyers. These distinctions, however, were not honorary degrees conferred by any public seminary; they consisted in literary rank, conceded by the educated community to the most learned in the liberal and legal sciences, or assumed by them, perhaps, after the age of fifty years. The titled appellation by which the Scribes were so proud of being saluted was “*Rabbi*,” [most learned Master,] implying the highest grade in the republic of letters. Often addressed by this title as being one next in place and idea to divine honors, the Lord Jesus took such notice of it, though in itself a mere sound, as to make it an occasion of rebuke to such as allowed it to inflate their vanity or pride. It is still an appellation by which every learned Jew is uniformly addressed, and is supposed to be his due. Equivalent to this, is the degree of *Doctor* among the Greeks and Romans. It was conceded or claimed like the other, because of the profound legal knowledge possessed by the eldest or most eminent Lawyers, or because of the *doctrines taught* by them in lectures, or exemplified in their professional practice. There were many of this order or grade in the age of the New Testament: For we are informed that not only the Lord Jesus, when twelve years old was found conversing with the *Doctors* in the temple at Jerusalem; but that subsequently *Doctors of the Law*, from that city and every town in Judea and Gallilee were present with the Lord to witness the Spirit’s power to heal them.

In conclusion, it is supposed that the judges and magistrates were chiefly taken from the learned Levites of old, and in after times from the Scribes and Lawyers. The priests were also sometimes called to seats in the Jewish tribunals, particularly in the Sanhedrim. From these several classes, the Bible informs us there were “judges and officers set apart for the outward business over Israel.”† As the book of the Law was committed to the Levites, they had the most leisure and the best opportunity to study it, and being too numerous to be employed within the precincts of the sanctuary; those best qualified were chosen to ad-

* “Sought to take him,” Mark xiv. 1. John vii. † 1 Chron. xxvi. 29. Dr. Scott’s Notes.
32—45.

minister justice in different parts of the country.* From those most able and learned, the best fitted for the outward business, Dr. Scott observes, "the scribes, lawyers, or Doctors of the Law, mentioned in the New Testament seem to have arisen, some of whom made their vocation altogether too much an outward concern; though in both ancient and modern times, they had a multitude of disciples." But the Law has lost nothing of its perfection in wisdom, through the three long succeeding periods in Jewish history just considered, of four, five, and six hundred years. All the assaults it has had to encounter have been averted with triumphant success, and the rules and precepts it contains, are found by universal experience to be wisest, both for Church and State, and safest for private life. The Levites, whether clerical or legal, more or less blended or separate in their several services, all received a well-fed support, equivalent to salaries and fees in other times and countries; and being consecrated to a sphere of duties highly important, were under the greatest obligations, as every professional and educated man is, to perform the trust reposed in him, with all the exertions which official station or responsibility requires. Law-knowledge at once enlightens and liberalizes the mind, cautions against design and danger, and enables one to conduct his own affairs with peculiar skill and safety. Let him make the precepts and spirit of the Law the principles of his practice, and he will secure to himself the divine favor, the exalted esteem of his fellow men, the rich, daily rewards arising from conscientious rectitude, and a reputation that will outlive even the marble inscriptions of time.

[To be continued.]

APPENDIX

TO

BRIEF SURVEY OF THE CONGREGATIONAL CHURCHES AND MINISTERS

IN THE

COUNTY OF MIDDLESEX, AND IN CHELSEA, COUNTY OF SUFFOLK, MS.,

PUBLISHED IN THE ELEVENTH VOLUME:

CONTAINING ADDITIONAL NOTICES OF CHURCHES AND MINISTERS; FACTS
ILLUSTRATIVE OF ANCIENT ECCLESIASTICAL USAGES; WITH
COPIOUS REFERENCES TO AUTHORITIES.

[By SAMUEL SEWALL, M. A., Pastor of the Church in Burlington, Ms.]

[Continued from Vol. xiii. p. 57.]

WATERTOWN, (J.)

MR. THOMAS BAILEY.

33. *Assistant Ministers; anciently not Pastors of Churches ex officio.*

Within a month after the installation of Rev. John Bailey at Watertown, Oct 6, 1686, the town voted an invitation to his brother, Mr. Thomas Bailey, then in Boston to become *his assistant*.¹ This invitation was accepted. Mr. Bailey, however, did not come to reside at Watertown, in compliance with it, till Nov. 2, 1687.¹ And during the short interval which elapsed between his invitation to Watertown, and his death, Jan. 21, 1688-9, he does not appear to have been ordained.

Assistant Ministers, though they sometimes continued to preach in that capacity a

* Deut. xvii. 8-13. Notes.

number of years in a place, were not anciently ordained there as such, nor considered as ex officio pastors of the churches to which they were respectively helpful in the ministry. For instance, Rev. Joshua Moody, pastor of First Church, Portsmouth, N. H., being driven thence by the persecution of Gov. Cranfield, and coming to Boston, the First Church in this city voted him an invitation, May 11, 1684, "during his abode and residence here, to be *constantly helpful* to our teacher, Mr. James Allen, in preaching the word of God among us."² This invitation Mr. Moody accepted; and in pursuance of it, preached constantly to that church, as an assistant minister, eight years. But all this while, his pastoral relation to the church of Portsmouth does not appear to have been dissolved. He frequently visited "his destitute church" there, at their private meetings;³ was repeatedly urged by them, after the departure of Cranfield, to return; and in the beginning of 1693, with the advice of an ecclesiastical council, he "resumed" his pastoral office at Portsmouth, and continued to retain it till his death.⁴ Rev. John Bailey, too, having resigned his pastoral charge at Watertown, 1692, First Church, Boston, passed the following vote with regard to him. "July 17, '93. Voted y^t or Teacher doe invite Mr. John Bayley to *assist him in Preaching constantly while among us*, 3 times in a month, or oftener if hee please."⁵ In consequence of this vote, Mr. Bailey served this church as an assistant minister, from this time till his death, Dec. 12, 1697. But there is reason to believe that his services in this capacity were not confined during this interval to the First Church alone. As he had stately officiated as an assistant to Rev. Mr. Willard of the Third or Old South Church before he went to Watertown, (See G) so he seems to have done so now, once a month. "Lord's day, Dec. 12, 1697. abt 3, p. m. just y^e time he should have stood up to *preach for Mr. Willard*, Mr. John Bayley dieth, after much pain and illness by y^e Gout and other distempers,"⁶ Certain it is, that he was not regarded by First Church, as one of its *teaching officers*, or installed as such. For at a meeting of some of the brethren of the Old South Church, Feb. 5, 1696—7, to discourse about procuring a colleague for their pastor, Mr. Willard, some proposed "Let us call *Mr. Bailey*."⁶ Though Mr. Bailey's performances as a preacher were highly acceptable; yet he being now somewhat advanced in years and of precarious health, the members of First Church, even while they were desirous of securing and retaining his services in the pulpit, seem to have preferred calling to office some younger man. Shortly after he had commenced preaching as an assistant to Mr. Allen, the church voted, Nov. 29, 1693, an invitation to Mr. Benjamin Wadsworth to *assist constantly in preaching once a month*;² that is, doubtless, on the Sabbath when Mr. Bailey was not engaged to them. At a church meeting, March 19, 1694—5, the church voted "that we do desire Mr. Benjamin Wadsworth to continue his labors in preaching once a month to us,—*in order to a teaching officer among us*."² And though at a church meeting, May 5, 1696, they unitedly expressed their desire of "the continuance of Mr. John Bailey in his *ministry among us*;"² yet August 9th of the same year they "voted anew a choice of Mr. Wadsworth to *teach office*;" and 8th of September to be the day of ordination."⁵ Agreeably to this last vote, Mr. Wadsworth was ordained on the day appointed as a teaching officer of this church; and was then declared to be its *pastor*, in accordance with a vote of August 30, Mr. Allen being its *teacher*, and Mr. Bailey an *assistant minister*. From these statements, it seems evident, that those eminently pious and beloved servants of Christ, Rev. Messrs. Moody and Bailey, were not accounted as teaching officers of First Church, Boston, to which they ministered. And accordingly, their names (it is confidently believed,) are not enrolled in the ancient Records of that church with those of its pastors and teachers, but in a place by themselves, under the head of "Assistant Ministers."

To illustrate still further the broad distinction formerly made between a mere *minister* or stated resident preacher, and a *teaching officer* in the church, whether *pastor or teacher*, the cases of Rev. Nathanael Gookin of Cambridge, and of Rev. Jabez Fox of Woburn, may be adduced. On the acceptance of the Presidency of Harvard College by Rev. Urian Oakes, in 1675, the church of Cambridge, of which he continued to be the pastor, "gave a call to Mr. Gookin to be *helpful in the ministry, in order to call him to office in time convenient*."⁷ Mr. Gookin answered this call in the affirmative; and appears to have preached there constantly, as an assistant minister, till the death of Mr. Oakes, in 1681, when the church called Mr. Gookin to be their pastor, and he was ordained as such, Nov. 15, 1682. Mr. Fox was invited to Woburn, 1678, as "*a minister to helpe*" their aged pastor, Rev. Mr. Carter, for one year, and £50 *was voted him by the town, as a compensation*.⁸ When his year had nearly expired, the inhabitants at a town meeting, July 16, 1679, "did unanimously agree and voate that they wold giue the Reuerant Mr. Jabiz floxe a *Call to the ministry* with an Intent hee may be *called to office* in time, if god make waye, and also agreed that for this yeare they will allow him fuetty pounds, one quarter of it in Siluer, his hows rent and his fierwood, and afterward Inlarge as god shall inable them."⁸ At a subsequent town meeting, Nov. 5, 1679, they voted him a call "to be their minister for his life time;" and on this consideration, to give him one half part of several pieces of land that had been reserved for a church

officer, and the use of the other half of each, till they should need it for another officer.⁸ With this call of Mr. Fox to the ministry for life by the town, there was doubtless connected a call to the pastoral office, by the church; although in evidence of this, the Church Records cannot now be appealed to, having long been missing. Mr. Fox appears to have been ordained shortly after, as colleague pastor with Rev. Mr. Carter.

In view of the above facts, the following distinctions are suggested, as having obviously been familiar to our ancestors, though often confounded or lost sight of in modern times.

1. The office of a *minister* of the Gospel according to Congregational principles, is distinct from that of a *pastor* or *teacher* of a church. Pastors and teachers are all ministers; but all ministers are not church officers.

2. The distinctive duty of ministers, whether assistant or otherwise, is to preach the Word. To pastors and teachers it belongs, not only to instruct their respective charges by preaching, but to preside over the churches which have called them to office, and of which they are supposed to be members; to administer the special ordinances of Christ in them, &c.

3. *Mere ministers* may be settled over a people, and labor for years, and even their whole lives among them, without ordination; as in places where no church as yet has been gathered; (See Medford, A.) but *teaching officers* of the church, whether *pastors* or *teachers*, must be ordained.

4. Ordination is a solemn consecration to office in the church, and not to the bare ministry of the Word.

[¹*Francis's Hist. of Watertown*, pp. 51, 52. ²*Emerson's Hist. of First Chh.* pp. 134, 144, 145, and notes. ³*Belknap's Hist. of N. H.* by Farmer, ch. 8. ⁴*Alden's Hist. of Relig. Soc. Portsmouth*, pp. 12, 13. ⁵*Chh. Rec.* pp. 54, 56. ⁶*Sewall's Journal*. ⁷*Holmes's Hist. Cambridge*, p. 54. ⁸*Town Records, Vol. I.* pp. 93, 98, 101.]

WATERTOWN, (K.)

34.

Mr. Angier's Installation: Account of.

The following is a brief account of the proceedings of the church, in reference to the installation of Rev. Mr. Angier, who had been previously ordained at Rehoboth. It was furnished by Rev. Mr. Ripley of Waltham, who has in keeping the Records of Mr. Angier's church at Watertown, from which it appears to have been principally transcribed; and there are some particulars in it well worthy of notice.

"At a chh. meeting orderly appointed the 9th of March, 1696-7, (after hearing Mr. Angier's acceptance of his call, &c.) the Rev. Mr. Eastabrooks of Concord was chosen *by the vote of the chh.* to give the pastoral charge, and to be the mouth and moderator of the chh. in the publick management of the whole affair of the perfecting his settlement in the office of pastor of the chh., and brothers Warren and Cook senior were appointed by vote of the chh. to declare in publick, in the season of it. y^e the chh. had made choice of Mr. Eastabrooks to be the moderator.

"At a chh. meeting May 17, 1697, voted,

"2. that it is the mind of y^e chh. to proceed to a full settlement of Mr. Samuel Angier as their pastor, (he having the charge over y^e chh. according to the rules of y^e Gospel.) *without reordination by imposition of hands.*"

"3. That the chh. will send some of their brethren to treat with ministers for their assistance in the settlement of Mr. A."

"4. And likewise the chh. agree, that if the help of ministers cannot be obtained in the s^d settlement, *the church being thereby necessitated, they do agree to proceed in s^d settlement*, with the concurrence and advice of Mr. Angier."¹

The above votes were carried into effect May 25, 1697. Mr. Angier prayed and preached. It was then made known that Mr. Eastabrooks was chosen moderator, who called for the proceedings of the church, &c., and Mr. Angier's answer; then "with much gravity and seriousness, did give a most solemn and scriptural charge," and concluded with prayer. "After which the 122 psalm was sung, & a blessing pronounced & so the assembly became dismissed."¹

The reasons which led the other ministers invited, beside Mr. Eastabrooks, to decline their assistance on this occasion, can now only be conjectured. "Probably they either judged the proceedings of the middle part of the town," (Mr. Angier's Society) "to be improper, or they were unwilling to have any concern in a transaction which had been preceded by so much dissension."² The appointment by the church, of Rev. Mr. Eastabrooks to give the charge to Mr. Angier at his induction into office, is not a solitary instance of such an exertion of church power on other similar occasions; and it goes to confirm the principle advanced under Charlestown, E., that originally the whole power of ordaining was vested in the churches of New England; and that all the exercises on

such occasions were performed either by the ordaining church, or if by the elders of other churches present, only at the request of that church. Vote 2d seems to imply, that the practice of installation was then but of recent date, and not as yet common in the churches. See H. The resolve of vote 4th was warranted by the Cambridge Platform, and by the early usage of several of the original New England churches.

[¹Rev. Mr. Ripley, Waltham, from Chh. Rec. ²Francis's Hist. p. 63.]

W A T E R T O W N, (L.)

35. *Mr. Gibbs: His Sermons written in a remarkably fine and close hand.*

Mr. Gibbs, though a clergyman of distinguished excellence and moral worth, had some amusing yet harmless peculiarities, as they would now be accounted. Rev. Dr. Francis has mentioned one, handed down by tradition, respecting the *place* where he composed his sermons.¹ Another respecting his *manner* of writing them, deserves a brief notice. Specimens of manuscript sermons written in his day and since, show it to have been once customary for ministers to compress their discourses into a very small compass. But in the faculty of doing this, Mr. Gibbs appears to have been preeminent. The author of this Article has a fragment of a sermon upon 2 Cor. v. 7, (*For we walk by faith, not by sight,*) upon a blank page of which is the following memorandum by Rev. Mr. Marrett, formerly of Burlington. "Piece of a Serm. of y^e late Rev. Mr. Gibbs of Watertown: he wrote all his Serm^s after *this manner*." So near together are the lines of this manuscript, that in some places *fourteen* of them, and *seventeen, eighteen*, and even *nineteen* in others, are crowded into a space of *one inch* in breadth. The writing in these lines is of a corresponding fineness; as must be inferred from the fact, that the following extract is all contained in less than four and a half lines of three inches each in length. "Use for Examin.—5. Do we (make?) Religion o^r principal Business? Are we thorough and constant in y^e practice y^{ro}of? This is y^e practice of those who walk by faith. The Life of faith implys y^e (soul?) pformance of Duty, and a regard to y^e Service of God and y^e Salvation of o^r Souls in all y^e (general?) concernm^{ts} of Life. They y^t walk by faith won't content y^{ms} wth sleepy and drowsy Devotions; y^l pray & hear & conv^{se} wth a sense of y^e Divine presence" &c. &c. The sentiments inculcated in the portion of this sermon yet remaining, so far as it can be read, are excellent. But of what use the manuscript containing them could have been to its worthy author in the pulpit, is difficult to conceive; each page of it, at a small distance from the eye, appearing but little other than one uniform blur. [¹Francis's Hist. p. 74.]

C A M B R I D G E, (A.)

36. *Old and New Style: Double Dating, &c.*

Governor Winthrop dates the gathering of the present First Church, Cambridge, from "1635: mo. 12: 1:"¹ which answers to 1635-6, February 1, Old Style; or to 1636, February 11, New Style. A brief general account of these several methods of computing time may not be uninteresting in this place; especially as inadvertence to their difference has been the occasion of much erroneous dating in modern times.

At the settlement of New England, the civil year of the English nation commenced on March 25th; that is, on "Lady Day," or day of the "Annunciation of the Virgin Mary," when, according to ecclesiastical tradition, the miraculous conception of our Lord, foretold Luke i. 31, 35, was supposed to have taken place.² Conformed to this arrangement of the beginning of the year, is the above date by Gov. Winthrop of the gathering of Cambridge First Church, and dates generally throughout his History.² A "Scripture Almanack" likewise, printed at London, 1647, and five other almanacs published in this country for the years 1646, 1647, 1648, 1649, 1650, by Rev. Samuel Danforth, President Oakes, &c. now in the hands of the author of this Article, do all exhibit March as the first month of the year, and January and February as the eleventh and twelfth. This established custom of our ancestors often serves to explain what may otherwise seem palpable blunders in ancient Records. The Records of First Church, Charlestown, for instance, after signifying expressly on their title page, that that Church was gathered on "2d day of the 9th month (Nov. 2.) 1632," prefix the following caption to the List of Baptisms: "The names of the Children that have been baptised in the Church in Charlestowne beginning at the ninth of *January*, *A thousand six hundred and thirty two*." In the modern way of reckoning time, there seems an evident inconsistency in the latter date, compared with the former. But this appearance is at once removed by adverting to the record of the first baptism, from the date of which the List commences. "1632: 11 mo: day 9. John James, the son of Thomas James, and of Elizabeth, his wife, was baptised."

This record of the baptism of the pastor's son, shows plainly, that all the dates above quoted from this venerable volume, are according to the ancient legal supputation of the year, which reckoned it to begin in March; and reconciles the seeming discrepancy above referred to. For "1632: 11 mo: day 9," is but another way of expressing January 9, 1632, according to that supputation; or, according to modern usage, January 9, 1633.

Moreover, in respect to *length*, the civil year then in use among the English was regulated by the Julian Calendar, so called from that celebrated Roman, Julius Cæsar, who was its author. Originally, the Roman year consisted of but ten months, and began with March; as is evident from several of their ancient names, some of which are still retained among us; as Quintilis, Sextilis, (answering to our July and August,) September, October, November, and December.³ To these ten, Numa added two more, at their end, viz: January and February.³ But these twelve months were lunar, consisting of twenty-nine and a half days each, or 354 days in the whole; and though it was intended to make up for the difference between a lunar and a solar year by the intercalation every two years of an additional month of 22 and 23 days alternately, yet this intercalation was made irregularly, and great confusion in the times of the seasons, festivals, &c., as stated in their Calendar, ensued.³ In view of these evils, the above-named celebrated statesman and scholar, as well as military commander, undertook and successfully accomplished their correction. He abolished the use of the lunar year; and (with the aid of Sosigenes, an eminent astronomer of Alexandria,) computing the solar year to be 365 days and six hours, he ordained that 365 days should be reckoned a civil year for three years together; and then in the fourth year, as an equivalent to the odd six hours in each year for four years successively, that a day should be added to February, making each fourth year to consist of 366 days. And this intercalation being made after the *sixth* of the Kalends of March (February 24th,) which was *twice* counted that year, it gave to the year the name of *Bissextile*, that is, the year in which *Sextus Kalendas* (or otherwise, *Sextus dies ante Kalendas*) was reckoned *twice*.^{3*} He decreed, moreover, that the Kalends of January, (January 1st,) on which day "all the annual Magistrates of the Romans first entered on their offices, should be fixed to the Winter Solstice; and should thenceforth be the beginning of the year."³

The Julian year of 365 days and 6 hours was for many ages generally acknowledged and observed by all Christian nations; and were the solar year exactly coincident with it as to length, there would never have been any further need of correcting it in this respect. But this is not the case. The Julian exceeds the solar year by a little more than 11 minutes; and in consequence, had fallen behind it in 1582, about 10 days. For whereas at the Council of Nice, A. D. 325 the Vernal Equinox was upon or about the 21st of March,⁵ it was wont in 1582 to return as early as the 10th or 11th of that month.

From this cause, serious derangement having occurred in the times for the stated fasts and festivals of the Church, Pope Gregory XIII. was led to make a second correction in the Roman Calendar. He dropped ten days from the computation of that year, (1582,) directing that October 5th should be accounted as October 15th.⁶ And to prevent in future a recurrence of the error, he decreed that the intercalary day should be omitted three times in every 400 years; viz. in every centenary year, whose centenary number could not be divided by 4 without a remainder; (as 1700, 1800, 1900, 2100, &c.) but added in the others, as 1600, 2000, 2400.⁷

This amended Calendar, known as the Gregorian computation, or New Style, was speedily adopted in all the Catholic countries of the continent of Europe; but in England and its American Colonies, the Julian reckoning, or Old Style, was retained in law, till the middle of the last century. Then New Style, for which the people had long manifested their preference in practice, was legally established by Act of Parliament, which ordained, that it should commence and be observed throughout the British dominions from January 1, 1752.⁵ This Act, which was passed 1751, directed that from and after December 31, 1751, each year should be reckoned to begin with January 1, instead of March 25th, as heretofore; that eleven days, to which the difference of the two Styles had then accumulated, should be dropped from the Calendar of 1752, by calling the natural day that should next follow September 2 of that year, September 14; and that the same expedient should be adopted for preventing the recurrence of that difference for the future, which had been provided by the decree of Gregory XIII. in 1582; viz. by omitting the intercalary day three times in 400 years.⁵

The Gregorian computation is probably as near an approach to the exact truth on

* The reason of its other name among us, *Leap Year*, appears from a Rubric in the Common Prayer Book of Queen Elizabeth. "When the years of our Lord, (i. e. when the number of years from the Birth of Christ,) may be divided into four even parts, which is every fourth year; then the *Sunday Letter leapeth*; and that year, the Psalms and Lessons, which serve for the 23d day of February, shall be read again the day following, except it be Sunday;" &c. &c.⁴

this subject, as any that could be made, which would be equally convenient for use; although it is not absolutely perfect. Its correctness, it will be observed, proceeds on the supposition, that the omission of the intercalary day three times in 400 years is an exact equivalent to the amount, in that period, of the annual difference between a Julian and a solar year. And as this difference was estimated in Pope Gregory's day, the allowance made by him for it, was not far from such an equivalent. For it was then reckoned to be about eleven minutes; and to amount to "almost one day in 134 years."⁸ which varies but little from three days in 400 years. But more accurate observation has since ascertained this difference to be 11 minutes, and $14\frac{1}{2}$ seconds annually, which, within a trifle, is precisely a day in 128 years, or three days in 384 years.⁷ Hence there are 16 years in 400, in which the difference above mentioned is not provided for in the Gregorian Calendar; which sixteen years, after eight successive revolutions of 400 years from 1582, that is, A. D. 4782, will amount to 128 years, and will render necessary another correction of the Calendar, by dropping from it a day. But before that year arrive, the dissolution of the material world, foretold 2 Peter iii. 10—12 will probably have taken place; and time, no longer measured by years or by centuries, will be swallowed up in a boundless eternity.

In bringing dates from Old Style into New, it has been a rule not uncommon among us to add eleven days indiscriminately, whether the events referred to occurred in the 17th century or 18th. But if this process were correct, the same event would be differently dated in countries which have adopted the New Style at different periods. For instance, the landing at Plymouth occurred on Monday, Dec. 11th, Old Style;⁹ that is, Dec. 21, according to the Gregorian Calendar, or New Style at Rome; but in *this country*, agreeably to the above named rule, it has been usual to celebrate its anniversary on Dec. 22. And were Russia to adopt the use of New Style in the course of the present century or the next, this memorable occurrence would, on the principles of the same rule, be dated, according to the Gregorian Calendar at St. Petersburg, on Dec. 23, or Dec. 24.

Previously to the correction of the Calendar by Pope Gregory, the Julian or Calendar year, in consequence of its excess in length, was continually falling behind the solar year, the true measure of time, at the rate of a day in 128 years. At the institution of New Style in 1582, the difference had accumulated, since the Council of Nice in 325 to ten days. But then, by dropping ten days from the Calendar, and calling October the 5th day, October 15th, the Calendar year was made again to correspond to the Solar; and by the means then taken for the purpose, this correspondence is in a very high degree still preserved in all those countries, which have adopted the use of the New Style. To convert therefore the dates of any particular events in Old Style, (as far back as the beginning of the 5th century, when the difference between the Julian and Solar year, appears to have amounted to a day,) into their correspondent dates in the New, the correct general rule seems now to be, to add the amount of difference there was between the Julian and the Solar year, *at the time those events occurred*. And this difference is found with sufficient, though not in all cases with perfect exactness, by the application of the Gregorian principles; adding a day for every century after the fifth, for three centuries in succession; and omitting the addition in those centuries, whose centenary year can be divided by 4 without a remainder; as A. D. 800, 1200, 1600. For example, Charlemagne was crowned Emperor of the West, Dec. 25, A. D. 800; O. S.⁶; or Dec. 29, N. S. the difference between the Calendar year and the Solar being then but 4 days. The battle of Hastings, at which England was brought into subjection to William its Norman invader, was fought Oct. 14, 1066. O. S.⁶ or Oct. 20, 1066. N. S. Wickliffe died Dec. 31, 1384, O. S.;⁶ or January 8, 1384-5, N. S. The discovery of America takes its date from the discovery of St. Salvador, one of the Bahamas, by Columbus. This appears to have been Oct. 12, 1492, O. S.;⁶ or Oct. 21, 1492, N. S., the difference between the Calendar and the Solar year then amounting to 9 days.

The year 1600 being a leap year, according to the New Computation as well as the Old, the difference between them continued through all the 17th century to be only ten days, the same as it was in 1582. But in 1700, the intercalary day was omitted in all countries that had received the New Style, but added in those which still retained the Old. Hence that year, as reckoned by the Calendar, was *a day longer* in the latter countries than in the former; the difference between the two Styles was increased to eleven days; and a century of solar years from any given day in O. S. in the 17th century prior to 1652, was completed a day before the same day of the corresponding month and year O. S. in the 18th century arrived. For instance, Boston and Watertown were incorporated Sept. 7th, 1630, O. S.;⁹ that is, Sept. 17th, 1630, N. S., or according to the Calendar then used at Rome. And no cause existing of any considerable variation in New Style, September 17th still continues to be the date of that Act of Court, according to this mode of computing time. And it is still found by adding not *eleven*, but *ten* days to the original date O. S., although before the adoption of New Style in England, in

1752, the difference between the two Styles had arisen to eleven days. For a century of years from Sept. 7, 1630, O. S., was completed for reasons above suggested, Sept. 6, 1730, O. S., or Sept. 17, 1730, N. S., which last date is eleven days from the completion of the century, or ten days from Sept. 7th, O. S., the original date of incorporation in the century preceding. And accordingly, the second centennial anniversary of the founding both of Boston and of Watertown was celebrated on Sept. 17, 1830. And there was a mistake, it is humbly conceived, in celebrating the Second Centennial Anniversary of the foundation of First Church, Salem, gathered August 6, 1629, O. S., on Aug. 17, 1829, N. S.;⁷ thereby making the second centennial anniversary of this solemnity on a different day of the month, N. S. from the date of the transaction itself, according to the same computation at Rome, which was Aug. 16, 1629.

At the commencement of the 18th century, the difference between the Old and New Styles, from causes already sufficiently explained, had become eleven days. At the adoption therefore of New Style by Great Britain and her Colonies in 1752, it became necessary to cast out eleven days from the Old Calendar; calling September the 3rd day, September 14th. By these means, the Old or Julian Calendar used in England, was made to harmonize with the New or Gregorian, used at Rome; or rather was rendered in these respects one and the same. And now, in order to render the dates of events, which occurred in the interval between 1700 and 1752, according to Old Style, conformable to the New, or in other words, to bring them into New Style, there must obviously be added to them eleven days. The birth of Washington, for instance, occurred Feb. 11, 1732, O. S. At the commencement of New Style in England and its dependencies in 1752, February 11, was by Law carried forward in the Calendar to February 22. And therefore to express the date of the memorable occurrence above referred to, according to this New Calendar, or to convert it from old Style to New, the addition of eleven days is plainly required.

But in Russia, which still retains the Julian computation, twelve days must now be added to the dates of events which have taken place during the present century, according to her Calendar, in order to bring them into conformity with our own. For there, the causes of variation between the Calendar and time reckoned by the motion of the sun, which have been provided against by most other nations of Europe, do still operate without check or correction. The intercalary day has been twice added there, when it was omitted in all countries adopting the New Style; viz. in 1700 and 1800. And hence twelve days (that is, two days in addition to the ten, to which the difference of the Styles originally amounted) must now be added, in order to reduce dates of the present century in Old Style, into conformity to the New. And thirteen days will become necessary for this purpose, should Russia adhere to the Old Style, or Julian reckoning, till after the year 1900.

At the introduction of New Style into this country, the custom of double dating was discontinued. A few words upon the origin and design of this custom, and the errors to which it has given rise, may not be without use.

The custom evidently originated in the difference of opinion and practice as to the time when the year was reckoned to begin. The first settlers of New England, accounting the year to commence with March 25th, appear generally to have conformed strictly to this principle in their practice: presenting only one year in the dates of occurrences noticed by them; viz. the old year only from January 1 to March 25; and thenceforward only the new. To this rule, for example, Gov. Winthrop will be found to have generally conformed in his History, at least in the First Volume. And among the Copies of his letters published in the appendix to that volume of his Work, by Hon. Mr. Savage, one to his son John (afterwards Governor of Connecticut) was written at Cowes, *March 22, 1629*, just as he was about to sail for America; and another, written only six days after, is dated "aboard the *Arbella*, riding at the Cowes, *March 28, 1630.*"

Not long after however, it had become customary with some to add a double date of the year to all occurrences between March 1st and March 25th. The reason is obvious. As March was regarded as the *first month*, and March 25th as the *first day* of the year, the time intervening between March 1st and March 25th was regarded, in a manner, as common both to the old year and the new; and hence both years were exhibited in dating events occurring in that interval; whereas in the dates of occurrences in January and February, the two last months of their year, only the old year was expressed; and the new year only, in the dates of those between March 25th, and March 31st. For instance, in the Manuscript Sketches of Sermons and Thursday Lectures between 1655 and 1661, referred to under "*Charlestown, K.*, all sermons and lectures delivered in March previously to the 25th of that month, have uniformly, or with scarcely an exception, the date both of the old year and of the new prefixed to them; whereas those delivered in January and February present only the *old* year in their date, and those after March 25th only the *new*. The following specimens of dates from these Manuscript Sketches are added for the purpose of illustration.

Sermon: John xi. 4:	Mr. Norton: "Decembr. 30, 1660."
Lecture: Heb. iii. 16:	Mr. Norton: "Jan. 3. 1660." (Jan. 3. 1661. N. S.)
Lecture: Heb. iv. 1:	Mr. Norton: "Jan. 31. 1660." (Jan. 31, 1661.)
Sermon: John xi. 11, 12, 13:	Mr. Norton: "Feb. 3. 1660." (Feb. 3. 1661.)
Sermon: John xi. 17, 18, 19:	Mr. Norton: "24th of 12th. 1660." (Feb. 24, 1661.)
Sermon: John xi. 20, 21, 22:	Mr. Norton: "3: 1st: 1660-61." (March 3, 1661.)
Lecture: Heb. iv. 4.	Mr. Norton: "7 of 1st. 1660-61." (March 7. 1661.)
Lecture: Heb. iv. 7, 8:	Mr. Norton: "21 of 1st. 1660-61." (March 21, 1661.)
Sermon: John xi. 23-31:	Mr. Norton: "23 (24) of 1st. 1660-61." (Mar. 24, 1661.)
Lecture: Heb. iv. 9:	Mr. Norton: "28 of 1st. 1661." (March 28, 1661.)
Sermon: John xi. 32-35:	Mr. Norton: "31 of 1st. 1661." (March 31, 1661.)

From the above specimens it appears not improbable, that the double date of the year was intended originally to be confined to occurrences happening between March 1st and March 25th. But it was soon extended to others. Before the commencement of the last century, it had become customary with our fathers, from regard to the practice of those nations which had adopted the New Style, and began the year with January, to use the double date in their notices of events occurring in January and February, as well as those which took place in March before the 25th. And this practice was continued till the introduction of New Style among ourselves, which superseded the necessity for double dating in any month.

But there was an observable want of uniformity in the practice of our ancestors, especially those more remote, respecting the double date, while the use of it was retained. And this circumstance, perhaps, as well as occasional inadvertence in their modern readers to the time when the year was formerly understood to commence, has given rise to numerous though slight chronological errors. Rev. Dr. Mather in his *Magnalia*, for instance, sometimes affixes the double date to events in January and February, but omits it in the case of those between March 1st and March 25th. Thus he observes of Simon Bradstreet, Esq. and Rev. Mr. Norton under the life of the latter. "It was in February 1661-2, that they began their voyage," &c.;¹⁰ and mentions the death of Rev. John Davenport, as having taken place March 15, 1670.¹⁰ But his common practice is, to date occurrences in January and February, with the old year alone; but such as happened in March, before the 25th of that month, with the old and new year both. "On March 24th 1678-9, expired that excellent man, Mr. Thomas Walley," &c.¹⁰ And this his usual practice was entirely consonant with opinions and customs that were still current in his day. But it has often nevertheless been a source of perplexity, sometimes of mistake to his readers; especially, as he himself did not invariably adhere to it. For example, he dates the death of Rev. Mr. Symmes of Charlestown from Feb. 4, 1670; and that of Rev. Mr. Hobart of Hingham from January 20, 1678. Many, doubtless have understood the years here given to be according to New Style. But the author meant to be understood according to Old Style, which made January and February to be the eleventh and twelfth months of the year. For we learn from the Hobart Manuscript Journals, begun by the above Rev. Peter Hobart, and continued by his son David, that the former death occurred Feb. 4, 1670-71; and the latter, January 20, 1678-9.¹¹ Again he dates the ordination of Rev. Mr. Thacher to the pastoral care of Old South Church, Boston, from Feb. 16, 1669: and the death of Sir William Phips from Feb. 18, 1694; and upon his authority, the former of these dates has been copied by Rev. Dr. Wisner in his *History of the Old South Church*; ¹² and the latter by Rev. Dr. Eliot in his *Biography of Phips*. And yet these dates, if understood as they appear to have been by both these gentlemen, according to New Style, are both erroneous: as is evident from Mather's own testimony. For just before mentioning the induction of Mr. Thacher into office, he had observed that the church which chose him for their pastor, *was gathered in May, 1669*; and in the verses subjoined to his memoir of Sir William Phips, he states that he died in February 1694-5.¹³ Hence it is plain, that the dates first assigned by him for Mr. Thacher's ordination and Sir William's death were intended by him to be understood according to Old Style; and that converted into New Style, they would both stand a year later; viz. Feb. 16, 1670, and Feb. 18, 1695. And this is still further confirmed by the evidence of other contemporary writers. "16. 12. 1669," (Feb. 16, 1669-70,) Mr. Thomas Thacher was ordained Pastor to y^e 3d Church in Boston; and Mr. Rain-ford Ruling Elder."¹⁴ "May 5, 1695, News comes to Town of y^e death of Sir Wm. Phips Feb. 18th. at w^{ch} people are generally sad."¹⁵

[¹Winthrop's Hist. Vol. I. ²Preface to Winthrop's Hist. by Savage, Vol. I. ³Prideaux's Connection, &c., Vol. IV. pp. 693-698, and note. ⁴Wheatly on the Com. Prayer, p. 257. ⁵Mass. Prov. Laws, Ch. 243. ⁶Prince's N. E. Chron. Introd. 1582. ⁷Upham's Sec. Cent. Lecture, App. pp. 64, 65. ⁸Norfolk's Alm. 1646. ⁹Prince's N. E. Chron. ¹⁰Mather's Magn. B. III. ¹¹Extr. fr. Hob. Man. by W. Gibbs, Esq. ¹²Wisner's Hist. p. 11. ¹³Mather's Magn. B. II. ¹⁴Mem. in Rec. of First Chh. Roxbury. ¹⁵Sewall's Journ.]

CAMBRIDGE, (B.)

37.

Ministers formerly preached their own Ordination Sermons.

In the account of the ordination of Rev. Mr. Brattle at Cambridge in 1696, copied under Charlestown E., it is mentioned that he and President Mather both preached on the occasion. "Twas first ordered y^t Mr. Brattle *should not preach*; but *many being troubled* at it, 'twas afterwards altered."¹ In this notice there is manifest reference to an ancient general practice, from which many in the church of Cambridge were reluctant that there should now be any deviation. Whether there was uniformly preaching, as well as prayer and fasting, in the first ordinations of New England, seems to be uncertain. No mention is made by Winthrop of a sermon, in his accounts of the ordinations of Messrs. Wilson and Cotton at Boston in 1632 and 1633. But when Messrs. Francis Higginson and Skelton were ordained at Salem, 1629, they are both said expressly to have first preached.² Mr. Carter, also, of Woburn, preached at his own ordination in 1642;³ and Mr. J. Higginson, of Salem, at his, in 1660.⁴ And before the close of that century, it appears to have been the prevailing, though not invariable custom, to introduce the services of ordination with a discourse, preached by the candidate himself. Probably his trial was not thought completed, till he had given the whole assembly present a specimen of his aptness to teach; and this perhaps was one reason of that ancient constant practice at ordinations (in many places not yet obsolete) of inquiring of the whole congregation if there were any objections, and of the renewal by the church of their vote of invitation to the candidate after the sermon, and before proceeding to ordain him.*

In the Journals of Judge Sewall, and of his son Rev. Dr. Sewall of Boston, fifty notices of ordinations and installations between 1684 and 1741, have been observed, beside that of Mr. Brattle's ordination above cited. At one of these ordinations, viz. of Rev. E. Pemberton, over the Old South Church, Boston, 1700, it appears that he and the senior pastor, Rev. Mr. Willard, both preached. At twenty-four others, the sermon was by the candidate himself; and at only eight is it said to have been delivered by a different person; and of these eight, one was of three missionaries to the Indians in 1733. Between 1684 and 1739, nineteen ministers were solemnly inducted into office, as pastors of the Congregational churches in Boston, beside Rev. Dr. Colman, of Brattle street Church, who was ordained in London; and of these nineteen, fourteen preached on the occasion themselves, and three, viz. Rev. Messrs. C. Mather, W. Cooper, and W. Waldron, procured other ministers to do it. With regard to the remaining two, Rev. Messrs. Wadsworth and Bridge, of First Church, it does not appear whether there was any sermon at their induction into office; or, if there were, by whom it was delivered.⁵ At Mr. Cooper's ordination, 1716, Dr. Colman, the senior pastor, preached the sermon from 2 Tim. ii. 1, which was published.⁶ In the preface he observes, "*It has been usual for the person who is to be ordained, himself to preach.*" This practice has, of late years, been much complained of by our young ministers, as a great impropriety imposed on them. In which opinion I concur, and was therefore willing to relieve Mr. Cooper, and to assign him a more proper part and service, which he also chose. This, also, is new with us. But we had the satisfaction to see it highly approved," &c. "*This more proper part and service*, which was introduced between the sermon and the consecrating prayer, and afterwards published with the former, was a detailed exposition by the candidate of his views of the Christian system and the pastoral office, in answers to four questions, propounded to him by Dr. Colman."⁶ But though the part here spoken of, as performed by Mr. Cooper in preference to preaching the sermon, was then "highly approved," yet the example does not appear to have been followed but once, in any subsequent ordination or installation of a Boston minister within the above limited period. All his brethren, who were settled in Boston after him, previously to 1739, twelve in number, preached themselves on the occasion, except Rev. Mr. Waldron. Previous to Mr. Cooper's settlement over Brattle street church in 1716, the question, Who should be the preacher? had been discussed in the Old South Church just before an ordination there; but was finally decided, it seems, in favor of the prevailing custom. At a meeting of certain brethren of that church, Aug. 13, 1713, to confer respecting the ordination of Mr. Joseph Sewall, "in order to have the Church's Approbation;" after propounding that Mr. Pemberton should *give the charge*, 'Twas debated," saith the father of the candidate in his

* It is very possible, however, that the "ancient constant practice" above alluded to, was derived from the custom of the Church of England, which confined the times for ordination to the Quarterly Fasts of the Ember Weeks, for this reason among others, "That the People, knowing the times, may, if they please, be present, either to *approve the choice* made by the Bishop, or to *object* against those whom they know to be unworthy: which primitive privilege is still reserved to the People in this well constituted Church."—*Wheatly on the Common Prayer, Ch. V., Sect. 2, p. 213.*

Journal, "whether Joseph should preach, or some other. Some thought it was better for some other to tell Joseph and the people y^r Duty: Others s^d His Duty would be told him by the Charge. Finally, 'twas left to the Ch. Meeting," &c. &c. at which it was determined, it appears by the event, that the candidate should preach himself.

[¹ *Sewall's Journ.* ² *Prince's N. E. Chron. Pt. II. sect. 1.* ³ *Johnson's W. W. Prov. B. II. ch. 22.* ⁴ *MSS. of W. Gibbs Esq.* ⁵ *Emerson's Hist. of First Chh. pp. 145, 154.* ⁶ *Palfrey's Hist. Sermon Notes, p. 40.*]

CONCORD. (A.)

38. Ordination in England, before Election; how regarded by early ministers in New England.

Gov. Winthrop, in his notice of Mr. Bulkeley's ordination, of Concord, remarks, "Upon a question moved by one sent from the church of Salem, it was resolved by the ministers there present, that such as had been ministers in England were lawful ministers by the *call of the people* there, notwithstanding *their acceptance of the call of the bishops*, &c. (for which they humbled themselves, acknowledging it their sin, &c.): but being come hither, they accounted themselves no ministers, until they were *called to another church*; and that, upon election, they were ministers before they were solemnly ordained."¹ These resolutions seem to yield abundant confirmation to the statements made under Charlestown, G. and Watertown, C., respecting our ancestors' views of ordination in general, of their own ordinations in England, and of reordination upon election in this country.

Upon the sentence enclosed in a parenthesis in the above quotation, Hon. Mr. Savage observes in a note, "Ordination by a bishop in England must have been thought valid, for by that rite it was, that all the other ministers asserted their claims to office, as we may see at the election in August, 1630, of Wilson to the First Church of Boston. The people also equally respected it. But how it *should be a sin, yet a valid entrance or admission to the Christian ministry*, can be explained only by such timid casuists as humbled themselves for their act in submitting to it."¹ The censure for inconsistency here implied, originates in a misapprehension, it is humbly conceived, of what the sin was, with which these ministers charged themselves. This appears to be, not their receiving ordination from the hand of a bishop, but 'their application to him for it before election,' "*their acceptance of the call of the bishops*," (as they termed the invitations or notices formally or implicitly given by the bishops to all candidates for the ministry, to come to them for holy orders at the seasons appointed by the Church for that end) without any previous call from a *people* to whom they might minister. The Puritans of that day did not question the right of Bishops to ordain; nor did they ever impugn the validity of Episcopal ordination, as distinguished from ordination by the hands of the Presbytery or elders. But then they did not, like their conformist brethren, regard ordination as that which gives right to exercise the pastoral office in the church; or as conveying to the clergy an indelible character. *Election*, and not *ordination*, they considered as the grand indispensable requisite to a valid ministry: and that where that was wanting, though a person might be *called by the bishop*, and solemnly set apart by him to the ministry, and legally invested with all its external powers and civil privileges, yet *he was not called of God*. Hence they were opposed to all ordinations at large;² and thought all applications for ordination without a previous call by some people to the ministry, to be wrong. Saith "judicious Hooker," "The pretended disorder of the Church of England is, that Bishops ordain them to whose Election the People give no voices, and so the *Bishops make them alone*, that is to say, they give Ordination without Popular Election going before, which ancient Bishops neither did nor might do," &c. &c.³ And again, "Now because the Ministry is an Office of dignity and Honour; some are doubtful whether any man may seek for it without Offence; or, to speak more properly, doubtful they are not, but rather bold to accuse our Discipline in this respect, as not only permitting, but requiring also, ambitious suits, or other oblique ways or means whereby to obtain it. Against this they plead, that our Saviour did stay till his Father sent him, and the Apostles till he them; that the ancient Bishops in the Church of Christ were examples and patterns of the same modesty. Whereupon in the end they infer, 'Let us therefore at the length amend that custom of *repaying from all parts unto the Bishop at the day of Ordination*, and of seeking to obtain Orders; Let the custom of bringing commendatory Letters be removed; let men keep themselves at home, expecting there the *voce of God*, and the authority of *such as may call them to undertake charge*.' Thus severely they censure and control ambition, if it be ambition which they take upon them to reprehend. For of that there is cause to doubt. The appointment of times for solemn Ordination is but the *publick demand of the Church* in the name of the Lord himself. *Whom shall I send, who shall go for us?* The confluence of men whose inclinations are bent that way, is but the *answer thereunto*, whereby the

labours of sundry being offered, the Church hath freedom to take whom her Agents in such case think meet and requisite," &c.⁴ With regard to the case in question, the ministers referred to by Gov. Winthrop (as well as most of the early ministers of this country, it is probable) had been *ordained* in England *before election*. Agreeably to the laws and custom of their native land, they had soon, apparently, after admission to their Master's Degree at the University, and before they were fully established in their own minds upon the questions then agitated between the Puritans and Conformists, repaired to the Bishops, at their *call* in the name of the Church whose agents they were, at the appointed seasons of the Ember Weeks, or Quarterly Fasts, and received *ordination*, before *election* by any people to whom they should minister. But further study and observation led them to view this matter in a different light from what they did at first. Especially, on the occasion above cited, they reflected upon themselves as having committed sin in accepting the *call of the bishops*, and applying for ordination before election. Still, in perfect consistency with their self-reproach for this their supposed sin, they viewed their ministry in England to be valid while they continued there, because it had been sanctioned, subsequently to their ordination, by the *call of their people thereto*, or had received their cordial approbation.

By way of illustration, if this be necessary, appeal may be made to the case of Mr. Phillips, already referred to under Watertown, C.; and especially to that of Mr. Shepard, who was in all probability one of the authors of the resolutions mentioned by Winthrop; the ordination of Mr. Bulkeley for Concord having been solemnized at Cambridge, where Mr. Shepard was settled. From the Autobiography of this gentleman we learn, that when he was about to take his Master's Degree at the University of Cambridge, England, and was deliberating what he should then do, he became acquainted with a company of Puritan ministers in the county of Essex, of whom Mr. Hooker and Mr. Weld, afterwards of Hartford, Ct., and Roxbury, Ms., were two. By them he was recommended to undertake a Lectureship, which Dr. Wilson, one of their number, then contemplated to set up at Coggeshall in that county; but which, upon the express desire of the people of Earls Colne in the same county, it was afterwards determined to establish there for three years. "So being resolved to goe unto Earls Colne in Essex, after my commencing Mr. of Arts, & my *sinful taking of orders* about a fortnight after of the Bishop of Peterborow, viz. B. (Bishop) Dove; I came to the town & boarded in Mr. Cosin's his house, an aged but godly and cheerful Xtian & schoolmaster in the town, by whose society I was much refreshed, there being not one man else in all the town that had any godliness but him, that I could understand; so having preached upon the Sabbath day out of 2 Cor. v. 19, *all the town gave me a call, & set to their hands in writing*, & so I saw God would have me to be there, but how to be there & continue there I could not tell; yet I *sinfully got a license to officiate the cure*, of the Bishop of London's register before my name was known; by virtue of that I had much helpe, but when I had been here awhile & the Lord had blessed my labours to divers in & out of the town—Satan began to rage, and the Commissaries, registers, & others to pursue me & to threaten me, as thinking *I was a Nonconformable man*; (when for the most part of that time *I was not resolved either way, but was darke in those things*)" &c. &c.⁵ [¹ *Winthrop's Hist. by Savage, Vol. I. p. 217 and note.* ² *See Charlestown, Z.* ³ *Hooker's Eccl. Pol. B. VII. sect. 14.* ⁴ *Hooker's Eccl. Pol. B. V. Sect. 77.* ⁵ *Shepard's Autobiog. pp. 28—32.*]

CONCORD, (B.)

39.

Mr. Jones: did not abdicate.

Mr. Jones seems to have quitted Concord for Fairfield, Ct. solely, or principally, on the ground of inadequate support;¹ and there appears no evidence to show that his removal was sudden and unadvised, or without a perfectly good understanding between him and those whom he left behind. But an accidental inadvertence to the distinction between *ruling* and *teaching elders*, has led the accomplished and respected historian of Concord, to represent Mr. Jones, as having *abdicated* his pastoral charge in that town, erroneously applying to him, the *pastor*, or one of the *teaching elders* of that church, what the author of the Magnalia evidently meant² of its *ruling elder*. "The advice of this council was followed a short time; but about October, 1644, a separation took place, and Mr. Jones removed to Fairfield, Connecticut. Mather gives the following account of *this affair* in his own peculiar style. Upon Mr. Bulkeley 'pressing a piece of charity, disagreeable to the will of the ruling elder, there was occasioned an unhappy *discord* in the church of Concord; which was at last healed by their calling in the help of a council, and the ruling elder's' [Mr. Jones] 'abdication,'" &c.³ The name of Mr. Jones, owing to the misconception above referred to, is here erroneously supplied. [¹ *Winthrop's Hist. by Savage, Vol. II. p. 73.* *Johnson's W. W. Prov. B. I. ch. 35.* ² *Mather's Magn. B. III. Memr. of Bulkeley.* ³ *Shattuck's Hist. of Concord, p. 153.*]

S U D B U R Y, (A.)

40.

Mr. Loring: Obituary Notice of.

The following obituary notice of this venerable minister is from the Boston Weekly News-Letter of March 19, 1772. It was written probably either by Rev. Mr. Bridge, minister of the East Parish, Sudbury, (now Wayland,) or by Dr. Ebenezer Robie, a pious and highly respectable physician and magistrate of that parish, and a brother of Mr. Thomas Robie, some time a Tutor and Fellow of Harvard College.

“ *Sudbury, March 13, 1772.*”

“ This day were interred with decent Solemnity and deep Lamentation, the Remains of the Rev. Mr. ISRAEL LORING, Pastor of the West Church in this Town.

“ He was descended from pious Parents. His Father was Mr. John Loring, who came from England with his Father and Mother, (they being of Axminster in the County of Devon.) Dec. 22, 1634. Our Mr. Loring was born at Hull, April 6, 1682. Was graduated at Harvard College, 1701; began to preach Aug. 1, 1703. He first preached at Sudbury, July 29, 1705; and was ordained over the whole Town, Nov. 20, 1706. But in the year 1723, July 25, the Church having been previously, by Vote, divided into two churches, he removed to the West Side of the River; the late Rev. Mr. William Cooke being very unanimously chosen, and March 20th ordained, Pastor of the East. Here has this excellent and venerable Man of truly primitive Piety and Manners burnt and shone thro’ a long Series of Years, in indefatigable Diligence and distinguished Faithfulness and Usefulness. Having early experienced the Work of divine Grace, he walked closely with God: and led an holy, prayerful, heavenly Life. He was very much attached to the Doctrines of the Gospel in their Purity, and stedfastly maintained them: Opposing Errors of all Kinds—nor less zealous was he against all Ungodliness and Unrighteousness, and mourned for the great and prevailing Degeneracy, too observable, alas! every where through the Land.

“ As he earnestly desired and prayed that he might be Serviceable as long as he should live, so it pleased God to vouchsafe him his Request; for he continued his ministerial Labors until the last short Sickness of which he died. He preached all Day on March first, and prayed at the Town-Meeting the next Day; the Night following was taken ill, and on the Ninth expired, having reached within a few Weeks to Ninety Years. There is not perhaps a Clergyman in the British Dominions, whose public Services have been continued to a greater Length of Time. The Children he has left are two Sons and four Daughters.

“ *Alme Deus, tales præfice ubique Gregi!*”

W O B U R N, (A.)

41. *Gathering of the Church and Ordination of Mr. Carter; Notices of.*

The following notices of these transactions are from the Town Records, kept by Capt. Edward Johnson. Mr. Knowles of Watertown, who was present at the former, was gone to Virginia at the latter. Though several ministers were assisting at the ordination, yet hands were imposed by two of the members of the church,¹ of whom one was probably Capt. Johnson himself.

“ 1642. The 14. of 6 mo. A Church gathered at woburn². In presents of Mr Incese Nowell Magistrate Mr willson Mr Sims Mr Allen Mr dunster Mr Knowlls Mr Carter and diuers other godly and faithfull Ministers of Christ who held out the wright hand of fellowship in the name of other Churches to the persons gathered Namly John Mous-sall Edward Johnson Edward Conuars william lernet (Learned) Ezekill Richison samuwell Richison and Thomas Richison.”

“ 1642 the 22 of 9 mo. Mr Thomas Carter ordained Pastor of the Church of Christ at Woburne in presents of the fore named persons Mr Knowls Ecsepted who held out the wright hand of fellowship to him.”

[*Johnson's W. W. Prov. B. II. ch. 22.*]

W O B U R N, (B.)

42. *Mr. Jackson's Ordination, Expense of: Entertainments at Ordinations.*

The following are Bills of the Town's Expenses at the ordination of Rev. Mr. Jackson in 1729, copied from the Town Records, Vol. VI. p. 42, 43.

"To Mr. Jonathan Poole, Esq. for subsisting the Ministers and Messengers and Gentlemen in the time of Mr. Jackson's Ordination.

"To 433 Dinners at 2:6 a Dinner	£54. 2. 6.
"To Suppers and Breakfasts, 178	08. 18. 0.
"To keeping 32 horses 4 days	03. 0. 0.
"To Six Barrils & ½ of Cyder	4. 11. 0.
"To 25 Gallons of wine	9. 10. 0.
"To 2 Gallons of Brandy and 4 Gallons Rhum	1. 16. 0.
"To Loaf Sugar, Lime Juice, and pipes	1. 12. 0.

"£83. 9. 6."

"To Mr. Noah Richardson for Keeping the Ministers and Messengers Horses in the time of Mr. Jackson's ordination £2. 0. 0."

Ordinations were solemnized in the Apostles' days with prayer and fasting; as we learn from Acts xiii. 3; xiv. 23. And to this primitive example, the church, generally, had respect in after ages; appointing ordinations to be held on certain fixed days, that were to be observed as days of fasting and prayer. In the Church of England, for instance, the quarterly fasts of the Ember Weeks have been observed from time immemorial, as the regular seasons for ordination and the previous necessary preparations; and the 31st Canon of that Church directs, "That no Deacons and Ministers be made and ordained, but only upon the Sundays immediately following *jejunia quatuor temporum*, commonly called Ember Weeks."¹ When the first Independent or Congregational church in England was established in 1616, the ordination of its first pastor, Mr. Henry Jacob, and of its deacons, was solemnized with "*fasting and prayer* and imposition of hands."² And when Episcopacy was abolished in England during the Civil War, "a new directory for the ordination of ministers," &c. was drawn up by the Westminster Assembly, and passed into an ordinance by Parliament, Nov. 8, 1645; one of the articles of which was, that "Upon the day of ordination a *solemn fast* shall be kept by the congregation," &c. &c.³

The first settlers of New England united fasting with prayer at the ordination of their ministers; as at the several ordinations of Mr. Wilson as teacher at Charlestown, 1630, and as pastor at Boston, 1632; at the ordination of Mr. Cotton at Boston, 1633; of Messrs. Hooker and Stone at Cambridge, 1633; of Mr. Symmes at Charlestown, 1634; of Messrs. Bulkeley and Jones of Concord, 1637;⁴ and of Mr. John Higginson at Salem, 1660.⁵ And this continued apparently to be the general usage of the country, till the close of the 17th century. For Rev. C. Mather, in speaking of the installations among us of several eminent ejected ministers from England who scrupled at re-ordination, (alluding, probably, to Rev. Messrs. Bailey of Watertown, and Morton of Charlestown, both settled in 1686,) observes, "our destituted churches have gladly elected them, and embraced them, and *solemnizing the transaction with fasting and prayer*, have enjoyed them to all evangelical intents and purposes, without their being re-ordained at all."⁶

But about the beginning of the 18th century, a change in this particular had become observable in Massachusetts. From an early date after the commencement of the Colony, magistrates in their official capacity, and neighboring churches, by their pastors and delegates, had been wont, by authority or countenance of the Law, as well as by express invitation, to attend ordinations; and care doubtless had ever been taken for their hospitable refreshment, when the public services, which were always sufficiently long, were over, and the fast of the occasion was considered to be at an end. But the provision then made, however, for this purpose, appears to have been prepared at the expense of private individuals at their own houses, served up at a late hour in the afternoon, of a frugal description, and partaken of in a manner that was quite consistent with the solemnities of fasting and prayer in the former part of the day. But at the period just named, it had become customary for ordinations to be attended not only by the elders and messengers of churches expressly invited, and in many instances by the ministers of other churches, as formerly; but also by numerous private gentlemen, and a great concourse of people from all the adjacent towns. "Wednesday Febr. 11. (1712—13,) Mr. Aaron Porter is ordain'd pastor of y^e Ch. at Meadford.—Were many more people there than the meetinghouse would hold."⁷ And now the throng of company, and the business of providing as hospitality required, for the entertainment of so many friends and strangers at such solemnities, were found to interfere with the retirement and freedom from worldly cares indispensable to seasons of fasting and humiliation. Hence the original practice in this respect at ordinations was gradually laid aside. Towns, parishes and churches began to raise and appropriate money for ordination entertainments; and the customary frugal repast on days of ordination in ancient times now gave way to the sumptuous feast. In Woburn, for instance, there had been three ministers settled in succession before 1729. And yet there appears on its Records no charge against the town for ex-

penses incurred at the ordination of either. But at the settlement of Mr. Jackson in 1729, the town spent £85 and upwards for public entertainments on the occasion, as noted above; and Woburn Precinct, now Burlington, before the ordination of its first minister in 1735, voted "to raise the sum of thirty-five pounds to be assessed upon the Inhabitants and Estates lying within said Precinct to defray the charge of Mr. Clap's ordination."⁸ Ipswich is a very ancient town, and one that has been well supplied with ministers from the beginning. But the earliest charge for expenses of ordination in its First Church, exhibited by its reverend historian, was in 1692. "Ordination Expenses. These, in 1692, were £24. and in 1727, £55 10s. 6d."⁹ In the eight notices of ordinations before 1701, found in the Manuscripts of Judge Sewall, in which he speaks as having been present, he mentions dining but in two; and this in terms, which are far from designating those occasions as seasons of festivity. But his notices of ordinations subsequent to 1701 repeatedly show, that the custom of making splendid entertainments at such times had been then introduced. Portions of his two notices before 1701, above referred to, and of others subsequent to that year, sufficient to illustrate the alleged change, are subjoined. "1686 Friday Nov. 5. Mr. Morton is ordain'd y^e pastor of y^e Chh. at Charlestown.—*Idin'd abt. 3 or 4 o'clock at Mr. Russel's.*"^{7*} "Wednesday, Oct. 17, 1688, ride in the Hackney Coach with Gov^r Bradstreet, his Lady, Mrs. Willard, Mrs. Mary Bradstreet, Josiah Willard to Roxbury to y^e Ordination of Mr. Nehemiah Walter.—*Din'd at Mr. Dudley's. Mr. Bradstreet and Mr. Eliot sat at y^e upper end of y^e Table. After Dinner sung Zech.'s Song from 76th v. to y^e End, and y^e Song of Simeon*" &c.⁷ "1713 Sept. 16. Ordination of Mr. Joseph Sewall. Was a very great Assembly: were Elders and Messengers from 9 Chs.—Twelve Ministers sat at the Table by the Pulpit.—*The Chief Entertainment was at Mr. Pemberton's; but was considerable elsewhere.* Two Tables at our House, whereat were Mr. Gerrish of Wenham, Mr. Green, Mr. Graves, Mr. Holyoke, Mr. Robie, &c. &c."⁷ "1714 Midweek Octob. 20. New North Church Gathered," and Mr. John Webb ordained.—"Gov^r was there, Mr. Speaker & many of the Court. Only the Four Churches in Town sent to.—*Were Entertain'd at Mr. Seers's,*" &c. &c.⁷ "1717 Midweek 9th 20. Ordination of Mr. Thomas Foxcroft, pastor of the Old Ch.—Exercise lasted about four Hours. In y^e Fore Seat were the Governour, Lt. Gov^r Col. Taylor, Sewall, Joseph Lynde, Mr. President Leverett. I hope we have a Token for Good that G. will still dwell among us. Laus Deo! *Entertain'd at Mr. Wadsworth's*" &c. "1718 Octob^r 1.—Ordination of Mr. Thomas Prince.—*Entertainment was at Mr. Sewall's, w^{ch} was very plentiful & splendid*" &c. &c.⁷ "1718 Wednesday Octob^r 29. Mr. Thomas Walter was Ordain'd.—*Entertainment was at Mr. Walter's and Major Bowls's. Supd with the Gov^r Dudley, His Excellency Gov^r Shute*" &c. &c.⁷

The discrepancy, however, between this manner of celebrating ordinations, and that which was usual in the Apostles' times, and in the early days of New England, was too obvious not to be noticed, at first with regret, by many. And in view of it, an effort was made (apparently about the middle of the last century) by the Convention of Ministers in Massachusetts, to procure a return to the primitive practice. And this effort was seconded by one church, at least, if not by more; as appears by the extract subjoined. But it was not generally sustained; the custom of feasting at ordinations became inveterate; and such an occasion at the present day, solemnized with fasting and prayer, would be a novelty indeed. "We hear from the North Parish in Malden, that the 19th of this present Instant (September 1770) is appointed for the Ordination of Mr. Peter Thacher to the Pastoral Care of the Church in that Place: In Compliance with Scripture Example, a *Vote of the Convention of Ministers some Years ago*, and the Desire of their late Rev'd Pastor Mr. Emerson, they have voted to observe it *as a Day of Fasting and Prayer.* The Exercise, it is expected, will be in the Afternoon."¹⁰

[¹ *Wheatly on the Common Prayer, Ch. IV. Sect. II. p. 184.* ² *Neal's Hist. Pur. Vol. II. Ch. II. p. 126.* ³ *Neal's Hist. Pur. Vol. III. Ch. VI. pp. 281, 282.* ⁴ *Winthrop's Hist. by Savage, Vol. I. pp. 31, 96, 114, 115, 153, 217.* ⁵ *Extracts fr. Ch. Records in MSS. of William Gibbs, Esq.* ⁶ *Mather's Magnalia, Vol. II. B. V. p. 209.* ⁷ *Sewall's Journ.* ⁸ *Precinct Records.* ⁹ *Felt's Hist. of Ipswich, p. 242.* ¹⁰ *Boston Weekly News Letter, Sept. 6, 1770.]*

* This of Mr. Morton was undoubtedly one of those installations to which the author of the *Magnalia* refers in the passage quoted above, as solemnized "with fasting and prayer."

COUNSELS TO A YOUNG MINISTER.

THE following short extract from a recently published work of Dr. Leifchild, an English writer, contains many pithy and excellent remarks; few, if any, of which are less applicable in this country than in Great Britain, to the class for whose benefit they were intended.

PIETY.

As to your piety; it must be manifestly real and genuine. The fire that burns on the altar of your heart must be of no questionable origin; but by its fervency and constancy, attest its heavenly descent. Without piety, a man would stand excluded from the ministry by a moral unfitness. His acceptance of it in such a case, would be an impious intrusion, which no human authority could adequately sanction or make valid. "If the blind lead the blind, they shall both fall into the ditch;" the one for his presumption, in attempting to lead without the qualification—the other for his negligence, in choosing such an one for his leader. An unconverted minister has much more ground to conclude that he will in no single instance be employed to effect any spiritual benefit, than otherwise. He will emphatically "labor in vain, and spend his strength for nought;" he will have no share in the honor or the joy. But, even if he does succeed in some rare instances, what will such success be, but an aggravation of his misery at the last day? "What hadst thou to do, to declare my judgments, and to take my covenant into thy mouth?" will be the confounding interrogative of the Judge. And then, whilst sinking amidst the shrieks and execrations of those who have perished by their dependence on his unhallowed ministry, how bitterly will he be reproached for his inconsistency by the few who have been strangely converted by it, and whose happy condition will present a most mortifying contrast to his own!

Be carefully on your guard against the benumbing effect to your own piety, of the constancy and sameness of your official exercises. Whatever is of regular and frequent recurrence, is apt to produce a listlessness in its performance. The mind, by familiarity and the force of habit, enters upon its engagements without taking any particular interest in them, or seeking to associate with them the proper emotions. A professional sort of piety, indeed, is cultivated to save appearances; but woe to you, if you be deceived by this, or rest contented with it. Your chief preservative from this state lies in the fervency of your private devotion. Yours must be a piety sustained by secret intercourse with the skies. Thence you must derive those resources that will recruit its impaired strength, its fainting spirits uphold. You must come forth from your closet, like Moses descending from the mount, or like the sun from the chamber of the east, to pursue his diurnal course with undiminished vigor and energy. Be vapid in the closet—be content with a religion that lives only in public, but in private is listless and dull—and your ministry will soon become proportionably spiritless and inefficacious.

KNOWLEDGE.

Next to piety, the sound knowledge you should possess as a minister, so as to fulfil the ministry you have received, is that to which I proceed to direct your attention. He who is professedly a teacher of others ought unquestionably to be himself a man of knowledge. Who can impart what he does not possess? The master of oratory has well observed, that "no man can be eloquent on a subject of which he is ignorant." Knowledge, however, is not the gift of nature; which furnishes us only with the faculties for obtaining it, but leaves the attainment to our own assiduity. It is the result of the mind's exercise of its own powers in acquiring the ideas of others, and increasing and maturing its own. These operations of its powers must be untiring and incessant. A moderately

gifted mind, that is yet continually augmenting its stores, and its power of using them to effect, is, in my view, to be preferred to one of larger acquisitions and more splendid endowments, that remains stationary.

"Take heed," says an old minister to a young friend whom he was addressing, "of growing remiss in your work. Take pains while you live. Think not that after a while you may relax, and go over your old stock. The Scriptures still afford new things to those who search them. Continue searching. How can you expect God's blessing or your people's observance, if you are careless? Be studious not to offer that which costs nothing. Take pains that you may find out acceptable words. Let all your performances smell of the lamp. This will engage the attention of your people. *Feed* the flock of God which is among you. Feed the ignorant with knowledge, the careless with admonition, the wandering with direction, and the mourning with comfort."

CHARACTER.

This will have an imperceptible but considerable influence upon your ministry, and of course on your usefulness by it. Every thing in your behavior will be referred to your ministry, and viewed in connection with it; and this circumstance attaches importance to certain points in reference to yourself, which would be comparatively trivial in others. Such, for instance, are all infirmities of temper.—These will be marked, and appear glaring in you, because of the elevation to which your office raises you, and the notice it causes to be taken of you; as flaws in objects exhibited to public gaze are familiar to every eye. The contrariety of such defects to the art of self-government, which you inculcate, and are expected to exemplify, will negative the force of all your exhortations, as implying either the impracticability or the futility of your advices.

There are certain indiscretions, into which the very distinction that our office confers upon us, and the attention it causes to be paid us, if great care be not taken, will betray us. These arise naturally out of the weakness or vanity of the human mind. In some young ministers this vanity betrays itself in a fondness for show. They launch out into an expenditure, and adopt a style of living beyond their means, under the idea, that this will lead the men of the world to respect them the more in their ministerial character. Thus they fall into pecuniary embarrassments, which operate as a clog upon their ministry; fettering their minds with cares and anxieties, and bringing themselves into bondage to individuals, who may not always be generous or noble enough to forget it. The debtor is servant to the creditor, as well as the borrower to the lender. But mere outward show, especially when known to be deceptive, and incompatible with our circumstances, instead of attracting respect, leads to an unfavorable opinion of our prudence or our principle, that must be detrimental to the effect of our ministry. However narrow the income of a minister may be, he is bound so to circumscribe his expenditure within it, as to "owe no man any thing," and to have something to spare for charity.—Should the people among whom he labors be so poor that they cannot, or so parsimonious that they will not afford him a competency, he is justified in leaving them, but nothing can justify him in running into debt.

PREACHING.

Your principal attention must be directed to that which is the main duty of the ministry, and to which its efficacy must be chiefly owing,—the *preaching of the word*. Upon the style and character of your preaching, every thing will depend. Aim, above all things, to excel as a preacher. For this purpose, see that you are possessed of all the proper requisites; knowledge, utterance, liberty of speech, fervor of affection, self-possession, boldness. There is an indescribable something in a good preacher that takes hold of the attention of mankind, in the absence of which no efforts can raise us to the proper standard. But it is incredible what improvement may be made in the gift of preaching, by taking pains to excel, and being resolutely bent, in humble dependence upon God, on achieving it. You are aware of the feebleness of utterance, and impediment of speech under which he labored at first, who afterwards became the most impassioned orator of Greece.

One great rule for attaining excellence is to be constantly shunning and avoiding defects. Some of these relate to matter, some to manner. Of the former may be enumerated, poverty of thought, little variation of ideas, superfluity of words: of the latter, the chief relate to utterance. The rapidity of some prevents any thing from resting on the mind to impress it, or remaining in the memory for subsequent reflection; the slow drawing tone of others is equally unfavorable to impression. Nothing, however, is more carefully to be guarded against than a monotony of cadences, a perpetual recurrence of similar tones throughout a discourse, whatever be the change of topics or variation of theme. This is the bane of oratory, and would render the addresses of an angel powerless. Observe the methods of different preachers. Look around you and see what is most successful, and what is useless; shun the one, and cultivate the other.

From manner, however, I proceed to offer a little friendly advice on the character of your previous preparation for the pulpit. Neither let the memory be loaded with what is previously prepared, nor yet so little furnished as to overtask the powers of invention and combination at the time.

The style of composition for the pulpit should be equally free from pomposity of diction and colloquialisms, or vulgar forms of speech. Yet it should be racy and familiar. It should neither be crowded with ornaments, nor encumbered with pedantry. What is preaching, but an ordained instrumentality for a specific end? That end is the conversion of sinners to God by the truth, and in the edification, by the same truth, of those already converted. What has a preacher to do in culling flowers of rhetoric to please the fancy, or amassing stores of learning to gratify the curious and ingenious? Sufficient provision is made elsewhere for the entertainment of the imagination, and for communicating the stores of literary information. Let the pulpit be sacred to its grand object, the winning of souls to Christ, and the improvement of the character of those who are won.

Without intending the most distant reflection on any particular person, I cannot forbear to express my conviction, that the general style of preaching in this country is characterized by a formal and tame correctness. Its greatest fault is, that it aims to avoid faults, rather than to aspire to the highest degree of excellence. It points at too low a mark. Its blamelessness is its weakness. It were better to commit a thousand blunders in attempting something loftier and upon a wider scale. There is all the regularity and rigidity of art, but little of the freedom and spontaneity of nature. Natural sensibility, indeed, is repressed and subdued by an anxious solicitude to obtain the reputation of being chaste and correct speakers. Hence our most impassioned efforts are frequently but artificial bursts, previously elaborated, and, of course producing but little effect. "If thou wishest me to weep," says the orator, "thou must weep thyself. But never think of moving me by the stale and common tricks of an artificial oratory. I can no more be affected by superficial emotion than I can be warmed with painted fire." If, trammelled by a solicitude for the approbation of the critical and judicious, we are never able, at any time, to throw our whole soul into our subject—to let it take hold of us and carry us away with it, we shall never powerfully seize upon others. Our auditors will be at leisure, because perfectly cool, to make observations on our manner, and to be amused or surprised at our seeming extravagance. The reason is obvious: we cannot carry them along with us by clamor, and we have no hold upon them by sympathy. Instead of hanging on our lips, with breathless expectation to the close, they give no unintelligible signs of an agreeable sensation, on observing the approach of our labors to a termination. When that takes place, scarcely any change is visible in their countenances or attitudes, resulting from a cessation of what had interested and absorbed their minds. They have been suffered to remain in one settled and unbroken state of frigid tranquillity.

What shall be thought of such a method of stating Divine truth when compared with the following expressive pen of an inspired apostle, "We were willing to have imparted to you, even our own souls?" Ah, what is the exhaustion we complain of after preaching? What is it but that chiefly of the

bodily strength or animal fervor? When is it that of the sublime energy of our intellectual and immortal nature? But this was not what the apostles meant, when they spake of "spending and being spent for God," and "of travailling," as it were, "in birth, till Christ" was formed in the hearts of their hearers. There have been men in this country who have carried the art of preaching to its proper height, and shown us the power it is capable of exercising over the human mind when so exercised. And such we hope there will soon be again. Instances like these are sufficient to make us ashamed at having been intrusted with an instrument of such potent efficacy, and having by our unskilfulness and weakness, some of us for many years, wielded it to so little purpose. Would God that the whole power of the pulpit were again in force through all the land!

INSTITUTION FOR CHRISTIAN EDUCATION IN INDIA.

THE General Assembly of the Church of Scotland have sustained a school in Calcutta eleven years. The Calcutta Christian Observer (Feb. 1841) says: We have watched the progress of this institution for many years with intense interest. It gave to Christian Education a concentratedness and force it had never before had in India. Our Scottish brethren have provided an educational institution, well calculated under the divine blessing to exert an important influence over the higher order of schools in which religion is not taught, and over the more intelligent portion of the native community. Its progress has been steady and gratifying; the laborers have sustained their parts with unabated ardor; converts have been afforded them to stimulate them in their work, and a conviction of the truth of our holy faith has been generally impressed on the minds of most of the *matured youth* under their care. Great efforts have been made to alarm and prejudice the Hindoos, but the number of pupils has constantly increased. This shows that there is a strong feeling among the parents of the young men, of confidence in the abilities, integrity and perseverance of the conductors. A department for teaching the higher branches of knowledge, called the College Department, has been instituted this year; but that which is most delightful in connection with this institution is, that though the founders and teachers have fearlessly advocated an uncompromising Christian education, and made it their desire and endeavor to lead every pupil to embrace the Christian faith, *it has more students than the school and college which is patronized by government, and which excludes, systematically, Christianity and the Bible.*

On account of the advanced studies of the higher classes, the institution in May, 1840, was divided into two departments, the one preparatory, the other collegiate. The studies in the latter are so averaged as to occupy, in regular succession, *four years*. The number in the school is eight hundred and twenty-one, in the college forty-nine. No one, says the Friend of India, will dispute the claim to be called a College, of a seminary where Brown's Mental Philosophy and Laplace's Mécanique Céleste are text books in Mental and Physical Science. At the public examination the students were led discursively through the mazes of Mental Philosophy, Mathematics, Practical Astronomy, and History, both sacred and profane; and in every thing they gave proof of the thorough going instruction to which they had been accustomed.

The preparatory school has fourteen classes, and the studies are of such a character as are taught in our best Academies. Few Colleges in our country present a fuller course of study. The students are in our eyes *the hope of India*; evidently they will be valuable assistants at every mission; and let it be the prayer of the churches that they may be made of God "able ministers of the New Testament."

Complete List of the Congregational Ministers, Pastors of Churches, in the State of Maine,

FROM THE SETTLEMENT OF THE COUNTRY TO THE PRESENT TIME, (SEPTEMBER, 1841.)

[By Rev. ELIPHALET GILLET, D. D., Corresponding Secretary of the Maine Missionary Society, Hallowell.]

N. B.—This mark † subjoined to the name signifies installed, ‡ settled colleague, — placed in the column of graduation signifies that the individual did not receive a collegiate education.
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<i>Towns and Churches.</i>	<i>Ministers.</i>	<i>Native Place.</i>	<i>Educated.</i>	<i>Grad.</i>	<i>Settlement.</i>	<i>Dismission.</i>	<i>Decease.</i>	<i>Age.</i>
OXFORD COUNTY.								
Albany	Thomas Ayer	Plaistow, N. H.	Bowdoin	1825	March 26, 1828	1833		
	George F. Tewksbury	Oxford	Bowdoin	1833	Jan. 31, 1838			
Andover	John Strickland †	Hadley, Ms.	Yale	1761	March 12, 1806			
	Thomas T. Stone †	Waterford	Bowdoin	1820	Sept. 8, 1824	Sept.	Oct. 4, 1823	83
	Wm. C. Greenleaf				Sept. 28, 1831	1837		
Bethel	Daniel Gould	Bath	Harvard	1782	Oct. 9, 1799	May, 1809		
	Henry Sewall †				Jan. 1819	May 10, 1820		
	Charles Frost	Gorham			Feb. 20, 1822			
Brownfield	Jacob Rice †	Northboro', Ms.	Harvard	1765	Oct. 27, 1806			
	Charles Soule †	Freeport	Bowdoin	1821	Dec. 25, 1830	Jan. 22, 1833	Feb. 1, 1824	84
	David Gerry †				Oct. 27, 1830	Jan. 22, 1833		
Denmark	Charles Soule †	Freeport	Bowdoin	1821	Oct. 27, 1836			
Dixfield	William V. Jordan	Saco	Bowdoin	1831	Sept. 14, 1836			
Fryeburg	William Fessenden		Harvard	1768	Oct. 1775	1817	May, 1805	
	Francis L. Whiting		Dartmouth	1805	Oct. 1809			
	Carleton Hurd		Dartmouth	1818	Sept. 17, 1823			
Gilead	Henry White †	Newport, N. H.			Nov. 19, 1828	Nov. 19, 1833		
	Henry Richardson †	Longmeadow, Ms.			June 10, 1840			
Hebron	Henry Sewall	Hadley, Ms.			Oct. 7, 1812	Dec. 7, 1817		
	James Gooch	Bath			Dec. 25, 1828	Nov. 25, 1834		
Hiram	Charles Soule †	North Yarmouth	Bowdoin	1823	Oct. 27, 1830	Jan. 22, 1833		
	David Gerry †	Freeport	Bowdoin	1821	Dec. 25, 1839			
Lovell	Valentine Little		Dartmouth	1811	Jan. 22, 1823	Jan. 22, 1834		
	David Gerry				Jan. 22, 1834	Sept. 29, 1835		
	Israel Hills	Glastenbury, Ct.	Amherst	1830	May 11, 1837			

<i>Terms and Churches.</i>	<i>Ministers.</i>	<i>Native Place.</i>	<i>Educated.</i>	<i>Grad.</i>	<i>Settlement.</i>	<i>Dismission.</i>	<i>Death.</i>	<i>Age.</i>
Unity	Daniel Lovejoy †	Amherst, N. H.	—	—	June 6, 1829	—	Oct. 11, 1833	58
FRANKLIN Co.								
Chesterville	Jotham Sewall †	York	—	—	Aug. 9, 1820	1836	—	—
	Daniel Sewall	Chesterville	Bowdoin	1832	March 15, 1837	1840	—	—
Farmington	Isaac Rogers	Gloucester, Ms.	Dartmouth	1822	March 9, 1826	—	—	—
Industry	Alden Boynton	Wiscasset	Bowdoin	1825	Oct. 17, 1832	1838	—	—
	John Perham	Wilton	—	—	Jan. 2, 1839	—	—	—
New Sharon	Hezekiah Hall	—	—	—	Oct. 1815	1816	—	—
	Joseph Underwood	Bradford, Vt.	—	—	March 15, 1820	1831	July, 1833	—
	John A. Vinton	Boston, Ms.	Dartmouth	1828	May 31, 1832	1833	—	—
	Joseph Underwood †	Bradford, Vt.	—	—	Feb. 22, 1837	1839	—	—
	Josiah T. Hawes †	Vassalboro',	—	—	Nov. 4, 1840	—	—	—
New Vineyard	David Turner	Middleboro', Ms.	—	—	Sept. 23, 1828	—	—	—
Phillips	George W. Fargo †	Claremont, N. H.	—	—	Feb. 15, 1837	1838	—	—
Strong	Jacob Hardy	Hollis, N. H.	—	—	July, 1827	—	March, 1833	—
	William May †	Winthrop	—	—	Sept. 4, 1833	—	—	—
Temple	David Smith	Hollis, N. H.	—	—	Feb. 21, 1810	1819	—	—
	Simeon Hackett	—	—	—	July 7, 1830	—	—	—
Weld	David Starrett	Warren	Bowdoin	1818	Sept. 26, 1821	1827	—	—
	Hermon Stinson	Windsor	—	—	Oct. 14, 1829	1833	—	—
	Ephraim Fobes †	Bridgewater, Ms.	Amherst	1830	July 19, 1837	—	—	—
Wilton	Samuel Talbot	Freeport	Bowdoin	1824	July 1, 1832	—	—	—
PISCATAQUIS Co.								
Abbot	Charles Duren	Charlestown, N. H.	—	—	Feb. 3, 1841	1839	—	—
Blanchard	Samuel S. Drake	—	—	—	Oct. 15, 1834	1833	—	—
Brownville	Nathan W. Sheldon	New Castle	—	—	1824	1833	March, 1839	—
	Henry Richardson †	Hadley, Ms.	—	—	May, 1834	—	Jan. 1835	—
	William S. Sewall	Saugerville	Bowdoin	1834	Sept. 25, 1839	—	—	—
Foxcroft	Thomas Williams †	Weymouth, Ms.	Brown	1809	Jan. 1, 1823	1835	—	—
	Elias Wells	Duxbury, Vt.	—	—	Nov. 8, 1837	—	—	—
Monson	Lot Rider	Brewer	—	—	March, 1825	—	—	—
	Anson Hubbard	Glastenbury, Ct.	—	—	Jan. 16, 1828	1834	—	—
	John Baker	Edgecomb	Bowdoin	1831	Sept. 16, 1835	1839	Aug. May, 1841	—
Saugerville	Charles Duren	Charlestown, N. H.	—	—	Feb. 3, 1841	—	—	—
Williamsburg	Joseph Underwood †	Bradford, Vt.	—	—	August 6, 1833	1835	—	—
AROOSTOOK Co.								
Houlton	Samuel P. Abbott	Hallowell	Bowdoin	1836	July 15, 1841	—	—	—

NOTES.

OXFORD COUNTY.

OXFORD COUNTY was established March 4, 1805. It embraced the northerly parts of York and Cumberland counties. There are 19 towns in this county, as may be seen in the Tabular View, which have had a settled Congregational ministry.

ALBANY, previously styled "Oxford plantation," was incorporated as a town, June 20, 1803, and the church was organized in September of the same year. As a religious establishment, it has of late years been increasing in numbers and strength, but has not yet become able to sustain the gospel without foreign aid. Its original number of members was 22. It now has 82.

ANDOVER, formerly styled "East Andover," was incorporated June 23, 1804. "It derived its name from Andover, Ms., from whence nine-tenths of its first inhabitants emigrated."—*Williamson's Maine*. The town contained, at the census of 1840, a population of 551. The church was organized in November, 1800, and contained 16 members. Their first minister, Rev. John Strickland, was installed March 12, 1806. His immediate successor, Rev. Thomas T. Stone, was ordained Sept. 8, 1824, and continued seven years. He was afterwards installed at East Machias, and is still the pastor of that church. The last pastor, at Andover, was Rev. William C. Greenleaf, who was ordained in Sept. 1831, and dismissed, 1837. This church, however, has seldom been without preaching; and for the year or two past, Rev. Anson Hubbard, formerly minister at Monson, has been with them, and still continues as stated supply.

BETHEL. This town was originally granted, in consideration of services in the "old French war," to Josiah Richardson and others, of Sudbury, Ms., and hence called "Sudbury Canada." It was incorporated as a town, under its present name, June 10, 1796. The church was organized, Oct. 7, 1799, and Rev. Daniel Gould, their first minister, was ordained two days after. He continued with them till May, 1809; after which, they were destitute of a pastor for about ten years. Rev. Henry Sewall was installed there, in January, 1819, and remained with them between one and two years. The present pastor, Rev. Charles Frost, was ordained in 1822. The church has been flourishing, under his auspices, and now contains 180 members.

BROWNFIELD. This town adjoins New Hampshire, a little southwest of Fryeburg. It was incorporated in 1802. The Congregational church was organized in 1806, when Rev. Jacob Rice was installed pastor. The second pastor was Rev. Charles Soule, who was installed in 1830, and dismissed in 1833. Mr. Soule had, at the same time, the pastoral care also of the churches in Denmark and Hiram. He was succeeded by the Rev. David Gerry, who was installed Dec. 25, 1839. Mr. Gerry took the pastoral care, at the same time, of the church in Hiram, preaching alternately in each place. He is the present pastor of these two churches. (See Denmark and Hiram.)

DENMARK was incorporated in 1807, and the church organized July, 1829. Their first and only pastor was Rev. Charles Soule, installed Oct. 27, 1830, and continued a little more than two years. He had, at the same time, the pastoral care of the church in Hiram, and the church in Brownfield. He preached to these three churches successively; to each every third Sabbath. (See Hiram and Brownfield.)

DIXFIELD. The church in this place was embodied in May, 1826, and Rev. William V. Jordan, their present pastor, was ordained Sept. 14, 1836. The church is small, containing only 33 members; yet they make laudable efforts in sustaining the ordinances of religious worship.

FRYEBURG was incorporated in 1777. "This interesting and pleasant town lies on both sides of the Saco river, on the line of New Hampshire. The uplands are not remarkable for their fertility, but the intervals on the Saco are of the choicest kind. Fryeburg is only six miles square, yet the Saco here is so fantastic in its course, that it winds itself between 30 and 40 miles within its limits."—*Hayward's N. E. Gazetteer*. The church was organized in this place in Aug. 1775, and their first pastor, Rev. William

Fessenden, was ordained in October following. His pastoral relation continued about 30 years, till his decease, May, 1805. He was succeeded by Rev. Francis L. Whiting, who was ordained in October, 1809, and held the pastoral relation about eight years. The present pastor, Rev. Carleton Hurd, was ordained in 1823. The church has been prosperous, witnessing refreshings from the presence of the Lord, and now numbers 250 members.

GILEAD, formerly called Peabody's patent, was incorporated June 23, 1804. It lies on both sides of the Androscoggin, and adjoins New Hampshire. A church was formed here in 1818, and has had two pastors, Rev. Henry White, and Rev. Henry Richardson; the former was installed in 1823, and continued about six or seven years; and the latter June 10, 1840, and is the present pastor. The church unites with the neighboring church of Shelburn in New Hampshire, in supporting the gospel; and Mr. Richardson has the pastoral care of both churches, preaching alternately to each.

HEBRON, formerly the plantation of Sheppardsfield, was incorporated March 6, 1792. An academy was chartered here in 1804, and endowed with half a township of land. It has hitherto been flourishing. A Congregational church was organized here on the 8th of October, 1802; but there was no pastor, till October, 1812, when Rev. Henry Sewall was ordained over them. His pastoral relation continued about five years, though he ceased preaching to them some time before the close of that period. The church has been destitute of a pastor, most of the time since it was embodied, but has generally sustained preaching a part of the year, not unfrequently all. Rev. Cyril Pearl, once pastor of the church in Orrington, and now principal of a high school in Buckfield, is with them this year (1841) as a stated supply. Their meeting-house stands on the west margin of Minot, and a portion of the church and congregation reside in that town.

HIRAM was first a district in 1808, and incorporated as a town in 1814. Its titles were derived from the Commonwealth of Massachusetts, through the influence of General Wadsworth, who resided here the latter part of his life, and died in the place in 1830.—*Williamson's Hist. Maine.* The church was organized here in 1826, and Rev. Charles Soule installed pastor, Oct. 27, 1830, to preach for them one third of the time, he having also the pastoral care of the churches in Denmark and Brownville. Mr. Soule was dismissed Jan. 22, 1833. Their present pastor, Rev. David Gerry, was installed Dec. 25, 1839, and preaches for them one half of the time, having also the pastoral care of the church in Brownville. (See Denmark and Brownville.)

LOVELL, taking its name, with a little variation, from Capt. John Lovewell, celebrated in Indian story, was incorporated in 1800. The church was organized Oct. 6, 1798, and their first minister, Rev. Valentine Little, ordained in 1823. He held the pastoral relation just eleven years, till January 22, 1834; on which day, his successor, Rev. David Gerry, was ordained. Mr. Gerry continued not quite two years. Their present pastor, Rev. Israel Hills, was ordained in May, 1837. The church contains 97 members.

NORWAY. The Congregational church in this place was organized in 1802. Their first pastor, Rev. Noah Cresey, was ordained in 1809, and continued about ten years. They have sometimes, for years, been destitute of a pastor, as may be seen from the Tabular View; but have been increasing, under the labors of their present pastor, who was installed June 7, 1837. Number of members in the church, 112.

OXFORD. A church was organized here, consisting of 6 members, May 31, 1826; and Rev. Ariel P. Chute was ordained pastor, March 16, 1836. Mr. Chute continued about two years, and was succeeded by the present pastor, Rev. Isaac Carleton, who was installed June 29, 1839. Present number of members in the church, 72.

PARIS. This is the shire town of the county of Oxford, and was incorporated June 20, 1793. A Congregational church was formed in the south part of it in 1812. It was feeble in former years, and received aid in supporting the gospel; but it has flourished under the auspices of its present pastor, Rev. Joseph Walker; and now contains 126 members. A second church has been formed in the north part of this town, but it is small, and has never had a pastor.

RUMFORD, incorporated Feb. 21, 1800, lies on both sides of the Androscoggin, above and below the Great Falls. A church was organized here on the 5th of August, 1803, and their first pastor, Rev. Samuel R. Hall, settled in 1811. He was succeeded by Rev. Daniel Gould in 1815. Mr. Gould still lives in the place, at an advanced age. Rev. Nathan W. Sheldon, now the minister of Gray, was for a few years his colleague. The present pastor, Rev. Eliphalet S. Hopkins, was ordained in November, 1840. The church now contains 71 members.

SUMNER. This town was incorporated June, 1798, and a church was formed in 1802, of members here and in the adjoining town of Hartford. The Rev. Samuel Sewall was ordained their pastor in Oct. 1812. The church was originally small, and they had assistance, after the settlement of the ministry, for four or five years; but they have increased in numbers and strength, and not being a people "given to change," have prospered under the long-protracted services of their present and only pastor. He has seen the whole establishment grow up under his auspices. The church now embraces 93 members.

SWEDEN. The church in this place was organized in November, 1817. They never had the entire services of a minister, till their present pastor, Rev. Eaton Mason, settled over them; though they had the ministrations of the gospel a portion of the time for many years, in connection with the adjoining town of Lovell. It is not a wealthy establishment, and has always had aid in supporting the gospel. The church contains 57 members.

TURNER was incorporated in 1786, and the church organized May 16, 1784. The first pastor, Rev. Sylvester Strickland, was installed Sept. 20, 1784, and continued a little more than 12 years. His successor, Rev. Amasa Smith, was ordained May 23, 1804, and continued a little more than two years. The present pastor, Rev. Allen Greely, was ordained Oct. 24, 1810, and has ministered to them more than 30 years. It was formerly a feeble establishment, but has of late years been gradually increasing in numbers and strength. The church now contains 79 members.

WATERFORD. This town was incorporated in 1797, and the church was organized in Oct. 1799. Their first pastor, Rev. Lincoln Ripley, was ordained at the same time, and continued with them about twenty years. Rev. John A. Douglass succeeded him in the pastoral office, Nov. 7, 1821, and continues in that relation. His ministrations have been greatly blessed of Heaven; so that from a feeble establishment, which was sometimes aided from abroad in supporting the gospel, it has become large and flourishing, and able to contribute to the various benevolent objects of the day. The church now numbers 210.

SOMERSET COUNTY.

SOMERSET COUNTY, embracing the northerly part of Kennebec, and extending to the Canada line, was established in 1809. It embraces nine towns, where there has been a settled Congregational ministry.

BINGHAM. This town, which was once a part of the "million acres," was incorporated in 1812. The church was embodied in 1805; and though they have had preaching, from their own efforts, and the aid of the Missionary Society, a considerable portion of the time; yet they had no pastor, till March 8, 1837, when their present minister, Rev. Josiah Tucker, was installed. Mr. Tucker was formerly pastor of the church in Madison, and still supplies there a portion of the time. The church in Bingham embraces 93 members.

BLOOMFIELD, which was once a part of Canaan, was incorporated in 1814. The church was organized, Jan. 1785. In 1784, the Rev. Dr. Whitaker was installed over them, by the "Salem Presbytery," but no church was embodied, till the January following. There have been four succeeding pastors: Rev. Jonathan Calef, ordained June 11, 1794, continuing 4 years; Rev. John Cayford, ordained Sept. 1809, continuing 3 years; Rev. Fifield Holt, ordained June 15, 1814, continuing till his death, Nov. 15, 1830; and the present pastor, Rev. George W. Hathaway, ordained March 20, 1833. The church has been gaining in strength, and increasing in numbers, of late years; and now contains 129 members.

FAIRFIELD. This town was incorporated in 1788, and the church organized, August, 1815. Though they have had preaching, more or less, in successive years, yet they have never had but one pastor, Rev. Isaac E. Wilkins, who was installed Oct. 3, 1832, and dismissed about two years afterwards. The church is small, consisting of 23 members.

MADISON was incorporated in 1804. The church was organized in March, 1826, at which time, Rev. Josiah Tucker was ordained their pastor. He continued with them till March, 1837; when he was dismissed, and took the pastoral care of the church in Bingham. The church in Madison is now destitute of a pastor, but supplied a portion of the time, by their former pastor; it is a feeble establishment, containing 25 members. (See Bingham.)

MERCER. This town was incorporated in 1804, and the church organized in 1822. Their present and only pastor, Rev. Oren Sikes, formerly minister at Union, was installed January 30, 1833. The church now contains 71 members.

NEW PORTLAND was incorporated in 1808. The church was organized in 1827. Rev. Philip Bunnell was ordained their pastor, June 4, 1828, and continued about five years. Their present pastor, Rev. John Perham, was ordained Jan. 2, 1839. Mr. Perham supplies this church one third of the time, having also the pastoral care of the church at Industry. The church here is small, containing 29 members. (See Industry.)

NORRIDGEWOCK. This town, which is pleasantly situated on both sides of the Kennebec, was incorporated in 1788; and when the County of Somerset was established, it was made the shire town. "The church was organized, Sept. 22, 1797, and remained 17 years without a pastor. The original members were 24 in number, only three of whom remain in the church. It now contains 98. Their present pastor was ordained Aug. 4, 1814. Since he first ministered to this church, 120 have been added to it, and it has enjoyed several interesting revivals."—*MS. Letter of Rev. Josiah Peet, present pastor of the church in Norridgewock.*

ST. ALBANS. The church in this town was organized in 1814. It remained without a pastor, till June 12, 1833. On that day, Rev. Nathan Douglass, their present minister, who had before been settled at Alfred, was installed over them. He preaches at St. Albans one half of the time, and the balance in the vicinity. The church numbers 44 members.

OLON. A church was formed here in 1814; and January 14, 1824, Rev. George W. Fargo was ordained to the pastoral care of it. Mr. Fargo was dismissed in 1837, and installed over the church in Phillips, where he remained one year. At the present time, he supplies the church in Solon one half of the time, and the other half, he is on a mission to Aroostook County. This church contains 45 members.

PENOBSCOT COUNTY.

PENOBSCOT COUNTY was established in 1816, and contains ten towns where there has been a settled ministry.

BANGOR. "The first settlements within the limits of what is now the city of Bangor, were made in the spring of 1770. In 1772 there were twelve families in the place. In March, 1787, a vote was passed by the inhabitants of the plantation (which was then called Kenduskeag, and extended from Hampden to Stillwater, on both sides of the river) to build a meeting-house 40 feet by 36. The transactions of this meeting are the earliest plantation records extant. Williamson's History informs us that 'Rev. Seth Noble (from Nova Scotia) had then resided with his family in the place about a year, when he entered into a written agreement, with those who signed it, to preach to the people on each side of the river Penobscot alternately, so long as they would pay him \$400 by the year. During his ministry, there was an associated church constituted of members on both sides of the river. He was installed by Rev. Daniel Little, under an oak.' Through his agency, the town at its incorporation was called Bangor, from the old church tune of that name, of which he was passionately fond. No records of this church can now be found, and it has even been doubted whether any was formed during his ministry. He continued here eleven or twelve years.

"Bangor was incorporated as a town in 1791. In September, 1800, the 'Old Orrington church' was organized, consisting of members living in the towns of Hampden, Orrington and Bangor; and Rev. James Boyd was ordained over it. In November, 1801, he was dismissed for immoral conduct. From this time till 1811, there was no settled minister in the town. November 27, 1811, the First Congregational church in Bangor was organized, consisting of *four male members*, three of whom were from the old 'Orrington church,' and one from the church in Amherst, Ms. Rev. Harvey Loomis was ordained their pastor the same day, and discharged the duties of the ministry among his people with remarkable success till the first Sabbath in January, 1825. On the morning of that day he went into his pulpit apparently in his usual health, intending to preach from the text, 'This year shalt thou die;' but before he commenced the services of the day, his head suddenly dropped upon his breast, and he was carried from the house a corpse. He is said to have been a man of fine personal appearance, affable deportment, quick perception, and ready wit. His sermons were short, pithy, pointed, aimed at the conscience, and delivered in a very interesting and impressive manner. 147 persons were received into the church during his ministry. He was ordained in the second loft of an old wooden store, which occupied the site of the large brick store now owned by James Crosby, Esq. at 'the

city point.' In 1812, the old court house, now the city hall, was erected—and was occupied by Mr. Loomis and his congregation as a place of worship till 1822—when their meeting-house, the *first* erected in this town was completed. (For the house which the plantation of Kenduskeag voted to build in 1787, was on the other side of the river, in what is now the town of Brewer.) August 31, 1825, the present pastor, Rev. Swann Lyman Pomroy, was ordained over the same church. The ordination sermon was preached by Rev. Edward Payson, D. D., of Portland, from the text, 'For they are equal unto the angels,' Luke xx. 36; and may be found in a volume of his sermons published since his death. In April, 1830, their house of worship was burned by an enemy; and was rebuilt of brick, and of enlarged dimensions, in 1831, and is still their place of worship. In 1833, the place being 'too strait' for them, it was determined, with great unanimity, to erect another meeting-house and form another church. About 70 members of the First Church were accordingly organized into a new church—and took the name of the 'Hammond Street Church.' The following season, their house of worship was completed, and the Rev. John Maltby, formerly of Sutton, Ms. was installed as their pastor. The First Church in Bangor, since its organization in 1811, has on the whole been remarkably blessed of God. Three or four seasons of the special outpouring of God's Spirit were enjoyed by it during the lifetime of its first pastor. Since the settlement of its present pastor in 1825, it has received 462 persons to its communion. Seasons of revival were enjoyed in 1826, 1828, 1831, 1834, 1836, 1840. The average of male members has always been about *one third* of the whole number. Present number of members in the First Church, 382; in the Hammond Street Church, 230. Since 1828, houses of public worship have been erected by the Baptists, Methodists, Unitarians, Episcopalians, and Catholics. In 1800, Bangor contained 277 inhabitants; in 1810, 850; in 1820, 1,221; in 1830, 2,868; it became a city in 1834; and now (1840) it probably has a population of about 10,000."—*MS. Letter of a Citizen of Bangor.*

BREWER. "It is to be regretted that there are no records of the church of Brewer, earlier than 1812, especially since this was the first Congregational church organized in the County of Penobscot, and was a parent stock from which several churches have sprung. From living testimony, I gather this fact.—In the year 1800 a small church was organized in Brewer, (then called Orrington,) embracing members from several of the neighboring towns. The same council which formed the church, ordained a Mr. Boyd pastor. Just a year from that time he was dismissed. Between this and 1812, members of this church residing in Bangor, Hampden, and Orono, were organized into churches. January 13, 1813, Rev. Thomas Williams was ordained pastor of the church in Brewer. It then numbered 37. During his faithful ministry the church was strengthened and built up in the faith. He was dismissed Aug. 7, 1822. This church was without a pastor until 1831. During this time they had preaching generally from the Theological Seminary, Bangor. In 1828 the church enjoyed a precious revival, and became so enlarged it was thought expedient to divide the church, and the local situation of the town rendered this division important. Accordingly it was effected, Nov. 11, 1828. In 1831, Rev. Wales Lewis was installed pastor of the First Church (or West Brewer Church) and was dismissed Sept. 1, 1838. Since that time they have been destitute of a pastor. This church now numbers 100. The Second, or East Brewer Church, was organized Nov. 11, 1828, having 67 members. Nov. 3, 1831, Rev. Charles R. Fisk was installed pastor, and was dismissed Sept. 24, 1833. Soon after this they were favored with a revival. Several were added to the church. Rev. Alphonso L. Whitman was ordained pastor Sept. 17, 1834, and faithfully prosecuted his ministerial labors until his dismission, which took place Nov. 1838. The present pastor, Rev. Joseph R. Munsel, was installed Oct. 7, 1840. Whole number of the church 93."—*MS. Letter of Rev. Joseph R. Munsel, present pastor of the Second Church, Brewer.*

BURLINGTON. Rev. Joseph R. Munsel was ordained over the church in this place Oct. 26, 1831, and dismissed June 12, 1839. They have never had any other pastor, and are now destitute.

DIXMONT. A church was organized in this place, Nov. 1807. It has never had but one pastor, Rev. John N. Whipple ordained Oct. 14, 1836, and dismissed March, 1837.

EXETER. Rev. John A. Vinton was ordained over the church in this place July 1, 1835, and dismissed after one year. It is now destitute of a pastor.

GARLAND. The church in this place was organized March, 1810. It has had but one pastor, the Rev. I. E. Wilkins, ordained Oct. 12, 1825, and dismissed 1829. It is now destitute and has 40 members.

HAMPDEN. A church was here organized March, 1816. It has had three pastors;

Rev. Stephen A. Loper, ordained Jan. 3, 1837; Rev. Silas Baker, installed Dec. 3, 1834; and the present pastor, Rev. Benjamin Tappan, Jr., ordained Aug. 8, 1838. The church is now flourishing, and contains 95 members.

LEVANT. The church in this place has never had but one pastor, the Rev. Robert Page, who was installed July 15, 1835, and continues in that office. The church contains 64 members.

OLD-TOWN. This town, which was the northern part of Orono, was incorporated 1840. Rev. Joseph C. Lovejoy was ordained over the church in this place Feb. 18, 1835; and dismissed June 11, 1839. The church is now destitute.

ORONO. The church in this place, though now destitute, has had three pastors. Rev. Josiah Fisher was ordained March 15, 1832, and dismissed 1835. Rev. Wooster Parker was ordained March 2, 1836, and dismissed 1838. Rev. William W. Thayer was ordained March 22, 1839, and dismissed 1840. The church is now destitute, and contains 54 members.

ORRINGTON. The church here was organized June, 1834. Though now destitute, it has had two pastors. Rev. Cyril Pearl was installed Nov. 20, 1834, and dismissed 1837. Rev. George H. Hulin was installed Oct. 11, 1837, and dismissed 1838.

WALDO COUNTY.

WALDO COUNTY was established in 1827.

BELFAST. "The township of Belfast, pleasantly situated at the head of Penobscot bay, was so called by request of an early settler, in remembrance of his native town of that name in Ireland. This township was purchased of the proprietors of the Waldo patent, in 1765, by a company of 52 associates, at the low price of 25 cents by the acre. About the same time settlements were commenced. The town was incorporated 1773; and went on prosperously, until the war of the revolution; when, through terror of the British troops, garrisoned on the opposite side of the bay, at the place now called Castine, the inhabitants were dispersed. Most of them were from Londonderry, N. H. They did not return to Belfast till peace was restored. In the beginning of the year 1796, this town contained about 90 families, all settled near the sea shore, and most of them on the east side of Belfast river. At this time there were only 12 framed houses in the town, and only one of these more than a single story high.

"On the 29th of Dec. 1796, 'the first Congregational Church in Belfast' was duly organized, consisting of only six male members; all of whom had been members of Presbyterian churches. Their names were John Tuffits, Samuel Houston, John Brown, John Cochrane, John Alexander, and Samuel M'Keen. On the same day Mr. Ebenezer Price was ordained as their pastor. The articles of Faith and Covenant adopted by this church were thoroughly Orthodox, and so remain. The town voted to give Mr. Price for his settlement 'a lot of land;' retaining to themselves one acre on which the first meeting-house stood, and another piece, sufficient for a burying ground. His salary was to be, yearly, \$200; with an annual addition of \$10 more, until it should amount to \$300. Mr. Price labored faithfully, but amidst increasing difficulties, until, in the spring of 1802, the town, whose inhabitants had been rapidly increasing, refused to raise his salary. The contract with them was accordingly given up; and, for want of support, he was obliged to ask a dismission. The council met Sept. 22, 1802, and complied with his request. In the midst of opposition from without, the church clung to their youthful pastor with strong affection; and after his dismission he labored, gratuitously, among them for several months. During his ministry of nearly six years, 29 members were added to the church. After leaving Belfast he was ordained pastor of the 2d Congregational church in Boscawen, N. H. where he labored with fidelity and success for more than 30 years. The church now remained without a pastor for three years, during which time eight were added to its number. In the summer of 1805, the Rev. Alfred Johnson, of Freeport, in this State, visited Belfast, and was invited by the church and people to become their pastor. In September of that year a council met at Camden, 18 miles from Belfast, for the ordination of Mr. Cochran, and as Mr. Johnson yet held his pastoral charge at Freeport, it was mutually agreed by him and that church to submit the question of his dismission to the Camden council; who decided that it was his duty to leave Freeport, and dismissed him accordingly. By the church in Belfast this same council had been requested either to install Mr. Johnson as their pastor, or to call for another council to do so. They accordingly convoked a council, to meet at Belfast two weeks after; who, Sept. 25, 1805, installed Mr. Johnson pastor of this church and people. In this capacity he officiated a little over

eight years ; during which time 49 members were added to the church. During the latter part of Mr. Johnson's ministry, his people were greatly embarrassed and even distressed, by the embargo and a second war with Great Britain. The situation of the pastor became difficult, and dissatisfaction on the part of a portion of his hearers was manifest, when, according to a previous arrangement made with the church, and confirmed, as the records say, by Consociation, Mr. Johnson resigned his pastoral charge, and was considered regularly dismissed without the action of any council, Oct. 2, 1813. Mr. Johnson studied theology with Rev. Mr. Murray, of Newburyport—and was ordained at Freeport 1789—dismissed Sept. 11, 1805—installed at Belfast Sept. 25, 1805, and resigned at the time above stated. After this he preached but little ; and for many years immediately previous to his decease, not at all. He died at Belfast, Jan. 12, 1837, aged 70 ; holding fast unto the end the doctrines of religion which he had publicly inculcated.

“After Mr. Johnson's resignation the church remained without a pastor for more than 10 years ; during which time, although favored with occasional missionary labors, only 14 members were added.

“In the year 1815 the people employed as a candidate the Rev. William Frothingham, who had been pastor of a church in Saugus, Ms. After a season of probation he received a call from the church and society to become their pastor. At the time this call was given, he was supposed by the church to be orthodox, holding the same doctrines which they believed. But before the council assembled, a part of whom were from Massachusetts, the church became convinced that they had misjudged, and that their candidate was in sentiment Unitarian. They accordingly, when the council convened, objected to Mr. Frothingham's installation. The society, on the other hand, were urgent that the council should proceed ; and a majority of them resolved to do so. The church withdrew ; and the council, without regard to them, installed Mr. Frothingham as pastor of the society. A small church was, however, about that time gathered, which still remains under his pastoral care.

“The First Church, now excluded by the acts above stated and by their own convictions of duty, from the new and spacious house in which they had hoped to worship, were obliged, few and feeble, to struggle hard against a mighty current of adverse influences. They joined their feeble means and built a small place of worship, called the Conference Room. There they earnestly sought another pastor, and on the 30th of June, 1824, Mr. Charles Soule was set over them in the Lord. Having labored in this hard field for about two years, Mr. Soule expressed to the church a conviction that his health was inadequate to the services ‘required by the duties of his office, and requested them to join with him’ in calling a council for his dismission. He was accordingly dismissed, June 30, 1826. Mr. Soule is at this time (1841) pastor of a church in Norway. During his ministry at Belfast, the congregation increased, a season of refreshing from the presence of the Lord was enjoyed, and 31 members were added to the church. The church was again vacant, over a year ; during which time four individuals were added. On the 26th of Sept. 1827, Mr. Nathaniel Wales, a native of Randolph, Ms., educated at the Seminary in Bangor, was ordained pastor. Mr. Wales had devoted several years to the business of a mechanic, and had a family while pursuing his theological course. In the ministry he labored with uncommon zeal and energy, being instant in season and out of season ; until in the course of a few months his constitution failed, consumption became seated ; and on the 20th of Jan. 1829, he ceased from his labors and sufferings, at the age of 35 years. During his short ministry of 14 months, 11 members were added to the church. He is still remembered with great affection.

“The church was again a flock without a shepherd on earth, for nearly two years, during which time but four members were received. Mr. Ferris Fitch, a native of Pawlet, Vt., was ordained pastor, Oct. 2, 1830. Mr. Fitch being young and inexperienced, found the labors and trials of the situation too great for his strength ; and after a ministry of about 18 months, asked to be released from his pastoral charge. During his ministry at Belfast, 23 members were added to the church. A beautiful and commodious house of worship was also erected, and on the 14th of Feb. 1832, dedicated to the service of God. Mr. Fitch has subsequently been settled as pastor of a Presbyterian church in Richmond, Ohio. The necessity, whether real or supposed, of such frequent changes of pastors, has operated to the disadvantage of this church ; and had it not been for liberal and long continued missionary aid, it could hardly have survived its adversities.

“The church being again destitute, followed an example at that time somewhat prevalent, and extended a call to the pastor of another church, with whom in this case none of them had any personal acquaintance,—the Rev. Silas M'Keen of Bradford, Vt. The issue of the correspondence thus commenced was, that he visited them in the autumn of 1832, and on the 28th of Feb. 1833, was installed their pastor. He studied theology with the Rev. Stephen Fuller, of Vershire, Vt. He entered the ministry at the age of 23, and was for 17 years pastor of the church in Bradford. Since his installation at Belfast, the church has been blest with three brief seasons of revival, and 135 members have been added. The whole number at present (September 1840) is 177.

The whole number who have ever belonged to the church is 310; of whom 119 were males, and 191 females. The church has relinquished its claim to missionary aid, is now assisting in sending the gospel to the destitute.

"Belfast, the shire town of Waldo County, now contains over 4,000 inhabitants. The public buildings in the village, are a court house, jail, academy, and five meeting-houses, viz. Congregationalist, Baptist, Methodist, Unitarian, and Universalist. The cause of evangelical religion, both in Belfast and the vicinity, has been for years steadily, though slowly advancing; and will, doubtless, through the goodness and power of the King in Zion, ultimately prevail over all which has hitherto resisted, or may hereafter resist its progress. But few churches have been obliged to contend with greater difficulties than this, or have greater occasion to say 'Hitherto hath the Lord helped us.'"—*MS. Letter of Rev. Silas M'Keen, present minister of Belfast.**

CAMDEN. This church was organized September, 1805. Rev. Thomas Cochran was ordained pastor September, 1805, and dismissed 1815. Rev. Darwin Adams was ordained July 11, 1828, and dismissed 1834. Rev. Nathaniel Chapman, the present pastor, was installed May 14, 1835. The church is now flourishing, and contains 135 members.

FRANKFORT. The church in this place has had two pastors, but is now destitute. Rev. Jubilee Wellman was ordained Oct. 6, 1824, and dismissed 1829. Rev. Samuel S. Tappan was ordained Nov. 1835, and dismissed 1840.

JACKSON AND BROOKS. The church was organized in these two towns in 1813. Their first pastor, Rev. Henry White, was ordained Oct. 19, 1825, and dismissed 1828. Rev. Abel G. Duncan, May 13, 1829, and dismissed 1834. Their present pastor, Rev. Luther Wiswall, was ordained July 12, 1837. The church has lately received a refreshing from the presence of the Lord; and now contains 87 members.

PROSPECT. "The first settlement at Prospect was made in the Spring of 1759, during what is called the 'Old French war.' It consisted of a military establishment, a fort and garrison. There were no white inhabitants on the Penobscot shores till this fort was built. The Indians used to make predatory incursions from the river by water far to the westward. The Colonial Government, determining to put a stop to them, ordered the erection of a fort on a point, (ever since called Fort Point,) which makes from the eastern side of the town, so as to command the waters of the Penobscot. It was called Fort Pownal, in honor of Gov. Pownal, of Massachusetts.

"Soon after the building of this fort, several mechanics came into the place; but the progress of the settlement was slow; for in 1784, twenty-five years after the establishment on Fort Point, the town contained but twenty-one families, and probably not far from 100 inhabitants. In 1789, the town of Frankfort was incorporated, including the present town of that name, all of Prospect, and a large part of Hampden. In 1794, this town was separated from Frankfort, and was invested with corporate rights and privileges, and received its name from the beautiful prospect which its shores present of the waters and islands of Penobscot bay. It lies contiguous to Belfast on the east, and is washed by the waters of Penobscot bay and river on its southern and eastern boundaries, as far as to Frankfort, having nearly 70 miles of tide waters. The population in 1810 was 1,300; in 1820, 1,771; in 1830, 2,381. The population of 1840 is probably about 3,500. The first item in the religious history of the town, stands connected with the military establishment on Fort Point. 'In 1768 the Governor told the House that a chaplain ought to be under constant pay at Fort Point, who might preach to the settlers in the audience of the Indians. The General Court provided for the support of a chaplain, at the expense of £4 by the month.' One of the chaplains, if not the only one, who officiated, was Dr. Crawford, who was also physician for the Governor. Although he died in this town, little is known of his character as a man or a preacher. 'Before the war of the Revolution, Thomas Goldthwait and Francis Bernard, son of the Governor, took from the Waldo proprietors, a grant of 27 acres near the southerly part of the town, in consideration of which they engaged to settle 30 families and an Episcopal minister, and to build a church. They did build a small brick chapel, and attempt a settlement, but being Tories, they in the war left their country, and forfeited their property.'

"In 1794, the year the town was incorporated, it raised £5 'to hire a minister to preach.' From year to year small sums were raised for the same purpose. In this way the people occasionally supplied themselves with preaching for a few weeks at a time. In 1797, there was some religious attention in the back part of the town. Several persons obtained a hope, and afterwards united with the First Church in Belfast, then under the care of Rev. Ebenezer Price. In 1813, the Rev. Christopher J. Lawter commenced his labors in this place, and Oct. 4, 1815, the first Congregational church was organized,

* Since the above letter was written, Rev. Mr. M'Keen has been dismissed.

and Mr. Lawter ordained as its pastor. It consisted of 16 members, only two of whom were males. Mr. Lawter continued his labors till Nov. 15, 1824, when he was dismissed by a mutual council. During the ministry of Mr. Lawter, the doctrines of grace were faithfully preached, and the church gradually enlarged, and a meeting-house was built. The church consisted of 40 members at the time of his dismission.

"The present pastor, Rev. Stephen Thurston, having completed his studies at the Bangor Seminary in August, 1825, came to this place and commenced his stated labors, the first of the following month, and was ordained as pastor of the church, Aug. 9, 1826. Soon the Lord poured out his Spirit, and wrought a great work. In the winter of 1825-6 the work of grace was powerful and extensive. It was prolonged nearly a year and a half before it entirely ceased. As the fruits of the work, about 110 were added to the church in the space of two years. At three several times the Lord has revived his work in connexion with protracted meetings. Not far from 70 were added as the fruits of these excitements. During the last winter this church was visited again most mercifully and abundantly. The Divine Spirit wrought with great power, and many were brought into the kingdom; 92 have already been added to the church, and others are hoping in the mercy of God. During the ministry of the present pastor, the church has enjoyed five seasons of special revival, which have brought into it no less than 270 members. Some others have joined at other times. The whole number who have ever belonged to it is 336; the present number is 256, of whom 100 are males. A new and beautiful house of worship has been built within a few years at the village, and the affairs of the church are at present in a prosperous condition.

"A second Congregational church was organized in Prospect, Oct. 16, 1839, consisting of 19 members, 18 of whom were dismissed from the first church for this purpose. Rev. James P. Stone from the Bangor Seminary was ordained its pastor on the day of its organization. This church was also revived and enlarged during the last winter. Its present number is 48. They are happily united in their minister, and in their efforts to sustain the cause of religion. They have built a house of worship, which does honor to their taste and enterprise. It was dedicated to the service of Almighty God, Sept. 23, 1840."—*MS. Letter of Rev. Stephen Thurston, present pastor of the First Church in Prospect.*

SWANVILLE. The church in this place was organized June 1, 1826. It never had but one pastor, Rev. George Brown, who was installed Sept. 27, 1837, and dismissed 1840.

UNITY. The church in this place was organized December, 1804. Though they have had occasional preaching many years, they have never had but one pastor; the Rev. Daniel Lovejoy, who was installed June 6, 1829, and continued with them till his death, Oct. 11, 1833. He had at the same time the pastoral charge of three other churches, (Albion, Washington, and Windsor,) preaching to each one fourth of the time. (See Albion, Washington, and Windsor.)

FRANKLIN COUNTY.

FRANKLIN COUNTY was established in 1838, and embraces ten towns where there has been a settled Congregational ministry.

CHESTERVILLE, formerly Chester plantation, was incorporated in 1802. A church was embodied here in 1796. Rev. Jotham Sewall, their first minister, was installed Aug. 9, 1820. He continued pastor about 16 years. He was succeeded by his son, Rev. Daniel Sewall, who was ordained March 15, 1837, and dismissed in 1840. The church contains 47 members.

FARMINGTON. "This town began to be settled about 50 years ago, and Stephen Titcomb, Esq. one of the few original proprietors and first settlers, is still living here at the advanced age of 89. It is not far from 9 miles long, and 8 miles wide. Its present population is upwards of 2,600. It has three villages—one at the Falls, so called, where is a meeting-house, several mills, and a number of stores. Another in the Centre, which is quite growing and prosperous at present. Here are three meeting-houses, a court house, an academy, more than a dozen stores, and several other buildings. The upper village is two miles from the Centre, where there are mills, stores, and other buildings, and a brick meeting-house in the vicinity. There are seven religious denominations or societies in the place, viz. Calvinistic Baptists, who have a meeting-house and a settled minister; Freewill Baptists, who have a meeting-house, and preaching half the time; Methodist Episcopal, assembly numerous and scattered over the town. Unitarians few, no minister at present, but a hall used for occasional worship; Universalists, who own part in a house of worship, and have occasional preaching. The Christians, or Christian

band also, though comparatively few, are yet an organized religious body, and now have stated preaching, Elder Daniel Rogers from New Hampshire being their present supply. These, with ours, are regularly organized. Besides these, there are scattered individuals of the Mormon, Swedenborgian, Deistical, and other persuasions. The old meeting-house, so called, is in the Centre village, and which was formerly owned and occupied by these several denominations alternately, is now altered and converted to different uses, the upper part constituting the court house for this county (this being the shire town), and the lower part being leased for town meetings.

"This church was organized in the month of October, 1814. Previously to this time, those Congregational professors of religion, who resided in town, were connected with the Congregational church in Chesterville. These with others who then united with them were only 12 in number. Hence, for a number of years they depended on the aid which was generously afforded them by the Massachusetts and Maine Missionary Societies. And the names of some of those beloved servants of God who were thus sent to them, are even now held in grateful remembrance by the older members of the church. Among these, perhaps, it would be well to record the names of Rev. Mr. Burr, of Massachusetts, and Rev. Jotham Sewall, of Chesterville, also his brother Rev. Samuel Sewall, now we trust in the world of everlasting glory. Under the labors of these and others, the interests of divine truth were greatly promoted, and some added to the church. The Rev. Jotham Sewall, indeed, was once invited to become their pastor, but the town not agreeing to relinquish the lands granted by the Massachusetts Legislature, in 1770, to the first settled minister, the project was abandoned. After this, several Missionaries labored here, to three of whom, either calls for settlement were extended, or movements for that purpose commenced. But for various reasons, they did not see cause to comply with these requests.

"My immediate predecessor in labors among this people, was the Rev. Fifield Holt, of Bloomfield in this State, whose praise is in all the churches where he labored as a Missionary, for which some here are pre-eminently grateful. I was ordained over this church March 9, 1826. The church then consisted of 40 members. Since that time there have been added chiefly by profession, 106 members. But by reason of deaths, and removals to other churches, the present number is 105. The largest additions to the church were made in the years 1828 and '34. These were seasons of refreshing from the presence of the Lord, in which not far from 80 were joined to the church. We are now united, harmonious, and externally prosperous as a people, though greatly needing another display of the sovereign goodness, and almighty power of God. Two members of this church are now licensed preachers of the gospel, and several others have received a public education."—*MS. Letter of Rev. Isaac Rogers, present pastor of the Church in Farmington.*

INDUSTRY. The church here was organized in 1802. Their first pastor, Rev. Alden Boynton, was ordained Oct. 17, 1832, and continued about six years. Their present pastor, Rev. John Perham, was ordained Jan. 2, 1839. Mr. Perham preaches one third of the time to the church in New Portland, which he also has the pastoral care of. The church in Industry contains 102 members.

NEW SHARON. A Congregational church was organized here, Feb. 9, 1801. It has had four pastors as seen in the table; Rev. Hezekiah Hall; Rev. Joseph Underwood, twice settled; Rev. John A. Vinton, and the present pastor, Rev. Josiah T. Hawes, installed Nov. 4, 1840. The church is now flourishing, and contains 83 members.

NEW-VINEYARD. A church was formed in this town Sept. 3, 1828, and Rev. David Turner ordained its pastor at the same time. He continues in this office still. The church is small, containing 20 members.

PHILLIPS. A church was organized here 1817, and Rev. George W. Fargo was installed Feb. 15, 1837. He continued with them one year. They are now destitute of a pastor, and have only occasional preaching.

STRONG. A church was organized here March, 1810. Rev. Jacob Hardy was ordained pastor July, 1827. He remained with them till his death, March, 1833. He was succeeded by Rev. William May, who was installed Sept. 4, 1833. He is the present pastor. The church is now flourishing, and contains 115 members.

TEMPLE. A church was organized here 1806. It has had two pastors, Rev. David Smith, ordained Feb. 21, 1810, and Rev. Simeon Hackett, ordained July 7, 1830. Mr. Hackett is still pastor of the church, which contains 87 members.

WELD. A church was organized here 1809. It has had three successive pastors.

Rev. David Starrett was ordained pastor Sept. 26, 1821. Rev. Hermon Stinson was ordained Oct. 14, 1829. Rev. Ephraim Fobes, the present pastor, was ordained July 19, 1837. The church contains 61 members.

WILTON. A church was organized here Feb. 1818. Rev. Samuel Talbot was ordained its pastor July 1, 1832. Mr. Talbot still continues in that office. The church numbers 46.

PISCATAQUIS COUNTY.

PISCATAQUIS COUNTY was established in 1838. It embraced the north-eastern part of Somerset County, and the north-western part of Penobscot County, bordering upon the Canada line. There are only seven towns, as may be seen in the preceding table, in which a Congregational ministry has been settled, and those all of recent date. A great portion of it is as yet uninhabited.

ABBOT. A church was formed here Feb. 2, 1841, and Rev. Charles Duren was ordained pastor, the day following. (See Sangerville.)

BLANCHARD was incorporated as a town in 1831. The Congregational church was organized in March, 1833; and Rev. Samuel S. Drake was ordained its pastor, Oct. 15, 1834. He continued about four years. They have had no other pastor; though they sustain the ordinances of religion a portion of the time. The church is small, containing 32 members.

BROWNVILLE. This town was incorporated in 1824. The Congregational church was organized in August, 1819. Rev. Nathan W. Sheldon was ordained pastor the following year; and was dismissed in March, 1833. He was succeeded by Rev. Henry Richardson, formerly minister in Sidney, who was installed in May, 1834, and dismissed Jan. 1838. Rev. William S. Sewall was ordained Sept. 25, 1839, and is their present pastor. The church consists of 63 members. Mr. Sewall spends one half of his time with this people, and the other half with destitute churches in the vicinity.

FOXCROFT, so named from Hon. Joseph E. Foxcroft, of New Gloucester, a proprietor, was incorporated Feb. 29, 1812. The church was organized about the time of the settlement of the first minister. January 1, 1823, Rev. Thomas Williams, previously minister at Brewer, and since settled in Poland, was installed pastor. Mr. Williams was dismissed in 1835. Rev. Elias Wells, the present pastor, was ordained Nov. 8, 1837. The church contains 83 members.

MONSON was incorporated in 1822. A few persons, professors of religion, came here from a town of the same name in Massachusetts, and felled the first tree in May, 1820. In August of the following year, they were organized into a church. Rev. Lot Rider was ordained their pastor, in March, 1825, and died Sept. 24, of the same year. He was succeeded by Rev. Anson Hubbard, who was ordained Jan. 16, 1828, and dismissed in August, 1834. Rev. John Baker was ordained pastor, Sept. 16, 1835, and continued with them about three years. Since that time, they have had no settled minister. The church contains 57 members.

SANGERVILLE. A church was organized here in 1828, and Rev. Henry Sewall has supplied here most of the time since. But they have never had a pastor till Rev. Charles Duren was ordained over them, Feb. 3, 1841. Mr. Duren preaches half of the time in Sangerville; one fourth of the time in Guilford, where a part of the Sangerville church reside; and one fourth of the time in Abbot, where a new church has been organized, which he also has the pastoral charge of. (See Abbot.)

WILLIAMSBURG was incorporated in 1820. A Congregational church was organized, and Rev. Joseph Underwood, who was previously settled at New Sharon, was installed its pastor, in August, 1833. Mr. Underwood continued with them between one and two years, and then was dismissed, and re-settled in New Sharon. The church is nearly extinct.

AROOSTOOK COUNTY.

AROOSTOOK COUNTY, which embraces a portion of the disputed territory, was organized the beginning of the year 1840. There has been settled within its limits no Congregational ministry, except at Houlton. Three Congregational churches have been organized; one at Houlton, the shire town of the county, situated on the

eastern border line of the State; one at the plantation of Monticello, 12 miles above, also on the border line; and one in the interior, at No. 4, Fish's Mills, Aroostook Road, now Patten. The church at Houlton was organized Jan. 24, 1833, and had generally been supplied with the ordinances of religion, before the ordination of their pastor, Rev. Samuel P. Abbot. This was July 15, 1841. For the first few years, worship was sustained jointly, and in pretty equal proportions, by the Missionary Society, the citizens, and the United States' troops stationed at this post. For the last two years, there has been a Chaplain at the barracks, who has preached on the Sabbath at the Congregational meeting-house, the military and the society worshipping together. The church at Monticello was organized Jan. 25, 1833, and has had only occasional preaching by missionaries, except as supplied by other denominations. The church at No. 4, or Patten, was organized in February last, and has Rev. James Gooch, as a stated supply; sustained in part by the contributions of the people, and in part by the Missionary Society.

The greater portion of the county is yet an unbroken forest. Enough, however, has been cultivated, to evince the fertility of the soil, and to show that it rewards the husbandman richly for his toils. It is well wooded, and well watered; and while the land invites to immigration those of agricultural pursuits, its lumber, also, will be a source of wealth for years to come. Of the few towns already incorporated, Madawaska has the greatest population, containing between two and three thousand. The disputed territory has been sometimes styled "*a little strip of land*, which the people of Maine have been contending with the Queen about." But when it is known to be larger in extent than the State of Massachusetts, it will not be thought to be of such trifling moment.

In the State, there are various religious denominations; Baptists, Congregationalists, Methodists, Episcopalians, Unitarians, Friends, Catholics, Universalists, Freewill Baptists, Christian Band, Swedenborgians, Shakers, &c. &c. The first three of these, (not differing greatly in number of ministers, churches, and church members,) are supposed to embrace about three fourths of the State; and all the remaining denominations, the other fourth. This last fourth, however, is probably greater than either of the others. There are 209 Congregational churches; 107 pastors; about 40 stated supplies; and about 50 others who are preachers, some few of whom are officers in the College at Brunswick, and in the Theological Seminary at Bangor, but much the greater portion missionaries in the feeble churches and waste places. The number of church members is a little more than 17,000. Three of the churches, which were originally Congregational, have become Unitarian; the First Church in Kennebec, York County; the First Church in Portland, Cumberland County; and the First Church in Castine, Hancock County. One or more Congregational churches, however, have since been organized in each of those places. Some of the churches, in their first organization, assumed the Presbyterian form of government; as those in Georgetown, New Castle, Brunswick, Boothbay, Bristol, Topsham, Warren, Gray, Scarborough, Windham, Turner and Canaan. But as all these soon changed their form of government to Congregational, some of them before the settlement of the ministry, and most of the others at the close of the labors of their first pastor, and as there is now no Presbyterian minister or church in the State; it was not thought necessary to advert to this circumstance, in the notices of the respective churches. A little more than four fifths of all the Congregational churches have been aided, at some time, in the support of the gospel, by the Maine Missionary Society; and about one half are aided from the same source, at the present date.

Maine, from the extent and fertility of its territory and rapidly increasing population, must, in due time, assume some weight in the Union. Having almost 300 miles of sea-coast, and many navigable rivers to accommodate the interior, will secure to her eminence in agricultural and commercial interests. At the time of the separation from Massachusetts, and the erection of the District of Maine into a State, March 15, 1820, the Bank capital was \$1,770,000; Shipping, 140,373 tons; and the population, 298,335. These have greatly increased since that period. The population in 1830, was 399,462; in 1837, it was 473,245; and in 1840, the census gives 501,796.

HALLOWELL, AUGUST, 1841.

SKETCHES OF THE GOVERNORS AND CHIEF MAGISTRATES OF NEW ENGLAND, FROM 1620 TO 1820.

[By JACOB B. MOORE, Esq., Member of the New Hampshire and New York Historical Societies.]

Continued from p. 162.

WILLIAM BRENTON.

[Governor of Rhode Island, in 1660, 1661, and from 1666 to 1669.]

WILLIAM BRENTON was a native of Hammersmith, in Middlesex, England; came to this country in 1633, and was admitted a freeman at Boston, 14th May, 1634. He brought with him a considerable estate; and, although young at this period, he was, in 1635, chosen one of the three deputies of Boston to the general assembly of the colony. He was re-elected to the same post during the five following years. As showing the fashion of the times, and the estimation in which Mr. Brenton was held by the citizens, the fact may be mentioned, that at a meeting of the people of Boston, 30th November, 1635, he was placed upon a committee who were empowered "to set pryses upon all cattell, commodities, victualls, and labourers and workmens wages," and an order was passed, "that noe other pryses or rates should be given or taken." In August, 1636, we find Mr. Brenton, among the principal citizens of Boston, Winthrop, Bellingham, Vane, Leverett, and others, contributing to a fund for "the maintenance of a free school-master," which laid the foundations of that noble system of free schools, which has been the glory of New England.

The banishment of Roger Williams was followed by the exile of the venerable John Clarke, and his little band of followers. Proceeding south, they were advised by Williams to settle at Aquetneck, (Rhode Island,) and he tendered his good offices with the great Narraghansett sachems to procure for them a deed of the island. On the 7th March, 1638, Mr. Clarke and his associates, to the number of eighteen, formed their voluntary compact as a community of freemen, bound, not by chartered or conventional stipulations, but by moral and religious principles, on the basis of freedom in the worship of God. On the 24th March following, through the influence of Roger Williams and Sir Harry Vane, a deed of Aquetneck and other islands in the Narraghansett bay, was procured from the great sachems Canonicus and Miantonino. Mr. Clarke and his friends immediately commenced their settlement at Pocassett, (Portsmouth,) and in the following year the foundations of the beautiful town of Newport were laid.

Mr. Brenton, who had resided for a time at Taunton, although not one of the original founders of the new settlement, soon followed his friend Clarke to Rhode Island. The little community, adopting the patriarchal form of government, on the day of their voluntary association, chose a judge (William Coddington) "to do justice and judgment, and preserve the public peace;" and he continued sole judge over the little community until 2d January, 1639, when three elders were called by the people to his assistance. One of these was William Brenton. He continued to discharge the duties of this station until 12th March, 1640, when the style of the government was changed, the first magistrate having the title of governor, and the second, that of deputy governor. Mr. Brenton was chosen to this latter office during the several years following, until the first patent of Rhode Island was obtained, in 1644. In 1647, under powers derived from this patent, the general assembly of the province, as it was now called, adopted a code of laws, and established a new form of government for their administration. The civil power was vested in a President and four assistants, who were to be chosen annually, and by a special commission they were also made judges of the court of trials. Mr. Brenton was repeatedly chosen one of the Assistants, and in 1660 and 1661, was elected President.

In the body of laws now in operation in this flourishing little colony, the widest toleration and unrestricted freedom in all matters of conscience were distinctly proclaimed. It was "ordered by the general court, that all men may walk as their own consciences persuade them, every one in the name of his God. And let the Saints of the Most High walk together in this Colony, without molestation, in the name of Jehovah, their God, forever and ever."

In April, 1663, some difficulty as to the boundary between Connecticut and Rhode Island, having occurred between Winthrop and Clarke, the agents of the respective colonies, the matter was referred to the umpirage of Brenton and others, who adjusted the controversy. On the 8th July, 1663, Charles II. granted the existing Charter of Rhode

Island; in which Benedict Arnold, was named as first governor, and William Brenton, as the first deputy governor, under the royal patent. Mr. Brenton was annually appointed to this office until 1666, when he was elected governor, and continued in that office under successive elections until 1669, when he retired from the public service altogether.

Governor Brenton was a large land proprietor, and in addition to the tracts which he owned on Rhode Island and Narragansett, he purchased Metapoiset neck (in Swansea, Ms.) of King Philip, with the further stipulation on the part of the sachem, "that if ever the lands next adjacent unto this neck be sold, he [Brenton] should have the refusal on equal terms." Sometime before 1658, the large and beautiful tract of land lying on Merrimack river in New Hampshire, known as the "Brenton farm," was granted by the general court of Massachusetts to Mr. Brenton; but it is not known that he ever visited that portion of the country. Brenton's Point, on the extremity of Rhode Island, and near the site occupied by the government fortifications, was so named from its former proprietor. Governor Brenton was also one of the seven original purchasers of Pettequamscutt, (South Kingston,) in Rhode Island. He lived to a very advanced age, and died at Newport, in 1674. His children were, 1. Jahleel, who died 8th November, 1732, leaving no children. He was collector and surveyor of the customs in New England, under William and Mary; and the same who had the controversy with Sir William Phipps, in 1694, mentioned by Hutchinson. 2. William, who was one of the first settlers of Bristol, and is supposed to have died there. 3. Ebenezer, who settled at Swansea, had four children, and died in 1710. 4. Sarah, who married Joseph Elliott, of Guilford, Ct. 5. Mehitable, who married Joseph Brown, of Charlestown, Ms. 6. Abigail, who married Stephen Burton, of Bristol; and 7. Elizabeth, who married John Pool, of Boston.

Jahleel Brenton, son of William, and grandson of the governor, married first, Frances, eldest daughter of Governor Cranston. She died 2d February, 1740. His second wife was Mary, the widow of John Scott. She died in May, 1760. He had twenty-two children. His fourth son, Jahleel, born 22d October, 1729, entered the British navy in his youth, and having distinguished himself in service, rose to the rank of Admiral. He died in 1802. His son Jahleel, was also bred to the sea, rose to be an Admiral, and was knighted in 1810. Another son rose to the rank of captain in the British navy. It is believed that most of the family of Brenton, on the breaking out of the American Revolution, adhered to the royal cause, in whose service so many of the name have been distinguished.

JOHN BROOKS.

[Governor of Massachusetts, from 1816 to 1823.]

It has been the fortune of few public men to enjoy during their lives—and of still fewer, perhaps, to deserve—those substantial proofs of a wide-spread popular regard, which were exhibited towards Governor Brooks, of Massachusetts. His was a popularity, whose foundations were not built upon the sands of partisan strife, and which owed none of its growth and luxuriance to political combinations. A conspicuous actor in the great drama of the revolution, he came out of the contest with laurels; and preserving a character unsullied, in the various civil stations to which he was afterwards advanced, and above all exhibiting to the world a patriotism which was large enough to embrace the good of all mankind, he was, during a long life, the favorite of the people of his native State.

JOHN BROOKS was born at Medford, Massachusetts, in 1752. His father, Capt. Caleb Brooks, was a respectable farmer of that ancient town; and his great-grandfather, Ebenezer Brooks, was the son of Caleb Brooks, of Concord, who was admitted a freeman in 1654, removed to Medford in 1672, and died 29th July, 1696. The early years of John Brooks were spent upon his father's farm, in the daily toil of a thrifty husbandman. He enjoyed no other opportunities of education, but those of the town schools, in which, however, he contrived to master sufficient of the Latin, to enable him to enter upon the study of the medical profession. At the age of fourteen, he was placed as an apprentice by indentures for seven years, under the tuition of Dr. Simon Tufts, of Medford, himself an accomplished scholar, distinguished in his profession, and a most faithful teacher. Brooks was as diligent and persevering a scholar as his master could desire, and a reciprocal esteem grew up between them, which lasted during the life of the latter. The skill and attention of Dr. Tufts, and the indefatigable attention of his pupil, supplied the deficiencies arising from the want of a liberal education. Brooks made rapid progress in medical science, and began to treasure up the fruits, so valuable to the practitioner, of a judicious practical observation. Here, as the amiable traits of his character were more fully developed, he became not only an agreeable inmate of the family, but the favorite of all the youth of the neighborhood. He early began to manifest that talent for military discipline, which was displayed at a subsequent period of life. In the hours of relaxation from study, he amused himself and companions with the exercise and drill of the soldier.

The boys collected about him ; he formed them into companies, and trained and exercised them in all the duties of military discipline. Many a time and oft, was the lawn in front of the preceptor's dwelling converted by these young warriors into a miniature training-field, on which were displayed "the pomp and circumstance of glorious war."

While engaged at this school, young Brooks became acquainted with Benjamin Thompson, afterwards Count Rumford, and a friendly correspondence was kept up between them until the death of the Count, in 1814.

Having finished his studies, Dr. Brooks, in 1774, commenced the practice of his profession, in the neighboring town of Reading. He had scarcely had time, however, to establish himself in business, before the symptoms of the approaching storm of the revolution were seen ; and his was not the spirit to rest quiet, as the crisis approached. As the voice of resistance was heard echoing from village to village, the hearts of the gallant youth of the country responded to the summons ; and preparations for the field superseded all the minor concerns of life. A company of minute-men was raised in town, and Brooks was chosen its commander. He was indefatigable in drilling and disciplining them, having first gained the requisite knowledge by observing the exercises and drill of the British soldiery in Boston. It was but a brief period before his country called for his services.

On the day preceding the battle of Lexington, the alarm was spread, of the hostile intentions of the British. They had taken the precaution to station sentinels along the road, from Boston to Concord, with a view of intercepting all communication with the country ; but the messengers despatched by Dr. Warren, eluded the vigilance of the enemy, and before the morning of the 19th April, the militia of the surrounding country was in arms. Brooks instantly marched with such of his company as were prepared, and ordered the rest to follow. They were delayed on the road by the orders of a superior officer ; but Brooks, then about twenty-two years of age, and the brave young men of his company, pushed on towards Concord, and as they drew near to the town, they met the whole force of the British returning. He immediately ordered his corps to place themselves behind the barns and fences, and fire continually on the enemy. They did great execution, and contributed much to produce that panic with which the proud, but humbled British troops returned to their quarters in Boston.

The calm courage and military skill displayed by young Brooks, on this occasion, remarkable in one who had never seen a battle, attracted the attention of those who had the direction of public affairs ; and he soon after received the commission of Major in the continental army. He now entered on the duties of a soldier with ardor, and devoted all the powers of his mind to the profession of arms and the cause of his country.

When the American troops were preparing to fortify Bunker's Hill, Major Brooks volunteered his services, and was active during the whole night of the 16th June, in throwing up intrenchments, reconnoitering the ground, and watching the movements of the enemy. On the morning of the 17th, when it was perceived that the enemy were making preparations for an assault, he was despatched by Colonel Prescott as a confidential officer to inform General Ward, then at Cambridge, of the movements, and to press him to send on reinforcements. Not a horse could be procured for this service, and he went on foot. This duty prevented his being engaged in that glorious battle, which has immortalized the heroes who were engaged in it, and consecrated the ground to freedom and fame.

The fine military deportment and gentlemanly manners of Major Brooks, had already secured to him the favor of his superiors, the respect and confidence of his equals. He had also made such acquisitions in military tactics, that he was consulted by superior officers on a system of discipline to be introduced into the army. He now applied himself with renewed diligence to this important branch of duty, and soon acquired a high reputation as a disciplinarian. The corps he commanded were distinguished during the whole war, for the superiority of their discipline, evinced by their gallant conduct in battle, and by their regular movements in retreat. He was considered second only to the celebrated Baron Steuben, in his knowledge of tactics. After the Baron joined the army, and was appointed Inspector General, Major Brooks was associated with him in the arduous duty of introducing into the army, a uniform system of exercise and manœuvres.

At the battle of White Plains, in October, 1776, the regiment to which he belonged was the last to quit the field, and it retired under his command with the steadiness of veteran soldiers, and received the acknowledgments of Washington for its gallant conduct. In the following year, Major Brooks was promoted to the rank of Lieutenant Colonel in the eighth Massachusetts regiment, the command of which devolved on him in consequence of the illness of the Colonel.

On the 3d August, 1777, the British Colonel, St. Leger, with a force of 1,500 men, invested Fort Schuyler, then garrisoned by about 600 troops from New York and Massachusetts, under the command of Col. Gansevort. Col. Brooks was despatched with a command under General Arnold to attack the besiegers. Advancing towards the enemy, he captured Major Butler, and found within the American lines one Cuyler, a proprietor

of a handsome estate in the vicinity, who, from having been much with the enemy, had been taken up as a spy. Colonel Brooks proposed that this man should be employed as a messenger to spread an alarm, in order to induce the enemy to retreat from before Fort Schuyler. Gen. Arnold soon after arrived, and approving the scheme, it was arranged that Cuyler should be liberated, and his estate secured to him, on the condition that he would return to the British camp, and make such exaggerated reports of General Arnold's force as to alarm and put the enemy to flight. The stratagem was successful. The Indians instantly determined to quit the ground, and make their escape; nor was it in the power of St. Leger and his officers, with all their arts of persuasion, to prevent it. Finding himself thus suddenly deserted by 700 or 800 of these important auxiliaries, St. Leger decamped in the greatest hurry and confusion, and returned to Montreal, leaving his tents, with a large portion of his artillery and stores, on the field.

The great victory of Saratoga, and the capture of Burgoyne and his army, on the 7th October, 1777, may be attributed, in no small degree to the gallant conduct of Colonel Brooks and his regiment. When the impetuous Arnold, who had attempted to force the intrenchments of the enemy at Stillwater, and being wounded, having his horse shot under him, was borne from the field, and his men driven back—Col. Brooks, who was on the left of Arnold's detachment, came up to the assault. With fearless intrepidity, he led on his regiment, turning the right of the enemy; stormed their intrenchments, entering them at the head of his men sword in hand, and put to rout the veteran German troops which defended them. Col. Brooks bravely maintaining the ground he had gained, the British troops immediately after fell back upon Saratoga, where the royal army surrendered to Gates. It was on the occasion of the brilliant action just mentioned, that Colonel Brooks wrote to a friend—"We have met the British and Hessians, and have beat them; and, not content with this victory, we have assaulted their intrenchments, and carried them."

In the memorable battle of Monmouth, Col. Brooks was the acting Adjutant General, and on this as on all other occasions was distinguished for his coolness and bravery.

Again, in that still more fearful crisis, in March, 1783, at Newburgh, where a conspiracy of some of the officers, excited by the publication of inflammatory anonymous letters, had well nigh disgraced the American army, and ruined the hopes of the country, the patriotism and foresight of Colonel Brooks was manifested. On this occasion, the Commander-in-Chief, to whom this was the most trying period of his life, rode up to Brooks, with the view of ascertaining how the officers stood affected; and expressed the wish that he would keep his officers within their quarters, to prevent their attendance on the insurgent meeting. Brooks replied, "Sir, I have anticipated your wishes, and my orders are given." Washington, with tears in his eyes, took him by the hand, and said, "Colonel Brooks, this is just what I expected of you." He was one of the committee who afterwards brought forward the resolutions of the officers, expressing their abhorrence of this vile plot; and by a memorandum inserted in a volume of Washington's letters to Governor Trumbull, in possession of the Massachusetts Historical Society, it appears that Colonel Brooks wrote the address presented by the officers to General Washington, on the 5th June, 1783. Washington did not forget these and other services of Col. Brooks; and afterwards, when, as President of the United States, he visited Massachusetts, in 1789, he appeared solicitous to show him, that he cherished for him a strong personal regard. When leaving Boston for Salem, lest he might miss a future opportunity, he changed his route by way of General Brooks's residence, in order that he might take leave of his friend and compatriot in arms.

In 1791, General Brooks was appointed Marshal of the District of Massachusetts, which office he held until December, 1796, when he was appointed Inspector of the Customs. In April, 1792, he was appointed Brigadier General, and in 1800, a Major General in the army of the United States; but believing that the exigencies of the country were not of a character to require of him a second sacrifice of domestic comforts, he declined the appointments.

From the army, at the close of the revolutionary struggle, Colonel Brooks had returned to private life, free from the vices incident to the camp, and rich in honors and the esteem of his countrymen: but without property, or the means of providing for his family, except by resuming his profession. His early friend and teacher, Dr. Tufts, who had become infirm and advanced in years, relinquished his practice into the hands of his favorite pupil. Dr. Brooks accordingly resumed the practice of physic under the most flattering auspices in his native town. His practice soon became extensive and lucrative. As a physician, he ranked in the first class of practitioners. His mind was well furnished with scientific and practical knowledge. He was accurate in his investigations, and clear in his deductions. He was watchful and prudent, rather than bold. His manners were dignified and benign; and his kind offices were peculiarly acceptable, from the felicitous manner in which he performed them.

Notwithstanding he was enjoying an extensive practice, we have seen that he still took a deep interest in public affairs. He was called to various civil and military stations

in the State as well as the nation. For many years, he was Major General of the militia of Middlesex county, and made his division, in its spirit and discipline, a model for the militia of the State. During the insurrection of 1786, his division was very efficient in their protection of the courts of law, and support of government. At this period, General Brooks was a member of the Legislature, and gave a warm support to the energetic measures of Governor Bowdoin, in defence of the Commonwealth. He was also a member of the convention for the adoption of the Federal Constitution, and was one of its most zealous advocates. As delegate, representative, senator, and counsellor of state, offices which he held successively, General Brooks sustained the exalted character which he had acquired under the eye of Washington. During the crisis of the war of 1812, he was appointed Adjutant General of Massachusetts, and discharged the arduous duties of that office, with a prudence and discretion, amid the most trying circumstances, that won the respect and gratitude of the people.

On the retirement of Governor Strong, in 1816, General Brooks was selected as the candidate to succeed him, and was chosen by an almost overwhelming suffrage. His very name acted as a talisman to disarm party spirit of its virulence, and thousands of citizens, who differed on other subjects, united in their support of General Brooks. For six years in succession, he was re-elected to that high and responsible office, presiding with great dignity and faithfulness, and to the universal acceptance of the people, over the affairs of the Commonwealth. In 1823, he declined a re-election, and retired to private life.—His death took place on the 1st March, 1825, when he was nearly 73 years of age. In the latter years of his life, he connected himself with the church in Medford, under the pastoral charge of Dr. Osgood. In private life, he was greatly esteemed, and the people of his own town were wont to confide to him their differences and disputes; and so judicious were his counsels, that it was remarked by an eminent lawyer of Medford, that he had no professional business, as Governor Brooks had the rare faculty of making people adjust their differences without going to law.

Governor Brooks was a distinguished member, and President of the Massachusetts Medical Society; a member of the Cincinnati, and of various learned and literary and benevolent associations. He bequeathed his valuable medical library to the society of which he was president.

The wife of Governor Brooks died in early life. He had one daughter, Lucy, who married Rev. George Oakley Stewart, of Quebec, afterwards of Kingston, U. C. where she died in December, 1814. His sons were Alexander Scammel, and John, both of whom devoted themselves to the service of their country. The former is a colonel of artillery in the U. S. army, and inherits the paternal estate in Medford. The latter, beautiful and accomplished, was a lieutenant in the navy, and died in the hour of victory, heroically fighting for his country, on board Perry's flag-ship, the *Lawrence*, Sept. 10, 1813, in the battle of Lake Erie.

HENRY BULL.

[Governor of Rhode Island, in 1685, and 1689.]

HENRY BULL, a native of South Wales, was born in 1609, and removed to New England, among the early colonists, in 1636. He settled at Boston, where he was admitted a freeman in 1637. This was a period, when the Wheelwright controversy was at its height, and the little commonwealth of the Puritans was almost rent asunder by religious dissensions. Mr. Bull, with many of the settlers who had recently arrived, joined the party of those who were advocates of the most liberal tolerance in matters of religious faith. He became a constant attendant upon the ministrations of Wheelwright, and an admirer of the eloquent and enthusiastic Anne Hutchinson. When the general court of Massachusetts published its anathema against the heresies of Wheelwright, in 1637, Mr. Bull was one of those who subscribed the petition in his favor; and his name was consequently included in the famous order of the court for disarming fifty-eight of the citizens of Boston, on the charge of promoting sedition. Indignant at this act of intolerance on the part of the Puritans, who had themselves fled from persecution in the fatherland, Mr. Bull resolved to seek an asylum elsewhere, and joined the little company of Dr. John Clarke, who purchased Rhode Island of the Narragansetts. He was one of the eighteen whose names appear in the voluntary compact of government subscribed by the purchasers of Aquetneck. Early in the spring of 1638, Mr. Bull erected a dwelling-house at Pocasset, where he remained until April of the following year, when he entered into a written agreement with eight other citizens, "to propagate a plantation in the midst of the island, or elsewhere." They formed their plantation at the southerly end of the island, and on the 16th May, 1639, it was named Newport. Providence smiled upon the infant settlement, and it grew apace.

Mr. Bull took an active part in all the early proceedings of the little colony, and although a man of unambitious spirit, during the forty years that succeeded, he sustained, at different times, various responsible offices. In 1672, he was chosen deputy governor.

In 1685, he was elected governor of the colony, much against his own inclination, which he had repeatedly declared to be for the quiet and repose of private life. For these reasons, and on account of his advancing age, in the following year he declined a re-election, with the view of retiring from public employments altogether.

After the deposition of Governor Andros, by the people of Massachusetts, the freemen of Rhode Island, assembling at Newport, on the first of May, 1689, determined to follow the example of the sister colony, and to resume their former charter and government, abrogated by Andros. They accordingly proceeded to the choice of their usual public officers; and as the choice of the people was made known, one after another declined the honors of office, few being found who were bold enough to accept their appointments, and encounter the hazards then supposed to be involved, together with the personal consequences which might result from a failure of the enterprise. It was a long time before the government could be organized. The hearts of the honest Quakers quailed at the thoughts of a revolution, which their proceedings in fact contemplated, and from which they perceived it was now too late to recede. The office of governor was tendered to one and another of the principal citizens, and declined. No one could be found, who had sufficient nerve to accept the post of danger and responsibility, until the name of the venerable Governor Bull, then four-score years of age, was mentioned. He was applied to, and at once accepted the station, serving until the next election, about six months. He was then again elected, but declined any further service. The danger, he remarked, which had deterred others from serving the colony had passed, and younger men could now be found who would be willing to accept the office.

Governor Bull died at Newport, in 1693, at the age of 84. His remains were interred in the Coddington burial place, where a plain, unostentatious slab points out to the passing traveller the spot where repose the ashes of this bold and fearless patriot. His house, built of stone, was recently standing in Newport, and the patrimonial estate is still in possession of a lineal descendant of the governor.

Governor Bull was twice married. His first wife, Elizabeth, died in 1665. His second was Anne, widow of Governor Easton; she died in 1707. He had four children, two sons and two daughters. His elder brother, Thomas Bull, was an officer in the Pequot war of 1637, and afterwards commanded the militia of Hartford and Saybrook, and became somewhat distinguished in the Connecticut colony for his successful resistance of the invasion of Sir Edmund Andros, governor of New York, in 1675.*

Governor Bull was a member of the Society of Friends, or Quakers, as were most of the governors and other magistrates of Rhode Island, for nearly a century following 1660. He outlived all the other seventeen original associated settlers of Rhode Island.

WILLIAM BURNET.

[Governor of New York and New Jersey, from 1720 to 1728; and of Massachusetts and New Hampshire, in 1728 and 1729.]

WILLIAM BURNET, F. R. S., was the eldest son of Gilbert Burnet, the celebrated Bishop of Salisbury. He was born at the Hague, in March, 1688, and named William, after the Prince of Orange, who stood god-father at his baptism. He entered Trinity college, in Cambridge, as a gentleman commoner, in 1702, and was educated to the profession of the law. After having completed his education, he travelled on the continent of Europe, and on his return in 1709, published an "Account of the Icy Mountains of Switzerland."

At the time of the appointment of Mr. Burnet to the government of New York, he held the office of comptroller-general of Accounts of the Customs of England. This office was worth some £1,200 per annum; but having become involved in the memorable

* The charter of Connecticut was of prior date to the patent of the Duke of York; but no sooner had that prince, under the title of James II., ascended the throne, than Sir Edmund Andros, governor of New York, claimed jurisdiction over all that portion of the Connecticut colony lying west of Connecticut river, and threatened an invasion. The government of Connecticut resisted the claim, and sent troops to New London and Saybrook. Just as they arrived at the latter place, the hostile expedition hove in sight, headed by Andros in person. The legislature of the colony, then in session, sent a message to Capt. Bull, commanding their forces at Saybrook, to propose a reference of the dispute to commissioners. Andros requested permission to land under the guns of the fort, when he would consider their proposition. On landing, with his retinue, he rejected the proposals of Capt. Bull, and forthwith commanded, in his Majesty's name, that the Duke's patent, and his own commission, should be read. Capt. Bull, also in his Majesty's name, commanded Andros to forbear the reading. The governor, flushed with anger, emphatically commanded his secretary to proceed; when Bull, who possessed the frame of a Hercules, and the voice of a Stentor, forbade him, in a tone and manner that instantly overawed the haughty governor. The captain, then moderating his voice, good-humoredly reminded Andros that he had in charge a message to deliver his Excellency from the general court of Connecticut. Andros, somewhat cooled in his impetuosity, and discovering that he had a bold and resolute man to deal with, after looking him sternly in the face for a few minutes, asked, "What's your name?" The captain replied, "My name is Bull, sir." "Bull?" exclaimed the governor, "It is a pity your horns were not tipped with silver." Foiled in his efforts, Andros returned crest-fallen to New York, and was not long after recalled by the king.

South-Sea speculations, which ruined so many fortunes at that day, Mr. Burnet desired a change, in the expectation of retrieving his fortune in a new sphere; and, by consent of government, arranged an exchange of offices with Governor Hunter, of New York, who left that province on the last of July, 1719, and had spent the year following in England. Gov. Burnet's commission was dated 19th May, 1720, and included the provinces of New York and New Jersey. He arrived at New York on the 17th of September, published his commission on the 29th, and took upon himself the government. Having acquired a full and accurate knowledge of the condition of public affairs in this province, by repeated interviews with Governor Hunter, and being withal a man of enlarged and capacious views, Gov. Burnet commenced his administration with vigorous measures, designed to ensure the future safety of the province, and the ascendancy of British power in the colonies; for which he foresaw that there would be sooner or later a struggle between the two great powers, which had got foothold upon the continent. He saw through the covert designs of the French, and the means they were adopting to unite the Indians, from the St. Lawrence to the Mississippi, against the English; and adopted counteracting and defensive measures. In his first speech to the legislature, on the 13th October, he expressed his views with great freedom, and endeavored to arouse the apprehensions of the members. He recommended, as one of the first steps, the prohibition of all sales to the French, of articles suited to the Indian trade. This was a wise measure of precaution; for it was by means of the goods procured at Albany and New York, that the French were enabled to tamper with the Indians, and incite them against the English. Gov. Burnet saw that supplying the Indians directly with the articles they wanted, would annihilate the influence of the Canadians over the Indians. The traders and factors raised a great clamor; the Governor was bitterly assailed; and efforts were made to repeal the obnoxious measure, but without effect—the Governor being resolved not to be diverted from the course which he clearly saw to be dictated by the soundest prudence and regard for the public safety.

The design was entertained by the French to establish a chain of posts from Canada to Louisiana, for the purpose of circumscribing and confining the limits of the English colonies to narrow strips of territory along the sea-coast. To frustrate this scheme, Gov. Burnet determined to obtain command of Lake Ontario, and in 1722, established a trading house at Oswego, in the country of the Senecas. Trusty persons were also appointed to reside among the Onondagas, then possessing the centre of the territory of the Five Nations, for the purpose of carrying on the direct trade with the natives.

During the year 1722, a congress was held at Albany, attended by the governors of New York, Pennsylvania and Virginia, at which the ancient friendship with the Indians was renewed. Here Gov. Burnet, with politic foresight, prevailed upon them to send a message to the Eastern Indians, threatening them with war, unless they concluded a peace with the English colonies of Massachusetts and New Hampshire, then greatly harassed by their incursions.

Governor Burnet met the assembly of New Jersey soon after his arrival; and after a brief session dissolved that body, and ordered a new election. His policy here seems to have been different from that adopted in New York, where he continued the assembly, which he found existing on his arrival, until the people *fearful that their representatives might be corrupted by executive power*, clamorously demanded a dissolution. In his address to the new assembly in New Jersey, Gov. Burnet, after recommending the King's service to their earnest consideration, and such ample support of the government as would comport with the honor of his Majesty, says, "I must recommend you not to think of me"—a course very different from that which he afterwards adopted in Massachusetts, on the subject of his salary. The legislature of New Jersey voted him a salary of £500, which was very acceptable; and a good degree of harmony subsisted during the whole of his administration.

During the administration of Gov. Burnet, a bill was submitted to the assembly in New Jersey, bearing the title of "*An act against denying the Divinity of our Saviour Jesus Christ, the doctrine of the blessed Trinity, the truth of the Holy Scriptures, and spreading atheistical books.*" It was said to have been favored by the Governor, but I find no evidence of this fact; on the contrary, the known opinions of the governor were more likely to induce an opposite course of conduct. The bill was not adopted.

Governor Burnet was a well read scholar, a man of sense and of good breeding, and possessed a sprightly, social disposition, which his love of study restrained from excess. He cultivated successfully the arts of popularity. Without affectation of pomp, he mingled freely with the respectable families in his government, and became much admired for his courtly and agreeable manners. In public matters, he consulted freely the best men of the province, and gave all the weight to their opinions which they deserved. Gov. Burnet delighted in the society of literary men. Dr. Johnson, president of King's (now Columbia) College, was among the number of his friends and favorites. But this intimacy (says the biographer of Johnson) at length brought the latter into some perplexity of mind. "The Governor, whose eccentric genius was not to be confined within the

limits of orthodoxy, had greedily imbibed, and made himself master of the principles of Dr. Clarke, relating to the Holy Trinity, and of Bishop Hoadly, relating to ecclesiastical authority; and he was zealous and alert in his attempts to proselyte his friends to his own way of thinking. He flattered himself with the expectation of succeeding with Mr. Johnson, in particular; as he knew him to be no dogmatist, but inquisitive, and, from an impartial love of truth, willing to read and examine any thing that was offered him. Accordingly he assailed him with all his strength and dexterity, and furnished him with the best books that had been written by Clarke, Whiston, Hoadly, Jackson, Sykes, and others on that side of the question, both in the Trinitarian and Bangorian controversy. Mr. Johnson, who read these authors willingly, could not but admire them as writers, but was much shocked with observing their artifices and subtleties. Yet, had it not been for his habitual principle and resolution to act impartially, and to examine things with the greatest care and exactness on both sides, he would have been in no small danger (and indeed for some time he was actually in danger) of being borne down by the weight of their reasonings, or, at least, deluded by the plausible appearance of their arguments."*

Governor Burnet cultivated the friendship of the Indians by presents, treaties, and complimentary attentions, and succeeded in making a strong impression upon their chiefs. The French, headed by the Chevalier de Joncaire, whose jealousy these proceedings on the part of Great Britain did not fail to awaken, promptly endeavored to counteract his measures. Through their interest with the Onondagas, they obtained permission to build a fort at Niagara, and erect a store-house; but as soon as this became known to the rest

** Letter from Gov. Burnet to the Rev. Mr. Johnson.*

NEW YORK, Aug. 14, 1727.

REV. SIR,—It is so rare a thing in this country to find one that reads books with care and impartiality, that you need no apology for borrowing, but you give me a pleasure in doing it. I hate to have them lie idle upon a shelf; but when I lend them to such readers, I reckon they bring me in good interest.

There is no need, in reading a controversy, to be of one side of the question; it is rather better to be of neither; and, in points which are not capable of demonstration, perhaps those who never entirely determine, but still are in some suspense, act most rationally.

Candor and temper are sufficient bonds of unity without sameness of opinion.

The thing that always hung most in my mind out of Dr. Clarke's book, was, that there was but three possible opinions upon the subject, and that whoever has any opinion fixed, has one of the three, and that all other opinions are mere self-delusion, and mere nothing, however plausibly disguised.

As to the style and decency of writing, which you commend in the Doctor, it is certainly very taking, and it is commonly the lot of the most unpopular to write so: whereas those who are backed by numbers are apt to swagger. I remember my father was called a Socinian, because in one of his books, he commends the serious, modest way of controversy. But this is no proof of people's being right; and, accordingly I remember an able member of the House of Commons, speaking of a very rising young member, said, what a pity he had not been of the side of the minority, for then he would have had a complete finishing, but as he was on the winning side, it was a great chance but he would be spoiled. So much a better school is adversity than prosperity in every stage and profession of life. As to the three opinions, I take the fashionable one to be Sabellianism, as I have often found by conversation, of which Socinianism ought to be a consequence, though seldom drawn, and therefore not fairly chargeable;—the most uncommon one, Tritheism, which people are oftener driven to by dispute than that they choose it;—and the most obvious one, that of the inequality, which would be more universal, if it did not seem to lead to Polytheism; though not so much as Tritheism does. I send the books, and am, sir,

Your most humble servant,

W. BURNET.

Letter from the Rev. Mr. Johnson to Gov. Burnet.

MAY IT PLEASE YOUR EXCELLENCY,—Dr. Clarke's writings are so very agreeable and instructive that I cannot presently be disengaged from them, when I have once got them under my eye; however, I now at last return those of them which I had last, with my humble thanks for them and those kind lines which accompanied them from your Excellency, full of very wise and true observations.

But as to the last of them, relating to the three opinions; if Sabellianism do indeed necessarily include and infer Socinianism; and if, at the same time, the common orthodoxy were not really different from Sabellianism, provided there were but three possible opinions on this subject, I should readily enough subscribe to that of the inequality; for I cannot conceive how a great many texts of Scripture can be fairly accounted for upon the Socinian hypothesis; and as for Tritheism, that is demonstrably and utterly inconsistent with reason as well as Scripture. But that of the inequality, though reasonable and intelligent enough, and very well accounting for most texts of Scripture relating to this subject; yet there are some texts which I wish I could, but cannot, find reconcilable to it without too great a violence done to them, and too great a deviation from the most obvious sense and meaning of them. It seems to me, therefore, there must be a fourth hypothesis possible, though it may not be comprehensible or explicable; and yet, so far as it is discovered to us it is intelligible, and, because it is divinely revealed, must be credible. But I shall gladly embrace any further light on this subject.

If your Excellency removes to Boston, as the people there will, no doubt, think themselves very happy, so I shall be very glad in particular that you remove no further from us, and that it will yet remain practicable for me to enjoy the advantages of that condescending goodness you have hitherto expressed towards me. And, therefore, if I may yet presume, I shall be very much obliged to your Excellency, if you will please to lend me any other good book, and particularly an Italian grammar, after the manner of Boyer, for the French, for I have a curiosity to look into the nature of that language. I am,

May it please your Excellency,

Your most humble, &c.

S. J.

of the Indian confederacy, they denounced the transaction as unauthorized, and sent deputies to the French, commanding them to discontinue their operations. They proceeded, however, to the completion of their fort. Gov. Burnet, in the mean time, exerted himself with great diligence to defeat the intrigues of the French, and to arouse the British Government and the Six Nations to a resolute opposition to the encroachments of France. At his own private expense, he built a fort and trading-house at Oswego, in defiance of the menaces of the Governor of Canada, and the discouragements interposed by the legislature, who now began to be influenced by the clamors of those who were interested in the interdicted French and Indian trade.

But however zealously Gov. Burnet had exerted himself for the welfare of the colony, he was not permitted to enjoy the fruits of his well-timed measures. The party whose interests were affected—the principal merchants and men of wealth—had gradually increased in their numbers and influence, until the assembly became almost unanimously opposed to the Governor. His interference in 1724, in a dispute which had arisen in the French church, and a quarrel with Mr. De Lancey, one of the richest men in the province, operated against him. The decrees which he had made in the Court of Chancery, then recently instituted, and which took a range before unknown in the colony, also, gave great dissatisfaction. The controversy became warm and somewhat personal; and the assembly at last, on the 25th November, 1727, passed a vote protesting against the Court of Chancery, “as assumed to be set up here,” as the “greatest grievance the province ever felt,” and resolved that it was unwarrantable and oppressive, and that laws should be passed declaring the proceedings and decrees of said Court void. The Governor no sooner heard of these proceedings, than he summoned the members before him, and dissolved the assembly.

The accession of George Second, in 1727, gave the enemies of Burnet new hopes of success. Through the intrigues of some London merchants, and the interest of Colonel John Montgomery, Gov. Burnet was removed in the spring of 1728, and his place given to Montgomery. This gentleman, who in point of talent was much inferior to Burnet, had been groom of the bed-chamber to the new monarch, while he was Prince of Wales, a station he was much better suited to fill than the chair of a royal province.

Governor Burnet was now (March 7, 1728,) invested with the government of Massachusetts and New Hampshire, as the successor of Shute; but the change was a sore disappointment to him, and visibly affected his spirits. He had become greatly attached to New York, and had married there. He had conducted himself with so much generosity and disinterestedness in New York and New Jersey, that he had in no degree improved his pecuniary circumstances, and could carry nothing thence with him to New England but his library, which he brought out with him from Britain. The hopes which, on taking office here, he had entertained of repairing his estate, were now dissipated; and to add to his alarms, he was exchanging a government of comparative quiet, for one which had been distinguished for its contentions.

Governor Montgomery arrived at New York, on the 15th of April, 1728, and on the 20th assumed the government of that province and New Jersey. By the same arrival came dispatches for Gov. Burnet, inclosing his commission for New England. He did not leave however, until the July following, arriving at Boston on the 13th. The people of Massachusetts, to whom the name of Burnet was a pledge of civil and religious liberty, hailed the new appointment with joy; and a cavalcade was formed of the principal inhabitants of the province, joined also by the Lieutenant Governor, and several of the counsellors of New Hampshire, who repaired to Bristol, and from thence escorted the Governor to Boston. And such a multitude of carriages and horsemen thronged to meet his approach, that he entered the city with a more numerous attendance and more splendid cavalcade than ever before or since graced the arrival of a British Governor.* On the 24th of July, he made his first address to the assembly—and, like Lord Bellomont, he alluded to the splendor and pomp of his reception, as an argument in proof of their ability honorably to support his Majesty's government in the province. The worst fears which Gov. Burnet had entertained of an unquiet administration in Massachusetts, were soon to be realized. He had received positive instructions from the crown, to insist on the establishment of a permanent salary in both his provinces; and although during his administration in New York and New Jersey, he had exhibited an indifference to a matter thus affecting his personal interests, he seems to have made it his earliest and most eager concern in Massachusetts and New Hampshire.

Governor Burnet attended the session of the Council and Assembly of New Hampshire, which was held in April and May, 1729, after which he visited New Hampshire but once—on the 7th of September, 1729. He was well received in that province. The

* Soon after arriving at Boston, Gov. Burnet was waited upon by the corporation of Harvard College, in form. “to salute him, and ask his smiles upon the college.” On the 21st August following, he visited the college, and was received in state. He was addressed by a senior bachelor in latin, to which he responded in the same tongue.

assembly, through the influence of Lieutenant-Governor Wentworth, were induced to grant an annual salary of £200 sterling for three years, which answered the expectations of the Governor. But the Massachusetts Assembly, although they readily voted a salary of £1,400, beside handsome presents for travelling expenses, refused to enact the required ordinances for a fixed and permanent salary. It was in vain that he reminded them of the wishes of Parliament, and the commands of the King in this behalf, or appealed to them on the necessity of making the office of Governor independent of the restraint of an annual and uncertain allowance. They contended that their charter gave them the control of all appropriations of money, and that an honorable support would always be afforded to a worthy chief magistrate, without rendering him independent of the people, whose interest he was bound to support. Burnet replied by reminding them reproachfully of the manner in which they had dealt with Shute; and, apparently losing the command of his feelings in the heat of the controversy, he threatened that Parliament would allocate a fixed salary upon the province, "and perhaps do something else besides,"—a vague menace, which, addressed to the sturdy independents of New England, excited only their jealousy and indignation. They remained firm in their opposition to the demands of the Governor—and he as inflexibly refused to accept the sums which they voted, declaring that he was not at liberty to accept any thing but a fixed salary. He refused to prorogue the assembly, as requested, unless they would comply with his demands. Some time after he adjourned the session from Boston to *Salem*, jocosely observing that the name was propitious to harmony, and that he would next try the effect of a session at *Concord*. But this unseasonable levity, in an affair of great public interest, was not more effectual than his arguments and menaces had been; and the assembly, in their several migrations, evinced a spirit not to be changed by change of place. The Governor having held several sessions at *Salem*, without success, adjourned the General Court to meet at Cambridge on the 21st of August. This widened the breach. The assembly grew warmer in their votes and messages, and complained against the attempt of the Governor to dragoon them into compliance, by driving them from one part of the province to another. In this stage of the controversy, it was remarked that the spirits of the Governor were depressed; and his friends attributed it to the difference which seemed to be irreconcilable between him and the Assembly. A few days after, he fell sick of a fever, occasioned by the oversetting of his carriage upon the Cambridge causeway, when the tide was high, which terminated his life on the 7th of September, 1729. The sudden and unexpected intelligence of the Governor's death, put an instant end to all the resentments which had been roused against him—so great a tamer of human enmity sometimes is Death. It was universally admitted, that he had displayed an honorable, disinterested and generous disposition, in every branch of his short administration, excepting the one unhappy difference about the salary, in which, by his rigid adherence to the royal instructions, he had encountered an opposition which probably preyed upon his health, and hastened his death. His remains were committed to the grave with the respectful solemnity of a public funeral, creditable alike to the feelings of the Assembly which ordered it, and to the merit of the individual who inspired it.

Governor Burnet was a man of superior talents. The fault of his character seems to have been a precipitancy of decision which sometimes led him into error. He would sometimes say of himself, "I act first, and think afterwards." Though opposed to the pomp and parade of authority, he was a stickler for prerogative—and it was this which gave rise to the opposition he met with in New York and Massachusetts. His library was the most extensive and valuable private collection at that time in the country. His conversation was agreeable, and the ease and dignity of his deportment gave him precedence wherever he went. He was generally surrounded by men of learning, wit, and leisure. Although the son of a bishop, he seems not to have been exclusively attached to the established church, and was not remarkable for his punctilious observance of the Sabbath. Hutchinson remarks that it would have been better for him to have conformed more to the feelings and prejudices of the people whom he was called to govern. There was a vein of levity in his conversation at times, which disconcerted and grieved the more staid and rigid of his friends, and which did not become his station. Being invited to dine with an old charter senator, who retained the custom of saying grace sitting, the grave gentleman desired to know which would be most agreeable to his Excellency, that grace should be said standing or sitting; the Governor replied, "standing or sitting—any way, or no way—just as you please." While on his way from New York to Boston, he complained to Colonel Tailor, one of the committee who had been sent to meet him, of the long graces which were said by the clergymen on the road. Tailor facetiously replied, "The graces will increase in length till you come to Boston; after that they will shorten till you come to your government of New Hampshire, where your Excellency will find no grace at all."

Hutchinson, speaking of the character of Burnet, says he had no talent at dissimulation, and did not appear better than he really was. He sometimes wore a cloth coat lined with velvet, and this was remarked by some to be expressive of his character. He

was tolerant to others in matters of religious faith, being himself attached to no particular modes or forms of worship; and by his last will, he ordered his body to be "buried in the nearest burial ground."

Governor Burnet married, some time after his arrival in the country, a daughter of Mr. Van Horne, a wealthy merchant of New York. She died on the 14th of December, 1727. Gov. Burnet left two sons, and a daughter. William, the elder son, graduated at Harvard College in 1741, and died within a few years after.

Governor Burnet seems to have been a better scholar, a better man, and to have left a better reputation, than either of the other sons of the learned Bishop. Thomas, third son of the prelate, was a wild, disorderly youth. While a student at the Temple, he belonged to the association called the "Mohocks"—a gang of desperadoes, who after drinking themselves up to the sticking point of courage, would sally forth into the streets at night and attack every one they met. Swift was terrified, and actually feared being murdered by them. After leaving the Temple, Burnet was made consul at Lisbon, where he quarrelled with the ambassador, and was recalled. He then renewed the study of his profession—became a King's sergeant—and subsequently a Justice of the Common Pleas. Justice Burnet's dissipated habits were a source of great uneasiness to his father, who one day perceiving him in an unusually melancholy mood, asked him what he was thinking of? "A greater work than your Lordship's History of the Reformation," said, he. "And what is that, Tom?" asked the Bishop. "My own reformation, my lord," said the young rake. "I shall be heartily glad to see it," said the Bishop, "but almost despair of it." Justice Burnet wrote some clever political tracts, and a travestie of the first book of Homer, for which latter performance Pope honored him with a place in the Dunciad.

THE STUDY OF THEOLOGY AS A PART OF LITERATURE.

THE following article is transferred to the pages of the Quarterly Register from an able Address, delivered in October last, by the Rev. LE ROY J. HALSEY, M. A., before the Alumni of the University of Nashville, on the Study of Theology as a part of Science, Literature, and Religion. The extracts chiefly comprise what the writer says under the second division of the Discourse.

The first thing that strikes our attention on entering the field of Theological Literature is its immense magnitude, its incalculable riches. The fashionable readers of Polite Literature, who have never travelled beyond the narrow precincts of modern poetry and fiction, would shrink back astonished, if the veil could once be lifted, which hides from their view this broad land of wealth unknown, this land of the intellectual giants of all ages, a land adorned with the choice productions of every order of genius, enriched by the contributions of every language of Christendom. For whilst, on one hand, it can boast of the learned labors of such men as Origen and Jerome, Eusebius and Augustine, Calvin and Beza, Erasmus and Grotius, Spanheim and Stapfer, Lightfoot and Lardner, Hooker and Stillingfleet, Walton, Mill and Kennicott, Mosheim and Turretin, Poole and Owen, Paley and Butler, Pascal and Fenelon, Prideaux and Usher, Michaelis and Rosenmüller, Calmet and Campbell, Fuller and Watson, Tholuck and Hengstenberg; on the other hand, it is adorned with all that remains of the burning eloquence, that glowed in the hearts and fell from the lips, of such as Tertullian, Lactantius, Chrysostom, Bossuet, Massillon, Howe, Barrow, Baxter, Sherlock, Whitefield, South, Mason, Chalmers, Jeremy Taylor, and Robert Hall.

The nucleus and starting point of all Theological Literature is the Bible itself, in its original languages and in its manifold translations. For although, as we have seen, the Bible is not to be considered as a scientific theological work, yet, viewed as a literary composition, or series of writings extending through fifteen centuries, it forms a large and choice part of Theological Literature. The Bible, indeed, does not belong exclusively to any one department of Literature, but having pervaded and moulded all others, it forms the richest, the most varied

and the most wonderful part of universal literature which the world can boast. It belongs as much to Classical as to Theological Literature. It is in the Bible, that the long stream of Hebrew Literature, flowing down like a mighty river from the heights of Paradise beyond the flood, and sweeping across the vast plains of the oriental world, and bearing on its bosom the consecrated ark of primeval civilization, meets another noble stream, both deep and broad, coming from the West, the stream of classical antiquity flowing from the steepes of Parnassus and the cool groves of Arcadia, and bearing on its enchanted waters the fairy-like vessel of the Muses, richly freighted with the immortal monuments of poets and orators, heroes and sages. It is in the Bible, that these two streams of Hebrew and Grecian literature meet and blend their currents, and flow on together for ages. And it is from the Bible again, that these two streams, having thus mingled and purified their waters, re-issue and go forth to the four quarters of the globe, spreading life and beauty over every country of Modern Europe, over the whole domain of Christendom. They have been flowing from the east in all time past, and are flowing yet: and they are destined to flow, until every nook and corner, every vale and mountain-top of this wide globe shall be washed by their fertilizing waters. They have reached us in these ends of the earth; and we can now trace back, on the bosom of classical and theological literature, the whole course of our learning and our religion; first, from our American shores to the states of Europe, thence back to the shores of Greece and Italy, from these again to the land of Patriarchs and Prophets, and from that chosen land up to the top of old Ararat and the ark of Noah, thence back to the Garden of Eden, and thence again to heaven and the throne of God. The richest treasures of Theological Literature are to be found in the three classical languages of antiquity, the Hebrew, Greek and Latin, which have done more to spread knowledge and religion over the world than all others besides. The study of Theological Literature is at every step the study of these great languages, in which truth and beauty reached their highest perfection, and the human mind its highest development.

And what shall we say of these languages? Of Greek and Latin, what can be better said than has been done by Coleridge in the following unparalleled description?

“Greek—the shrine of the genius of the old world; as universal as our race, as individual as ourselves; of infinite flexibility, of indefatigable strength, with the complication and the distinctness of nature herself; to which nothing was vulgar, from which nothing was excluded; speaking to the ear like Italian, speaking to the mind like English; with words like pictures, with words like the gossamer film of the summer; at once the variety and picturesqueness of Homer, the gloom and the intensity of *Æschylus*; not compressed to the closet by *Thucydides*, not fathomed to the bottom by *Plato*, not sounding with all its thunders, nor lit up with all its ardors even under the Promethean touch of *Demosthenes*! And Latin—the voice of empire and of war, of law and of the state; inferior to its half parent and rival in the embodying of passion and in the distinguishing of thought, but equal to it in sustaining the measured march of history, and superior to it in the indignant declamation of moral satire; stamped with the mark of an imperial and despotizing republic; rigid in its construction, parsimonious in its synonymes; reluctantly yielding to the flowery yoke of *Horace*, although opening glimpses of Greek-like splendor in the occasional inspirations of *Lucretius*; proved, indeed, to the uttermost by *Cicero*, and by *him* found wanting; yet majestic in its barrenness, impressive in its conciseness; the true language of history, instinct with the spirit of nations, and not with the passions of individuals; breathing the maxims of the world and not the tenets of the schools; one and uniform in its air and spirit, whether touched by the stern and haughty *Sallust*, by the open and discursive *Livy*, by the reserved and thoughtful *Tacitus*.”

If such be the Greek and Latin, who can describe the stately and giant-built Hebrew! the most simple, the most philosophical, and the most ancient of written tongues; with letters like blocks of marble, with words like kings' palaces, with sentences like cities walled up to heaven; though robed in the

beauties of holiness, yet rugged as the mountains about Jerusalem; unchangeable in its idiom, unyielding in its structure, unvarying and solemn in its tone, from generation to generation the language of rigor and of judgment, of adoration and obedience; spoken first in the Garden of Eden, or by the builders of Babel, written first on tables of stone by the finger of Jehovah; forever preserving its awful dignity, whether sung by the Seraphim above, or by the choirs of the Temple, whether carried to the highest heaven of sublimity by Isaiah, or brought down to play amongst the roses of Sharon and the lilies of the valley by Solomon; and destitute alike of the elasticity of the Greek, and the martial prowess of the Latin, unable to soar with the one, or charge with the other; but ever marching with the slow and measured tread of an ancient army of elephants.

These three languages contain all the treasures of the ancient world; Hebrew, Greek and Latin, once reconciled at the cross, and brought into mysterious union around the head of the dying Son of God, have, from that day to this, formed the united repositories of classical and theological learning; the mines, out of which have been dug all the jewels of truth and beauty which adorn every language of Christendom.

Thus it appears that classical and theological literature are the two great sources of all modern literature; and, if for no other reason, they should be studied on account of their immense magnitude. They have made the world what it now is; they have their hold upon the world, and the world will not soon let them die. But of the two, theological literature is, by far, the most extensive. For beginning with the Bible in its original tongues with its countless versions, it includes all the writings of the Greek and Latin Fathers, all the huge quartos and folios of the middle ages, all the apologies and defences of Christianity, all the systematic treatises written since Theology began to be studied as a science; all the critical commentaries, all the controversial tracts, all the published sermons and devotional works, with the myriads of Periodical works published since the invention of Printing.

The reason of this vast accumulation of Theological Literature is obvious. For not only has Theology exerted a greater influence over the human mind than any other subject during the last eighteen centuries, but besides its own professed writers the clergy, forming the largest class in every age, it has laid under contribution the writers of every other class. Even the province of poetry, the most distant from Theology, has acknowledged its sway. For example, take the noblest specimen of English literature, the one great Epic of modern times. And what is *Paradise Lost* but a magnificent theological work, theological in its conception, in its doctrines, in its imagery, in its characters, in its language. It is, from beginning to end, one unbroken commentary and even paraphrase of the Bible. The muse of Milton was distinctly a scriptural muse; no fickle goddess of the Aonian Mount, but that Eternal Spirit that directed the pens of Moses and Isaiah; he drank of no fancied Pierian spring, but of a purer and higher fountain, even of

“Siloa’s brook that flowed
Fast by the oracle of God.”

The whole history of mental and moral philosophy is but the history of Theological writings. The long reign of the Aristotelian Philosophy was but the reign of Theological discussion, the accumulation of Theological literature. During the middle ages there was scarcely anything studied and written but Theology. According to Hallam, “It was the Christian religion alone which made a bridge across the chaos of the middle ages, and linked together the two periods. Over this bridge were conveyed the materials which fed the flame of the Protestant Reformation in every country of Europe.”

Do you ask for additional authority? A competent witness is at hand. M. Guizot, in his lectures on Civilization, speaking of this period, uses the following language:

“The intellectual and moral progress of Europe has been essentially theological. Look at its history from the fifth to the sixteenth century, and you

will find throughout that theology has possessed and directed the human mind: every idea is impressed with theology; every question that has been started, whether philosophical, political or historical, has been considered in a religious point of view. So powerful indeed has been the authority of the church in matters of intellect, that even the mathematical and physical sciences have been obliged to submit to its doctrines. The spirit of theology has been as it were the blood, which has circulated in the veins of the European world down to the time of Bacon and Descartes. Bacon in England, and Descartes in France, were the first who carried the human mind out of the pale of theology. We shall find the same fact hold if we travel through the regions of literature; the habits, the sentiments, the language of theology there show themselves at every step. This influence, taken altogether, has been salutary. It not only kept up, and ministered to, the intellectual movement of Europe, but the system of doctrines and precepts, by whose authority it stamped its impress upon that movement, was incalculably superior to any which the ancient world had known." It is Theological Literature that arrays before us the champions, the master spirits, who have held the sceptre of thought, and sat behind the oracle of opinions in the intellectual and moral world.

Suppose it were possible for us, by making a pilgrimage to some distant region of the earth, to get a view at once of the whole army of Theological writers, the long line of illustrious authors of every age and clime. Suppose we could then take our station in some great amphitheatre of nature, whilst this immense host of the mighty dead, one by one, with slow paced and solemn tread, should pass in review before us; and suppose we were permitted to gaze, for days and months, on that august and glorious scene. Who would not make the pilgrimage of earth, to witness such a spectacle, such an assemblage of genius, such a personification of all history, such a panorama of past ages, such a resurrection of all antiquity from the dead?

Is there any scene on this wide globe, any landscape in nature, any dark cave of ocean, any monument of art, any wonders of the inanimate creation, to which the living world would crowd with so much intensity of desire, as to a scene like this? No, neither Babylon with her gorgeous palaces and cloud-capt towers, nor Egypt with her solemn pyramids and obelisks, nor Greece with her marble monuments of gods and heroes, nor Rome with her proud Cathedrals, nor Ætna with all its fires, nor Niagara with all its thunders, could equal a scene like this—this glorious drama of history, this living and breathing representation of the intellectual and moral world.

Now it is the study of history, the study of Theological Literature, which, in some good degree, brings before us, this delightful vision of the past. It is this that unbars the gates of death, that throws open the tomb of centuries, that raises the coffin-lid of time and from the sleeping dust of antiquity calls forth these noble forms, once more to tread the theatre of life and action, for our instruction.

It is in their writings, that these venerated forms do pass in review before us, not indeed before the mortal eye, but before the intellectual vision. It is in their works, that we see them again, acting their part, in the world's affairs. It is in their works, which fill every library of Christendom, that, "they being dead yet speak," speak to us and to all coming ages.

And we cannot stand in their august presence, we cannot tread thoughtfully amidst those shelves where they repose in solemn grandeur, we cannot listen to their voice, though uttered in an old and foreign tongue, without feeling, that it is good to be there, good to imbibe their spirit, good, to learn from them, these truths, which are none the less true, for being long taught and long believed. In every age of the world, the study of the past history of man, the study of antiquity, has been the great and most important study of man. If a man may be said to double his knowledge with every additional language which he acquires, he may also be said to extend his term of existence, just in proportion as he becomes acquainted with the past. It is not given to mortals to know much of the future: we cannot acquire certain knowledge of even a day to come; so that the only fields of certain knowledge and of legitimate study are the past and the present. But the man whose study is confined to the present, whose

knowledge lies only in the term of his own lifetime, is restricted to a most insignificant world, and lives and moves in a narrow circle; even though he should fill up his three score years and ten, and should have the most perfect knowledge of every thing he has seen and heard in all that time. You may suppose such a man to have kept all his senses wide awake, and to have remembered every fact he has seen, and every word he has heard for seventy years past, and to have acquired all the knowledge of men and things which such a mind as his can hold, and yet if he has never heard or read of a single deed which has been done, of a single event which has come to pass, of a single opinion which has been held by any of the human race before his day, that man's mind is still in its infancy, unenlightened, unenlarged, uninformed, and though his knowledge may be useful and interesting to others, yet as an intellectual discipline, to enlarge, to elevate and invigorate his own mind, it has not done so much as the reading of an Almanac for the last seventy years would have done.

The past, then, is the largest field of human inquiry. And the man who is most deeply read in the history of the past, whose mind has been schooled in the literature of all ages, and has held converse with the mighty dead of antiquity, is best prepared to take a large and comprehensive grasp even of the present.

This will serve to explain an observation which has often been made, that a man illiterate in all other respects, but well acquainted with the Scriptures, "who knows his Bible true, and knows no more," often shows a degree of intelligence, of intellectual vigor and enlargement, which almost supplies the defect of early education. And why? The reason is plain. For not to mention the grand and ennobling moral truths with which he is familiarized, the mind, well versed in the Scriptures, is transported back into the very midst of antiquity, it communes with the spirits of the old world, it walks amongst the giants of our race, it learns lessons from men who lived a thousand years; generation after generation, and empire after empire rises and falls around it, the whole panorama of the world's history passes in review before it. And thus it is, that the history contained in the Bible will do more to give mental vigor and comprehensiveness to a mind otherwise illiterate, than the bare experience of the longest lifetime.

If the study of the written history of the past is thus important as an intellectual discipline, it is Theological literature which presents this history in its most interesting, its most comprehensive, its most philosophical form. It is the student of Theological literature alone, the Christian philosopher, who gains an insight into the great movements of Providence, and thereby can see and appreciate the history of our world as one grand whole, harmonious in its parts, glorious in its design, perfect in its end. The Christian philosopher can take his station on the hill of Calvary, and from that central point of all history, from that vantage ground of the moral world, he can reconcile all the events of anterior and posterior times. For with a mind fully versed in all the records of Theological literature, with the telescope of history in hand, he looks back and sees all the myriads of events, both great and small, of the ancient world, for four thousand years pointing their courses, and converging their rays upon the wondrous and amazing spectacle that heaven and earth then witnessed; and then turning his telescope down the vista of all subsequent time, he sees all the rays of light which had converged on that point, and all the dispensations of Providence which had then met and been accomplished, going forth again in ten thousand directions for the illumination, for the conquest, for the emancipation of the modern world. And seeing all this, he can believe that there is a God who governs in the affairs of men, and he can adopt and understand the words of the writer last quoted.

"The movements of Providence are not restricted to narrow bounds; it is not anxious to deduce to-day the consequences of the premises it laid down yesterday. It may defer this for ages, till the fulness of the time shall come. Its logic will not be the less conclusive for reasoning slowly. Providence moves through time as the gods of Homer through space,—it makes a step, and ages have rolled away."

Thus it appears then, that inasmuch as antiquity opens the principal field of human learning; inasmuch as this learning is to be found in the written history, or universal literature of the past; and inasmuch as Theological Literature forms the largest, the most substantial, and the most philosophical part of this Literature, if any thing ought to be studied as a part of a full and liberal education, it is Theological Literature.

FOREIGN CORRESPONDENCE.

THE following is the principal part of a letter from the Rev. Dr. Lang, President of the Australian College, in New South Wales, addressed to the late Secretary of the American Education Society, dated at Sydney, August 5, 1841. It contains, in a brief compass, a variety of references to the condition and prospects of that colony, which are too interesting to be withheld from our readers. It is also gratifying to notice the manner in which the American Education Society, and its publication, the American Quarterly Register, are recognized, as among the influential examples and excitements to the spirit of Christian enterprise in other lands. After noticing some late publications of his own, with which he had accompanied the letter as an acknowledgment for a set of the Quarterly Register, presented to the Australian College, the writer observes:—

I can assure you I had much pleasure in going over the Register, which I did from its commencement, during my recent voyage from Europe; perusing with great interest, many papers in it, and making references for future extracts in a periodical of which I anticipate the publication, for the advancement of education, morals and religion, in this hemisphere.

Might I request the favor of your furnishing the numbers of the Register published since my visit to America, (June 1, 1840,) by any vessel for this colony from Boston or New York, as I am sure, in the event of the publishing of the Journal I have referred to, there is no publication more likely to supply us with the requisite material for the intellectual advancement of our colony. I shall be happy in return to send you any thing that may be published here, that may have a bearing on your great cause.

Our colony is advancing with unexampled rapidity. Our population is now 130,000; that of Sydney 35,000, including the suburbs. We have now generally from eighty to a hundred square rigged vessels to and from all parts of the world in our splendid harbor, and our town would even already vie with many of equal population in the old world. Port Phillip, on the South coast, and Moreton Bay, to the northward, are shortly to be separated from us and erected into distinct colonies; and colonization, you are aware, is advancing rapidly along the coasts of New Zealand, which is now a British colony. In short, the foundations of an empire as extensive, and I trust as flourishing and as influential as your own, are already laid in these remote regions; and the prospect for the future is in the highest degree favorable and encouraging; for as transportation to this colony is now discontinued, and the revenue arising from the sale of land applied in conveying out to us a free immigrant population from the mother country, the peculiarities of our social system, that have hitherto made us a by-word among the nations, will, ere long, be forgotten as effectually as in Virginia and some of your other States, to which it was once the custom to transport criminals from England. Indeed, from the greatly increased facilities for colonization available in the present age, and from the greatly accelerated march of society in all departments of life, I have not the slightest doubt that the progress of our *thirteen* Australian Colonies (for we shall soon have that mystic number) to such a state of things in regard to population and general advancement, as had been attained in America previous to the war of Independence, will be incomparably more rapid than that of the old American colonies

from the landing of the Pilgrim fathers, in 1620, till the era of 1776. And from our vicinity to India, China, the Isles of the Pacific, and the Indian Archipelago, our position is decidedly a better and a more influential one than yours.

We are revolutionizing our College here, so as to enable us to give the requisite preliminary or college education to candidates for the ministry in our church; and I have no doubt we shall be able by and by to have a Divinity College, supported by our own body entirely. As soon as we can get hold of the press, which will be in a few weeks hence, I intend getting up an Education Society, on some such plan as your own; and we have plenty of candidates for superior education in our colony already.

I am, my dear Sir,

Your sincere friend and fellow laborer,

JOHN DUNMORE LANG.

SELECT LITERARY AND MISCELLANEOUS INTELLIGENCE.

UNITED STATES.

THE principal literary and religious works in the process of preparation, so far as we are informed, are the following: a History of Mexico, and of the Spanish Colonization of that country, by William H. Prescott; Histories of the American Revolution, by George Bancroft, and Jared Sparks, independent works, for which both writers are making ample preparation; an Ecclesiastical History of New England, by Joseph B. Felt, of Boston, and another on the same subject, by Dr. Allen, late president of Bowdoin College; a History of the Theological Seminary at Andover, by Dr. Woods; a new Hebrew Concordance, by Dr. Nordheimer, and Mr. William W. Turner, of New York, on the plan of Fürst, with improvements; an abridged edition of Dr. Robinson's Researches in Palestine, by the author; a translation of Twisten's Systematic Theology, by Henry B. Smith, late teacher in Bowdoin College; the whole works of Nathanael Emmons, D. D., of Franklin, in six large octavo volumes, the last two to contain his system of divinity, and the first his life, to be published by Crocker and Brewster; the works of Jonathan Edwards, D. D., president of Union College, in two large volumes, octavo, by his grandson, Rev. Tryon Edwards, of Rochester, N. Y., to be published in the spring, by Allen, Morrill and Wardwell, of Andover; a Commentary on the Apocalypse of John, with notes, etc., by Prof. Stuart; a continuation of Notes on the Pentateuch, by Prof. Bush; a Commentary on the Book of Psalms, by Prof. Stowe, of Cincinnati, (not a translation of Rosenmüller, but an original work); a translation of Uhlemann's Syriac Grammar, by Rev. Elisha Hutchinson; a new edition, much enlarged, of Belknap's American Biography, by Fordyce M. Hubbard; etc.

GREAT BRITAIN.

The General Assembly of the Church of Scotland earnestly recommend to all ministers of their church, to make collections every year in behalf of the following objects, education, foreign missions, church extension, colonial churches, and conversion of the Jews.—The Church Pastoral Aid Society, in England, has made, since its formation in 1836, 465 grants to 347 incumbents, at a charge of £19,407. The additional services thereby gained, are 373 on the Lord's day, 175 on week days, and 202 cottage lectures.—The 20th Report of the Commissioners for building new churches states, that 258 churches and chapels had been completed, in which accommodations had been provided for 328,253 persons, including 182,470 free seats. Since the issuing of that report, 23 churches have been finished. Sixteen churches are in course of erection, and plans for eleven have been approved. Grants have, also, been made for the augmentation of 91

benefices, being those which combine the largest population with the smallest endowment. The whole sum thus granted is £126,800.—Rev. William Jowett has resigned his place as secretary of the Church Missionary Society, and Rev. Richard Davies, has been appointed his successor.—Rev. Robert Vaughan, D. D., has just published a volume, entitled, "Congregationalism, or the Polity of Independent Churches viewed in its relation to modern society."—Dr. George Payne, of Exeter, has printed a new and greatly improved edition of his *Elements of Moral Science*.

Colonel Maxwell, who travelled through a part of the United States in 1840, has published two volumes of travels, in which he gives the following honorable testimony : "I must repeat, that having travelled from Boston to Niagara, a distance of upwards of 500 miles, I have throughout experienced nothing but civility, marked attention, and constant hospitality ; no political opinions ungraciously intruded upon us ; every body anxious to oblige us ; good fare, excellent management, capital bedrooms, splendid and commodious eating-rooms ; no grasping waiters ; no greedy chambermaids ; no unsatisfied porters ; and last, but not least agreeable, no beggars nor drunkards to cross your path."

FRANCE.

The number of letters, which passed through the Paris post-office in 1821, was 45,382,157. In 1841, it was expected to amount to near one hundred millions.—Prescott's *Ferdinand and Isabella*, and Bancroft's *History of the American colonies*, are about to be reprinted in Paris.

GERMANY.

From an article in the *German Conversations Lexicon* of the last year, it seems, that there has been a decided diminution, within the last ten years, in the number of students who attend the German Universities. The studies have, also, assumed a steady direction towards the practically useful, or what will be immediately available in common life. The number of students in theology in 1830, was 3,659 ; in 1840, 2,159. In the same time, the law-students had decreased from 3,215, to 2,543. The medical students had increased, in the same period, from 1,839, to 1,900 ; and the students in natural history, engineering, practical mathematics, etc., from 1,426, to 1,774.

It is well known, that the Rev. Lyman Coleman, of Andover, has lately published a volume on the *Antiquities of the Christian church*. It is mainly founded on the work of the late Dr. Augusti, of Bonn. Of this latter, a reviewer in *Tholuck's Literary Intelligencer*, for November, 1840, thus speaks : "It is not to be denied, that Dr. Augusti has at command a very mature acquaintance with books, that he understands the sources of knowledge, and that he has, in this manual, made use of the critical remarks and investigations of others for the improvement of his work. If, in the exact study and acute apprehension of the original sources, so far as particulars are concerned, he is excelled by Böhmer, still the work of Augusti is superior in that, the mode of presentation is definite and always positive, and the style easier and more intelligible."

Among the valuable works, now in a course of preparation in Germany, are the following : the concluding Nos. of the great *Hebrew Thesaurus* of Gesenius, (3 Nos. only, containing 832 pp., quarto, have been received in this country, though the fourth is printed) ; a supplementary volume to Winer's *Bible Dictionary* ; a continuation of Hermann's *History of the Platonic Philosophy* ; a complete edition of the works of Schleiermacher ; two simultaneous editions of the works of Emmanuel Kant ; a new edition of Tholuck on *Romans*, etc.

DENMARK.

The following sentence has been passed on three individuals, who had embraced the tenets of the Baptists : "Having refused to obey the laws of the kingdom, and the order

of the magistrates, and having held illegal religious meetings, administered the sacraments, and established in the country several congregations of Baptists, the first two are sentenced to pay 60 dollars each, and the third 30 dollars, to the poor-house in Copenhagen, in addition to the costs."

NOTICES OF NEW PUBLICATIONS.

Sermons on important subjects, by the Rev. Samuel Davies, M. A., President of the College of New Jersey, with an Essay on the Life and Times of the Author, by Albert Barnes. Stereotype edition. Containing all the author's Sermons ever published. In three vols. pp. 567, 556, 499. New York: Dayton & Saxton. 1841.

This edition is supposed to contain all the published sermons of President Davies. The number of editions, which have been issued, is not stated. It is probably greater than any other sermons have reached in this country. This wide spread popularity is owing to several causes. The style is bold, impassioned, fitted to arouse instant attention. The metaphors are numerous and striking. The doctrinal sentiments are just, and they are such as are embraced by the great body of evangelical Christians. It was the author's object to preach the gospel, rather than any particular creed, to save the souls of his hearers, rather than to propound any denominational peculiarities. His soul is in his discourses. They are inflamed with his ardent piety. Hence they are eminently practical. Their object is to secure, through the influence of the Holy Spirit, the immediate conversion of the sinner, and the rapid growth in holiness of the believer. In the last place, they are *short* sermons. They are thus well fitted for all classes in society, for the poor, for the comparatively uncultivated, for the village service, where there is no stated preacher, and for the retired farm-house in the vallies of Virginia, or among the mountains of Vermont.

In Mr. Barnes's essay, the principal incidents in the life of President Davies are enumerated, and his prominent characteristics are delineated. In the conclusion are some highly seasonable remarks on the essential qualifications for the ministerial office. A close, patient and honest investigation of the Bible is demanded. The preacher, who would make full proof of his ministry, should be familiar with all that can illustrate the Bible, with all that shall go to vindicate its divine origin, or explain its meaning. He should be distinguished for sound and solid learning; for plain, practical good sense; and for a warm and consistent advocacy of every good cause.

The volumes are done up in a very convenient form, and reflect credit on the skill and enterprise of the printers. There are some typographical errors which should be corrected.

A Grammar of the New Testament Dialect. By M. Stuart, Professor of Sacred Literature in the Theological Seminary, Andover. Published by Allen, Morrill & Wardwell, 1841. pp. 312.

The external appearance of this grammar is remarkably neat and prepossessing. The English type is new and beautiful, and the ink is laid on with that evenness which delights the practised eye. From this specimen we infer that the high reputation of the Andover press will be more than supported by the young and enterprising firm that have lately commenced business.

The grammar itself has been almost entirely written anew. Those who are familiar with German literature, know with what ardor and intelligence the study of the classics is prosecuted in Germany. No country in Christendom, makes any approach to the thorough scholarship of the Germans in this particular. As a proof of this, we

might mention, that we have never seen in any English publication, the remotest reference to the Greek Grammar of G. Kühner, which has been published several years, which is of the highest authority, and which has carried off the palm from Thiersch, Matthiæ, Buttmann, and other eminent grammarians. It is to this grammar that Professor Stuart acknowledges himself as largely indebted. "Buttmann and Hermann laid the foundation for recent improvements; Kühner has shown to what an extent they have been carried. The science of grammar has been simplified, and *principle* is now substituted in a multitude of cases, for what had before been little better than a chaotic mass of facts."

We cordially and earnestly commend this grammar to all students of the Greek tongue, whether they are engaged in the study of the New Testament, or of classical Greek. An examination of what is said on the Third Declension, on the formation of the irregular verbs, or the Syntax generally, will show that Professor Stuart has not labored in vain. A careful study of the New Testament, with the aid of this grammar and of a good Lexicon, will throw unexpected light on many obscure passages. The most recent investigations seem to diminish the divergency between the classical and the New Testament Greek.

The American Almanac and Repository of Useful Knowledge, for the year 1842. Boston: David H. Williams. pp. 323.

This is one of the most valuable volumes in the series. It contains copious and well-arranged details in respect to the census of the United States which has just been completed. The meteorological information is, we believe, more full than usual. The astronomical part is brought out under the care of Professor Benjamin Pierce, of Harvard University. We need not reiterate the commendation which we have often bestowed on the American Almanac. Its disappearance would be a public calamity.

The Spirit of the Lord the Builder of his Spiritual Temple: A Sermon, preached in Philadelphia, Pa., Sept. 8, 1841, before the American Board of Commissioners for Foreign Missions, at their Thirty-second Annual Meeting. By Justin Edwards, D. D., President of the Theological Seminary, Andover, Mass.

It is the leading design of this discourse, which is founded on Zechariah, iv. 6, "Not by might nor by power, but by my Spirit saith the Lord," to enforce the great truth, that the establishment, enlargement, and final glory of the church of Christ in this world, is a work which can be accomplished only by the Spirit of God. This is made to appear: 1. From the greatness of the work which it was necessary to perform in order to lay the foundation of the church, or Spiritual Temple; 2. From the foundation itself; 3. From the materials out of which this Spiritual Temple is to be made; 4. From the object for which it is to be erected. Among the remarks with which the discourse is concluded, are the following, particularly appropriate to the occasion for which it was prepared: That as this is the work of the Spirit of God, and as he operates by the truth, an obligation rests on Christians to communicate the word of God to all nations in the least possible time. That the missionary of the cross is engaged in a glorious work; and that the work will be completed. While the doctrine of dependence is enforced in relation to the cause of missions, the duty and the necessity of human effort, in its proper connection, is not overlooked.

The School and Family Dictionary and Illustrative Definer. By T. H. Gallaudet and Horace Hooker. New York: Robinson, Pratt & Co.

This work is well described in the title. Its peculiarity is in the manner of its definitions, which are not attempted by synonymous words, but by clear and precise explanations of the meaning, accompanied by examples selected from good writers, for illustration; or, what is more common, examples framed and adapted to this purpose,

from the more familiar resources of conversational usage. This important and principal part of their task the authors appear to have executed with great felicity of invention and accuracy of judgment. The class of words embraced in the work is that which belongs to the ordinary written style and to that of elevated conversation; not including a great number of words which are too well understood in common use to require explanation; nor, on the other hand, the peculiar terms of science, and many words of uncommon occurrence, which the authors have thought it better to comprise in a separate volume. The large amount of intellectual and moral instruction, which, singular as it may seem, this dictionary, in an indirect and most successful manner, conveys by means of its illustrations drawn very freely from the principles and facts of scripture, is an additional recommendation of the work as a manual for the young, especially when used in the family as well as in school.

Victory over Death: A Sermon preached at the funeral of Rev. David R. Downer, late Pastor of the West Presbyterian Church, Carmine Street, New York. By Rev. Henry A. Rowland, Pastor of the Pearl Street Presbyterian Church.

The Rev. Mr. Downer was pastor of the Carmine Street Church from his ordination to the work of the ministry, March 25, 1832, until October 23, 1841, when he resigned his charge on account of his health. He was born at Westfield, N. J., August 2, 1808, graduated at Yale College in 1828, and studied Theology at Auburn Theological Seminary. After relinquishing his pastoral labors, he returned to his native place, where he died on the 28th of October, 1841. The sermon of Rev. Mr. Rowland contains an affectionate testimony to his worth as an ardent Christian and a devoted minister of the gospel. With the example of such a brother and fellow laborer before his mind, the preacher has been happy in the choice and illustration of the leading topic of his discourse.

The Question of Questions; or, Is this Colony to be transformed into a Province of the Popedom? A letter to Protestant Land-holders of New South Wales. By John Dunmore Lang, D. D., Senior Minister of the Presbyterian Church in New South Wales, and Honorary Vice-President of the African Institute of France. Sydney: printed by Tegg & Co. 1841.

By the favor of Rev. Dr. Lang, we have been put in possession of several of the late issues of the press in New South Wales. Among them, a pamphlet of sixty octavo pages, bearing the above title, is devoted to a subject of deep concern to the inhabitants of that rising Colony. A portion of the revenue derived from the sales of land in the Colony has, for a number of years, been applied, partly by the English Government at home, and partly by private individuals under the authority of the Colonial Executive, to the purposes of emigration. It appears that active influences have been employed to raise a prejudice against the Government Emigration system, as being too expensive, and to throw the business wholly into the hands of the private speculators. The result has been, as was probably anticipated by some of the professedly disinterested promoters of this private emigration scheme, that instead of the comparatively enlightened and virtuous classes of emigrants from the agricultural districts of England and Scotland which the government had taken pains to select, the emigration to the colony is now drawn almost exclusively from the counties of "Dublin, Cork, Limerick, Galway and Tipperary, the strongest holds of popery, bigotry, superstition and vice in the British Empire." In order to avail themselves, to the utmost, of the advantage which this state of things has created for their cause, the Romanists in the colony have sent home to England their Bishop and their Vicar-General; showing of how great importance the present crisis is regarded by these agents of the Pope, as an opportunity for extending and establishing his dominion in New South Wales. The facts stated by Dr. Lang sufficiently show the inevitable and rapid tendency of the present emigration system, at no very distant day, to bring about such a result. He does not intend to object to the emigration of the Irish Roman Catholic population, since it seems to be a necessary means of

meliorating the condition of that suffering people; but he contends that the current should not be specially directed to a country so little prepared to withstand its demoralizing influence, as that of New South Wales. The address is an able and spirited appeal throughout, intended without fail to awaken attention and produce a strong popular excitement. We observe in the course of his argument, that the author makes repeated and most honorable mention of the United States of America, as an example of Protestant colonization; and we trust he is not too sanguine when he says, that "Protestantism in these States is of so active and vigorous a character, as to neutralize and render harmless the immense Popish emigration of the last fifty years."

Statement of the Origin, Condition and Prospects of the German Mission to the Aborigines at Moreton Bay, conducted under the auspices of the Presbyterian Church in New South Wales. By the Rev. Christopher Eipper, Missionary. Sydney. 1841.

This mission was projected and undertaken in the year 1837, at the instance of the Rev. Dr. Lang; who, when in England that year, obtained assistance from the Government for the establishment of the mission, and secured the services of a number of missionaries from the continent of Europe. These missionaries, we are told, consisting of two clergymen with their wives, six laymen with their wives, and three unmarried laymen, "had all, with one or two exceptions, been trained up for missionary labor under the superintendence of that truly apostolic man, the Rev. James Gossner, of Berlin, in Prussia." The missionaries arrived at Moreton Bay, in 1838. This is represented as a very advantageous locality for the mission, being about 480 miles from Sydney, and affording peculiar facilities for intercourse with the aborigines, as well as with every part of the civilized world. The labors of the missionaries have hitherto been chiefly confined to the necessary operations of erecting houses, clearing and preparing ground for cultivation, &c. The pamphlet before us is largely occupied with information respecting the Aborigines, their customs and employments, their language, and their intellectual and moral condition.

A Discourse in commemoration of the Life and Character of the Hon. Nicholas Brown, delivered in the Chapel of Brown University, November 3, 1841. By Francis Wayland, D. D., President of Brown University.

This discourse by President Wayland, is a just and elegant tribute to the personal worth and public usefulness of a distinguished patron of Brown University. Mr. Brown was born in Providence, April 4, 1769. In 1786, before he had attained his eighteenth year, he was graduated at Rhode Island College, as Brown University was then called. He was elected a member of the corporation in 1791, in which relation he gave to the concerns of the College an unremitting personal attention during the residue of his life. From 1796 to 1825, he held the office of Treasurer of the College; and from 1825 until his death, he was a member of the Board of Fellows. The Institution is indebted for the enlarged means of instruction which it furnishes, in great part to his liberal benefactions. These commenced previously to 1804, in the present of a Law Library of considerable value; and in a donation, in that year, of \$5,000, to found a Professorship of Oratory and Belles Lettres. It was in consequence of this donation that the Corporation voted, that "this College be called and known by the name of Brown University." In the year 1823, Mr. Brown erected, solely at his own expense, the building known by the name of Hope College. In 1834 he erected, also at his own expense, the building which is occupied by the Library Room and Chapel; to which he added a donation of \$10,000 towards a fund, the income of which is to be devoted to the increase of the library and philosophical apparatus. In 1839, he gave to the College three valuable lots of land, as sites for a new college edifice and a house for the President, with \$10,000 to be expended in the erection of these buildings. These are the chief, but not all, of the benefactions of Mr. Brown to the College, which are enumerated in the discourse.

His liberality however, was by no means limited to this object. The Providence Athenæum, possessing a library of 9,000 volumes and designed for the benefit of the citizens generally, may be said to have owed its existence to the united munificence of Mr. Brown and his partners, Messrs. Moses B. and Robert H. Ives. President Wayland observes, no doubt with justice, in view of this trait in the character of Mr. Brown, as evinced by such noble acts of liberality towards institutions intended for the lasting benefit of society; that "a plan or an enterprise was attractive to him, other things being equal, in proportion to its extensiveness. Hence his charities, though large and greatly diversified, were principally bestowed upon those objects which tended to affect the course of human action and human thought."

Mr. Brown died September 27, 1841, in the seventy-third year of his age.

QUARTERLY LIST

OF

ORDINATIONS AND INSTALLATIONS.

The following statistics of Ordinations, Installations, and Deaths of Clergymen, are as extensive and accurate as we can make them from the papers published by the different denominations of Christians to which we have access.

- ROBERT WYMAN, Cong. ord. Evang. Bangor, Maine, Aug. 26, 1841.
 CYRUS STONE, Cong. inst. pastor, Bingham, Me. Oct. 27.
 JOSHUA EATON, Cong. ord. Evang. Corinna, Me. Dec. 1.
 CHARLES PEABODY, Cong. ord. pastor, Biddeford, Me. Dec. 8.
 AMOS B. PENDLETON, Bap. ord. Evang. Hops, Me. Dec. 8.
 GEORGE KNOX, Bap. ord. pastor, Topsham, Me. Dec. 15.
 JOSIAH W. PEET, Cong. ord. pastor, Gardiner, Me. Dec. 15.
 J. C. PAGE, Cong. ord. pastor, Raymond, New Hampshire, Oct. 6, 1841.
 G. ROBBINS, Bap. ord. pastor, Rumney, N. H. Oct. 14.
 TIMOTHY MORGAN, Cong. ord. Evang. Farmington, N. H. Oct. 20.
 A. E. MANSON, Cong. ord. pastor, Hancock, N. H. Nov. 3.
 JAMES BOUTWELL, Cong. ord. pastor, Brentwood, N. H. Nov. 4.
 DANIEL L. FRENCH, Cong. ord. pastor, Nelson, N. H. Nov. 4.
 JOSEPH STORER, Bap. ord. pastor, Fitzwilliam, N. H. Nov. 17.
 JAMES F. McEWEN, Cong. inst. pastor, Rye, N. H. Dec. 1.
 JACOB CALDWELL, Unit. ord. pastor, Kensington, N. H. Dec. 22.
 E. C. EAGER, Bap. ord. Evang. Passumpsic, Vermont, Sept. 22, 1841.
 NATHANIEL CUDWORTH, Bap. ord. pastor, Putney, Vt. Sept. 29.
 JOHN C. WILDER, Cong. inst. pastor, Enosburgh, Vt. Oct. 22.
 JOHN K. LORD, Cong. ord. pastor, Hartford, Vt. Nov. 3.
 ALPHEUS GRAVES, Cong. ord. pastor, Halifax, Vt. Nov. 10.
 JOHN GRIDLEY, Cong. inst. pastor, Montpelier, Vt. Dec. 15.
 W. H. BEAMAN, Cong. inst. pastor, North Hadley, Massachusetts, Sept. 15, 1841.
 JOHN CURTIS SMITH, Cong. ord. for. miss. Paxton, Ms. Sept. 29.
 NATHANIEL GAGE, Unit. inst. pastor, Petersham, Ms. Oct. 6.
 LAVIUS HYDE, Cong. inst. pastor, Becket, Ms. Oct. 20.
 G. F. SIMMONS, Unit. inst. pastor, Waltham, Ms. Oct. 27.
 FRANCIS WARRNER, Cong. inst. pastor, Chester, Ms. Oct. 27.
 ISAAC C. LANGWORTHY, Cong. ord. pastor, Chelsea, Ms. Nov. 3.
 JOHN H. AVERY, Bap. inst. pastor, Danvers, Ms. Nov. 3.
 SANFORD LEACH, Bap. ord. pastor, Wilmington, Ms. Nov. 4.
 STEPHEN S. SMITH, Cong. inst. pastor, Westminster, Ms. Nov. 10.
 ORLANDO CUNNINGHAM, Bap. ord. pastor, Princeton, Ms. Nov. 23.
 OLIVER H. BIDWELL, Cong. ord. pastor, Hubbardston, Ms. Dec. 1.
 H. L. HAMMOND, Cong. ord. Evang. Kingston, Ms. Dec. 8.
 ANTHONY McLOUD, Cong. ord. pastor, Topsfield, Ms. Dec. 8.
 JOHN P. OLMSTEAD, Bap. inst. pastor, Chelsea, Ms. Dec. 28.
 SAMUEL OSGOOD, Unit. inst. pastor, Providence, Rhode Island, Dec. 29, 1841.
 JOHN WILLIAMS, Epis. ord. priest, Middletown, Connecticut, Sept. 26, 1841.
 AMOS G. BEMAN, Cong. inst. pastor, New Haven, Ct. Sept. 28.
 MERRILL RICHARDSON, Cong. inst. pastor, Terrysville, Ct. Oct. 27.
 GEORGE A. STERLING, Epis. ord. priest, Bridgeport, Ct. Nov. 3.
 GEORGE I. FOOT, Epis. ord. priest, Bridgeport, Ct. Nov. 3.
 PASCHAL P. KIDDER, Epis. ord. priest, Bridgeport, Ct. Nov. 3.
 GEORGE I. WOOD, Cong. inst. pastor, West Hartford, Ct. Nov. 9.
 JOHN W. BEECHER, Cong. inst. pastor, Ellsworth, Ct. Dec. 1.
 AMOS CHEESBROUGH, Cong. ord. pastor, Chester, Ct. Dec. 1.
 SIDNEY MILLS, Pres. inst. pastor, Elbridge, New York, Sept. 1, 1841.
 ERASTUS S. BARNES, Pres. ord. pastor, Martinsburg, N. Y. Sept. 29.
 DAVID DYER, Ref. Dutch inst. pastor, Fultonville, N. Y. Oct. 13.
 J. EDSON ROCKWELL, Pres. ord. pastor, Valatie, N. Y. Oct. 13.
 GEORGE P. TYLER, Pres. ord. pastor, Lowville, N. Y. Oct. 13.
 JOHN M. JOHNSON, Pres. ord. Evang. New York, N. Y. Oct. 19.
 HIRAM W. GILBERT, Pres. ord. pastor, Windsor, N. Y. Oct. 20.
 SAMUEL VAN VECHTEN, Ref. Dutch inst. pastor, Fort Plain, N. Y. Oct. 20.
 CHARLES M. OAKLEY, Pres. ord. pastor, Nyack, N. Y. Oct. 25.
 CHARLES HEQUEMBOURG, Pres. ord. pastor, Dunkirk, N. Y. Oct. 24.
 JOSEPH KNEISKERN, Ref. Dutch ord. pastor, Berne, N. Y. Oct. 28.
 ROBERT T. CONANT, Pres. ord. pastor, Clintonville, N. Y. Nov. 4.
 WALTER M. LOWRIE, Pres. ord. for. miss. New York, N. Y. Nov. 7.
 HENRY CLARK, Pres. ord. pastor, Havanna, N. Y. Nov. 9.
 JOHN H. ACKERSON, Ref. Dutch ord. pastor, Columbia, N. Y. Nov. 10.
 JOHN P. PEPPER, Ref. Dutch inst. pastor, Warren, N. Y. Nov. 11.
 JAMES A. H. CORNELL, Ref. Dutch ord. Evang. Cohoes, N. Y. Nov. 23.
 GILBERT M. P. MYER, Ref. Dutch ord. pastor, Cohoes, N. Y. Nov. 23.
 R. R. JUDY, Pres. inst. pastor, Brooklyn, N. Y. Nov. 28.
 SAMUEL M. WOODBRIDGE, Ref. Dutch ord. pastor, Brooklyn, N. Y. Dec. 12.
 AMZI D. BARBER, Cong. ord. Evang. Patterson, New Jersey, Sept. 30, 1841.
 CHARLES L. MACK, Ref. Dutch inst. pastor, Trenton, N. J. Nov. 10.
 WILLIAM C. MAGEE, Pres. ord. pastor, Marksborough, N. J. Nov. 16.
 FRANKLIN KIDDER, Bap. ord. pastor, Georgetown, Pennsylvania, Sept. 17, 1841.
 W. W. TAYLOR, Pres. inst. pastor, Greensburgh, Pa. Oct. 7.
 JOHN D. WHITTAM, Pres. inst. pastor, Wolf Run, Pa. Oct. 12.
 SAMUEL BULLOCK, Bap. inst. pastor, West Jackson, Pa. Nov. 4.
 SAMUEL SWANN, Pres. inst. pastor, Johnstown, Pa. Nov. 9.
 A. D. CAMPBELL, Pres. ord. pastor, Alleghany City, Pa. Nov. 21.
 JAMES J. BROWNSON, Pres. ord. pastor, Mount Pleasant, Pa. Nov. 25.
 HENRY WEIGAND, German Ref. ord. pastor, Lycoming Co. Pa. Nov. 25.

S. W. CRAMPTON, Epis. ord. priest, Hancock, Maryland, Aug. 22, 1841.
 JAMES ABERCROMBIE, Epis. ord. priest, Cumberland, Md. Sept. 19.
 T. B. FOWLER, Epis. ord. priest, Nanjemoy, Md. Sept. 19.
 K. J. STEWART, Epis. ord. priest, Spring Hill, Md. Sept. 19.
 ABRAHAM DE WITT, Pres. inst. priest, Rock, Md. Dec. 7.
 SAMUEL P. HELME, Pres. ord. pastor, Middletown, Delaware, Nov. 2, 1841.
 WILLIAM HOGARTH, Pres. ord. pastor, Wilmington, Del. Dec. 6.
 R. T. BERRY, Pres. inst. pastor, Georgetown, District of Columbia, Oct. 6, 1841.
 JOHN SKINNER, Pres. inst. pastor, Lexington, Virginia, Oct. 6, 1841.
 FRANCIS McFARLAND, D. D., Pres. inst. pastor, Lexington, Va. Oct. 16.
 WILLIAM H. MUSE, Bap. ord. pastor, Nashville, Tennessee, Oct. 17, 1841.
 THOMAS G. KEEN, Bap. ord. Evang. Nashville, Ten. Oct. 31.
 R. B. McMULLEN, Pres. inst. pastor, Knoxville, Ten. Nov. 21.
 JOHN W. MUZZY, Pres. ord. pastor, Sharpsburgh, Ohio, Oct. 6, 1841.
 ALVAN NASH, Pres. inst. pastor, Chester, O. Oct. 6.
 HIRAM A. BABCOCK, Pres. ord. Evang. Chester, O. Oct. 6.
 S. W. BURRITT, Pres. inst. pastor, Lyme, O. Oct. 27.
 EDWARD E. ATWATER, Cong. ord. pastor, Ravenna, O. Nov. —.
 OLIVER N. CHAPIN, Cong. ord. pastor, Freedom, O. Nov. 18.
 H. L. HITCHCOCK, Pres. inst. pastor, Columbus, O. Nov. 24.
 JAMES Y. MCGINNIS, Pres. inst. pastor, Lewistown, Illinois, Sept. 18, 1841.
 A. D. WILSON, Ref. Dutch inst. pastor, Fairview, Ill. Nov. 14.
 CHARLES KELLOGG, Cong. ord. Evang. Romeo, Michigan, Nov. 10, 1841.

Whole number in the above list, 101.

SUMMARY.

		STATES.	
Ordinations.....	64	Maine.....	7
Installations.....	37	New Hampshire.....	9
Total.....	101	Vermont.....	6
		Massachusetts.....	15
		Rhode Island.....	1
		Connecticut.....	9
OFFICES.		New York.....	20
Pastors.....	78	New Jersey.....	8
Evangelists.....	12	Pennsylvania.....	8
Priests.....	9	Maryland.....	5
Foreign Missionaries.....	2	Delaware.....	2
Total.....	101	District of Columbia.....	2
		Virginia.....	2
		Tennessee.....	3
		Ohio.....	7
		Illinois.....	2
		Michigan.....	1

		DATES.	
DENOMINATIONS.		1841. August.....	2
Congregational.....	33	September.....	14
Baptist.....	14	October.....	30
Presbyterian.....	31	November.....	37
Episcopalian.....	8	December.....	18
Unitarian.....	4	Total.....	101
Ref. Dutch.....	1		
German Ref.....	1		
Total.....	101		

QUARTERLY LIST

OF

DEATHS OF CLERGYMEN.

ASBURY CALDWELL, et. 82, Meth. Kennebunkport, Maine, Dec. 1, 1841.
 JOSEPH SEARLE, et. 52, Cong. Harrison, Me. Dec. 3.
 EBENEZER KNOWLTON, F. W. Bap. Montville, Me. Dec. —.
 JOHN POSTER, Cong. Beverly, Massachusetts, Oct. 7, 1841.
 PHILANDER SHAW, et. 72, Cong. Eastham, Ma. Oct. 10.

JOHN GODDARD, et. 28, Cong. Egremont, Ma. Nov. 4.
 JOHN BOARDMAN, et. 46, Cong. East Douglas, Ma. Nov. 8.
 JAMES R. WHELOCK, et. 51, Cong. at Pearl St. House, Boston, Ma. Nov. 24.

SYLVESTER SELDEN, et. 55, Cong. Hebron, Connecticut, Oct. 24, 1841.

THOMAS S. ANDERSON, et. 35, Meth. South Danville, New York, Sept. 14, 1841.

JOHN H. REDDINGTON, et. 41, Pres. Moscow, N. Y. Sept. 15.

ISAAC GRANT, et. 55, Meth. Oneida Conference, N. Y. Sept. 19.

HENRY L. LOOMIS, et. 28, Pres. Fulton, N. Y. Sept. 23.

GEORGE MAIRS, Pres. Argyle, N. Y. Oct. 14.

JOHN ORMSBEE, Bap. Stockbridge, N. Y. Nov. 1.

FREDERICK TUCKERMAN, et. 70, Pres. Poughkeepsie, N. Y. Nov. 14.

WILLIAM BAKER, et. 40, Meth. Hope, New Jersey, Sept. 30, 1841.

DAVID R. DOWNER, Pres. Westfield, N. J. Nov. 21.

JOHN WISHART, Meth. Port Elizabeth, N. J. Nov. —.

JOHN MCKINLEY, et. 28, Pres. Milton, Pennsylvania, Oct. 5, 1841.

JOHN B. MCCOY, Pres. Hookstown, Pa. Oct. 13.

DAVID G. ANDERSON, et. 59, Lutheran, Carlisle, Pa. Nov. 8.

ANDREW HARRIS, et. 27, Pres. Philadelphia, Pa. Dec. 2.

WILLIAM BRYANT, et. 61, Epis. Philadelphia, Pa. Dec. 12.

DAVID SPERRY, et. 43, Meth. Baltimore Conference, Maryland, Aug. 17, 1841.

JOHN RICE, et. 36, Meth. Baltimore, Md. Sept. 9.

WESLEY HENDERSON, et. 27, Meth. Queen Ann's Co. Md. Sept. 15.

JAMES REHLEY, et. 53, Meth. St. Mary's Co. Md. Sept. 28.

JOHN DELEPLANE, Epis. Hancock, Md. Oct. 11.

WILLIAM GILMORE, et. 74, Meth. Russell Co. Virginia, Oct. 17, 1841.

Rt. Rev. RICHARD C. MOORE, D. D. et. 79, Epis. Richmond, Va. Nov. 12.

U. M. WHEELER, Epis. Society Hill, South Carolina, Oct. 11, 1841.

JASPER ADAMS, D. D. Epis. Pendleton Dist. S. C. Oct. 24.

N. W. HODGES, Bap. Cookham, S. C. Nov. —.

RANDOLPH STONE, et. 51, Pres. Tuscaloosa, Alabama, Oct. 7, 1841.

G. R. FINCHING, Epis. Dom. Miss. Charlestown, Mississippi, Sept. 4, 1841.

GEORGE WELLER, D. D. Epis. Vicksburg, Mi. Nov. 11.

T. M. RICE, Bap. Pleasant Grove, Tennessee, Oct. 2, 1841.

J. L. PETERS, Bap. Circleville, Ohio, Nov. 1, 1841.

SIMEON H. CRANE, et. 48, Pres. Madison, Indiana, Sept. 2, 1841.

CHARLES PRINDLE, Epis. Lawrenceburgh, Ind. Nov. 2, 1841.

FRANCIS CHILDS, et. 34, Pres. Greenfield, Michigan, Oct. 1, 1841.

Whole number in the above list, 42.

SUMMARY.

	AGES.		STATES.	
From 20 to 30.....	5	Maine.....	3	
30 40.....	4	Massachusetts.....	5	
40 50.....	5	Connecticut.....	1	
50 60.....	7	New York.....	7	
60 70.....	1	New Jersey.....	3	
70 80.....	4	Pennsylvania.....	5	
Not specified.....	16	Maryland.....	5	
Total.....	42	Virginia.....	2	
		South Carolina.....	3	
		Alabama.....	1	
Sum of all the ages speci-		Mississippi.....	2	
fied.....	1,228	Tennessee.....	1	
		Ohio.....	1	
Average age of the 26...47	1-4	Indiana.....	2	
		Michigan.....	1	

	DENOMINATIONS.		DATES.	
Congregational.....	7	1841. August.....	1	
Baptist.....	4	September.....	10	
Methodist.....	10	October.....	13	
Episcopalian.....	8	November.....	13	
Presbyterian.....	11	December.....	5	
Lutheran.....	1	Total.....	42	
F. W. Baptist.....	1			
Total.....	42			

JOURNAL
OF
THE AMERICAN EDUCATION SOCIETY.

FEBRUARY, 1842.

PRAYER FOR THE COLLEGES.

THE last Thursday of February has, for many years, been observed at the Colleges, and in a considerable number of the churches of this country, as a season of special prayer for the outpouring of the Holy Spirit upon our Colleges and other Literary Institutions. It is a matter of great interest and encouragement to Christians who are disposed to unite in this Concert, to know that the day is solemnly observed in the Colleges themselves; and that the appropriate means of producing a deep religious impression on the minds of the young men there assembled, are employed under the most favorable circumstances, and with the most powerful concentration, in connection with this annual observance. God, in his infinite mercy, has often been pleased to regard the supplications of his children, offered for this important object; and, it may be said, with confidence, perhaps, that he has more frequently answered them *while they have been yet speaking*, than at other times, even when the influences of his Spirit have been the blessing sought. We are fully authorised to believe that the Most High regards with peculiar favor the solicitude of his people manifested in behalf of the spiritual prosperity of these institutions. The young men who are gathered there are peculiarly the hope of the country, and the importance of their conversion, and of their early and sound attainments in Christian character, is not esteemed of less importance, certainly, by the Saviour himself, than by any of the friends of Zion. It surely need not be feared that God will turn away his ear from hearing the prayers of his people on such an occasion as this; unless, indeed, he may do so as a rebuke for their too great habitual indifference towards an object of so much magnitude. We say habitual indifference; because it is painful to observe how generally our Colleges and Literary Institutions are forgotten in the supplications of Christians. Students, while at college, being withdrawn in a great measure from the ordinary intercourse of society, fail, in too great a degree, to retain a due share of the affections and sympathies of the people at large. The families from which they come, compose too small a proportion of any community, even if they were all religious families, to impart to the body of their Christian brethren the peculiar interest which they may feel in the state of religion at college. And it may seem to them, perhaps, although their hearts should be ready to burst with suppressed emotions, that they would be, in an unbecoming manner, obtruding their personal concerns upon the attention of the public, if they, much more

frequently than others, were to advert to this particular topic in their exhortations and prayers.

If, however, this subject is too liable to be overlooked by Christians at large, a reason exists for its being pressed the more earnestly upon their attention at the season of the general concert. Nor is it by any means a subject without interest, and even great interest, to the minds of Christians of every class, provided a little pains is taken, on the part of the pastors of churches, to spread it before them in its intimate connections with the prosperity of our social, civil and religious institutions. The annual concert of prayer for Colleges furnishes an opportunity for familiar communications of this kind; and, in our own experience, while in the pastoral relation, we have found every effort for this purpose most abundantly repaid by the appropriate interest, both intellectual and spiritual, which it has readily awakened among the people.

If there are at all times sufficient reasons to commend the devout observance of this special season of prayer, there are at the present time considerations of peculiar force which may be urged in its favor. Most of our Colleges are in a prosperous state, so far as numbers and outward advantages are concerned; but scarcely any of them have enjoyed, for some time past, those special Divine influences which, not only for the sake of the youth there assembled, but also for the great cause of Christ in our own and other lands, are so much to be desired. A deep and genuine work of grace in many of our Colleges, granted in answer to the supplications of the people of God, would now be a blessing of inestimable value. How important that the piety of those youthful members of the church of Christ, who are placed in these institutions to become qualified for high stations of Christian usefulness, especially of those who are destined to the sacred ministry, should be fully sustained against the temptations incident to their age and situation, and, with their intellectual powers, nurtured to a sound and vigorous manhood! Unless spiritual religion becomes a controlling element of the character during the period of college life, it can scarcely be expected afterwards, even in aid of the labors of the ministry, to exert that high commanding influence which is requisite. Is it now the complaint that the tone of piety in the churches of our land, amidst the multitude of external enterprises, and the distractions of many disturbing causes, has apparently suffered a sad decline?—Let it, then, be our earnest prayer that the churches in our colleges and theological seminaries, being in a good measure exempted from the trials which agitate the world without, may invite the peculiar presence of the Holy Spirit; and, by the beauty of their true conformity to Christ, tend powerfully to recall the affections of all to whom the light of their example may extend, to the unobtrusive but substantial graces of an eminently holy life.

An interesting class of students, found in almost all our Academies, Colleges and Theological Seminaries, who have devoted themselves to the work of the ministry, and have been encouraged, in their preparation, to depend in part on the assistance of the churches, through the agency of the American Education Society, are, by their trying circumstances at the present time, especially commended to a remembrance in the prayers of Christians. The Society, owing to the deficiency of its funds, has been compelled to withhold from all its beneficiaries one entire appropriation the present year. A painful uncertainty still remains whether the Society will be able hereafter to sustain all who are looking

to it for aid. In this state of things the young men are necessarily placed in circumstances of trial. This trial is aggravated too, we are sorry to add, by an apparent feeling of coldness and distrust, on the part of a portion of the religious community, toward the recipients of this excellent species of Christian beneficence. The great body of worthy young men are subjected to a wound in their feelings, and perhaps in their reputation also, by the too indiscriminate censures which are bestowed on them as a class, on account of the deficiencies or errors of a few who are regarded as unworthy. These things are discouraging, and should if possible be avoided. Were it not better that *a spirit of prayer* should be excited in reference to this class of young men in our literary institutions, who are struggling with the difficulties into which they have been brought, partly at least by the failure of the churches to sustain them in that course of preparation for the ministry on which they have been encouraged to enter. We do not necessarily impute this failure to any fault on the part of the churches. It is for every Christian to decide with himself whether he is acting according to his ability and sense of duty in his efforts to meet the increasing demands of Christian benevolence in its varied forms; and whether, if compelled by the narrowness of his means to choose, among several objects, those which he will support, he has had a due regard to their respective wants and merits.

Nor on the other hand is it to be admitted that, in the great majority of cases, the young men are brought into these circumstances of trial, altogether by their own act. Ministers, and Christian friends, the calls of our Domestic and Foreign Missionary Societies, and the operations of an enlarged System of instrumentality for their assistance in obtaining an education for the ministry, have all conspired to bring them to a conviction that it was their duty to commence so serious an undertaking. And, now, when the majority of them have half accomplished their object, shall they go back? Shall many of them be compelled to abandon their purpose? With this prospect but too plainly before them, is it too much that we should ask in their behalf, an interest in the supplications of all who love Zion? We trust that a spirit of prayer for this important interest of the kingdom of Christ will be greatly revived and extended, by the approaching annual concert.

As a suitable accompaniment to these remarks, we present an extract from the joint letter of the beneficiaries of the American Education Society, in one of the New England Colleges, recently addressed to the Secretary.

"Permit us," they say, "to mention some of the things which are very trying to us, and which often serve to abate our zeal in the cause of Christ, and to discourage us from pursuing a course of study preparatory to the ministry."

After referring to one of these topics, the letter proceeds:

"Professor Hopkins, in his narrative of revivals in Williams College, says, that 'our institutions of learning are only society in miniature;' and it seems to us that this fact is fully confirmed, not only in the history of that college, but in the history of every institution in the land. How can those, who have felt the breathings of maternal love, but exhibit that tenderness and affection, which is a sure result of parental faithfulness; and on the other hand, how can the youth who has never been taught to say 'Our Father,' but be a heedless, reckless student? What is there so peculiar in the atmosphere of a college, which should drive away the infectious damps which settle down on the surface of a religious community? A literary institution, under a good religious influence, is a fountain sending forth sweet, and life-giving waters, to many a thirsty

soul ; but, if its ten thousand sweet reservoirs are all cut off, can it be thought strange, that it should belch forth dark streams of death ? Dear Sir, we are guilty, in permitting so many to go forth from this college with unregenerate hearts, and prepared only to oppose the progress of the cause of Christ ; but our fellow Christians are also implicated in the guilt. We have neglected our duty ; but our friends and patrons have also forgotten theirs. They have not remembered us in the closet, at the family altar, and in the social circle ; and, when the churches have met to fast, and pray for colleges, those assemblies have not been thronged, nor have they been pervaded by a deep solemn stillness ;—a spirit of fervent holy wrestling with God has not been manifest.

“ Allow us to mention one more discouragement—the unwillingness of the Christian community to discriminate between those beneficiaries who are exemplary in their conduct, and those who have sadly wounded the Saviour in the house of his friends. When one of our number has proved a Judas, many lose confidence in *all* of us, and withhold their prayers, and support. Whether this be right, it is not for us to decide ; but it seems to us, that we, not only, are regarded blamable, but that some guilt is charged upon the officers of the Education Society, for that which the most untiring vigilance never can prevent. When a Lucifer falls, all are astonished, and put in consternation ; but scores of planets and their satellites may move on in unvarying circles, year after year, and age after age, and but few observe the harmony—but few admire. Dear Sir, could we but feel that we are the property of the church—that we have a strong sympathy with Christians, and that they cherish the same towards us—that we are all one body in Christ ; and, as a result of this union, could we hear their fervent prayers in our behalf, and be encouraged by their counsels, how could we but feel, that none were worthy of such prayers and such tears, but those who are truly, and sincerely devoted to the service of Christ ? How could we but be uncommon Christians ? ”

THE COMING OF CHRIST'S KINGDOM.

WE have given in the February number of the Journal, as often as we have been able, a history of revivals of religion in one of the Colleges, that it might serve especially as an incitement to the duties of the annual concert. This year we have no such article on hand ; and in place of one, we present the following extracts from an interesting Discourse, delivered by Rev. Sewall Harding, of Medway, Ms. before the Auxiliary Education Society of Norfolk County, at their Anniversary in June last. The article will be read with interest, and will be found to contain a rich variety of thoughts appropriate to the circumstances of the churches at the present period, particularly in relation to benevolent operations.

The discourse opens with a view of the coming and kingdom of Christ, which will serve to animate the faith and zeal of Christians. At the same time it may tend to check the influence of opinions which, so far as they prevail, must paralyze all efforts for the general diffusion of the gospel, by promoting the belief that Christ will not universally extend and establish his king-

dom until the period of his second coming ; and then, by the destruction, rather than the conversion, of the unevangelized nations.

God has clearly revealed his purposes respecting the future enlargement of Zion and the universal reign of the Saviour, and he will overturn, and overturn, and overturn this world, with all its interests and designs, until the heathen shall be given to Christ for an inheritance, and the uttermost parts of the earth for a possession. The prophet Isaiah saith, “ It shall come to pass in the last days, that the mountain of the Lord's house shall be established in the top of the mountains, and shall be exalted above the hills, and all nations shall flow unto it.” Daniel says, “ The kingdom and dominion and the greatness of the kingdom under the whole heaven shall be given to the people of the saints of the Most High, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey him.” And John, by the spirit of prophecy on the mount of vision, looked forward and heard the seventh angel sound, and the echo of many and great voices in heaven, saying, “ The kingdoms of this world are become the kingdom of our Lord and of his Christ, and he shall reign forever and ever.”

And what the Scriptures teach on this subject is confirmed by the providence of

God. From the first promise of a Saviour, God has been ordering the events of his providence so as to preserve and gradually enlarge this kingdom. Under the ancient dispensation, the mighty power and the miraculous interposition of God were often seen in behalf of Israel. The opening of the Red Sea, the water from the rock, the manna from heaven, and the rolling back of the waters of Jordan, are so many proofs of God's interposing care.

And successively God raised up leaders in Samuel, David, Hezekiah, Josiah, Daniel, Ezra, and Nehemiah, who were made, each in their turn, the instruments of enlarging Zion.

And when the fulness of time had come, and Christ came and planted the Christian church, he appeared for their defence and enlargement from time to time.

When the church has become corrupted, when error has come in like a flood, and infidelity has assumed a threatening aspect, when her real friends have become few, and her enemies numerous, and it has seemed as though she must soon be destroyed, God has then appeared in her behalf, unfolded the standard of the cross, and given a new impulse to all her friends and helpers.

And tracing the church from the beginning till now, we find that by all her conflicts and trials she has been strengthened and enlarged. And the doings of the church at the present time are indicative of the same onward and progressive movement, and encourage the belief that the predictions of the universal spread of the gospel will all be fulfilled. Why is it that we behold such an array of means already in successful operation? For what purpose are Bible Societies, Missionary Societies, foreign and domestic, Education and Tract Societies multiplying almost without number, and expending their millions of dollars to send the Bible, the missionary and the tract throughout the earth, and to furnish an order of men competent to preach the everlasting gospel? Why such an interest awakened and such instrumentalities put in requisition? And why the extraordinary spirit of prayer, disposing Christians to unite in concert to pray for the universal spread of the gospel? Are not such unparalleled means to accomplish new and glorious results? The poor widow is casting in her mites, while the rich are beginning to feel that the silver and the gold, and the cattle upon a thousand hills, are the Lord's. The liberal are devising liberal things, and an immense preparation is making for a great ingathering into the kingdom of Christ. Who can reflect upon the past history of the church and the world, and then look at the efforts and movements of the present day, and not believe that the nations are to be evangelized?

Dark, ignorant and wicked as the world

is, yet a process has commenced, and which we believe will never cease to augment its resources and increase its power, until its end is accomplished.

The restlessness of some, the radical and reckless spirit of others, and the worldliness of many, are but eddies, ruffling here and there the surface, while a steady and irresistible under-current is setting strong, and bearing onward to final triumphs that kingdom for which all other kingdoms were made, and for the glorious consummation of which God's faithfulness is pledged.

Many indeed are the strange things of the present time which serve to awaken the fears, as well as to try the faith, the patience and the perseverance of the child of God; but yet there is one source of unfailing support. *God's faithfulness is pledged, and it cannot fail.*

And the signs of the times, mysterious as many of them are, and with so many base and conflicting elements in motion, yet indicate the approach of the coming of the Son of man.

If we glance our eyes over the world, we shall see that all the political revolutions for the last half century, have been so many preparatory steps for the triumphant spread of the gospel. A spirit of free inquiry has gone forth through the nations, and there is a movement in the civilized world which indicates some mighty moral revolution. The tide of public feeling in favor of humane sentiments and universal liberty is rising, and will, we believe, continue to rise, until it shall have swept away the last relic of oppression and cruelty. The removal of obstacles—the rapid spread of the temperance cause in this country, and in other countries—the prostration of the Ottoman power—the toleration of free inquiry—the check given to the spirit of war—the religious instruction of seamen—the desire of the Jews to return to their Holy City—the moral revolutions in the Isles of the sea—the increasing facilities for rapid communication—the improvements in the arts capable of being made tributary to the diffusion of Christian knowledge—in fine, all the movements of Providence, when regarded with an eye of faith, seem to be preparatory to the coming of the Millennium. They all go to confirm what we learn from the Scriptures, that the Millennium is to be ushered in, not according to the modern notions of some, by the sudden destruction of a whole generation of the wicked, by the resurrection of the pious dead, the conflagration of this material world, and the personal reign of the Saviour; but by the spread of the gospel through the earth, and the conversion of men to its spirit, until 'Holiness to the Lord' shall be inscribed upon all; and the spiritual dominion of Christ lead every accountable creature captive to his will.

We do not suppose it so near as do some;

for very much yet remains to be done, and much land to be possessed. To suppose it will all be done at once, would require the faith of miracles, or evince the wildness of fanaticism. But in *due* time it will come. The veil of unbelief will be taken from the Jews—the idolatry of the pagan, and the superstition of the Roman power, will be abolished. The delusion of the false prophet will yield to light and truth, infidelity in all its covert forms and corrupting influences will cease, all the extravagance and restlessness of those who cry, *Lo here!* and *Lo there!* will be exchanged for sober realities, and all the blinded votaries of every false way will be brought to bow submissively to the cross of the Saviour of the world.

The church in its various branches is now beginning to act on the principle that the world is to be converted to Christ. Feeling the force of her ascended Saviour's last command, as she casts her eyes over the field which is the world, she is not content merely to offer up the prayer of the text, but begins to realize that it is to be done by her own instrumentality. This leads me to speak,

II. Of some things requisite on the part of the church to extend the kingdom of Christ.

It is not my purpose here to dwell on those more immediate, obvious, and generally admitted requisites of extending the kingdom of Christ in the world. The church have often been told, and they generally well understand, that the greatest part of the world yet lieth in wickedness—that three fourths of the human race are yet destitute of the Holy Scriptures, and the living preacher—and that God has deposited in trust with the church the great work of evangelizing the world; and yet they do but in small proportions, and feeble measure, come up to the great work assigned them.

It is believed to be a well ascertained fact, that more than half of the members of our churches, as yet, do nothing for the great charitable movements of the day, and that one half of the remainder do but very little, compared with their ability. When speaking of means, then, it is not enough to say that the Bible must be translated and sent abroad—that ministers must be educated, and missionaries sent forth, till the knowledge of the Lord shall cover the earth: no, there is a prior consideration—a wheel within the wheel. Until the *inner* wheel be set in more vigorous motion, the outward, if not stayed in its progress, will move but tardily.

The text,* given us in that memorable form, by which all the children of God are taught how to pray, makes it the constant duty of all to *pray* for the coming of Christ's kingdom.

This prayer, we have said, involves desires, sincere and ardent, which must issue in all those practical duties and efforts, which may be necessary to secure the object prayed for.

We see not how any one can bear the Christian name, and indulge hope of the divine favor, who does not offer up the prayer of the text. Nor will the formal, heartless, though oft repeated service, sustain a good Christian hope. The sincerity of our love is proved by its natural fruits. And that the fruit may abound, the tree must be in a healthy condition. All extended benevolent action is the result of correct and enlarged views of the designs of God in the plan of redemption brought in contact with fervent piety of heart.

The main springs to be moved, then, are the knowledge and piety of the church. Her members must be kept enlightened by the plain and continued exhibition of divine truth. Periodical exhortations to come up to the help of the Lord, however earnest and impassioned, will be but little heeded by those whose minds are not enlightened, and whose hearts are not sanctified by the truth. Said Christ to his disciples, "As the branch cannot bear fruit of itself, except it abide in the vine, no more can ye, except ye abide in me. I am the vine, ye are the branches; he that abideth in me and I in him, the same bringeth forth much fruit."

One reason why many Christians are so slothful and inactive is, that they are so little acquainted with the great principles of religion, and the consequent duties which Christ expects of them, while professedly governed by those principles.

The Christian parent does not instruct his children and impress upon them the weighty truths of religion, because he is himself so ignorant of the truths in which they need to be instructed. Christian brethren do not teach every man his neighbor, saying, Know the Lord, because they themselves are so destitute of a knowledge of the Holy One.

The friends of Christ do not enter with all the heart into the benevolent design of evangelizing the world, because they remain so ignorant of the nature and extent of Christ's kingdom, and consequently of the desirableness of its universal extension.

The zeal and activity of the real Christian in extending Christ's kingdom will be much in proportion to the religious knowledge he possesses. It is when the real child of God has a clear intellectual perception of the great truths of the gospel, that his heart is moulded into its spirit, and feels a sense of obligation.

Would we then become instrumental in saving the souls of our fellow men, including the millions of the heathen, we must acquaint ourselves well with the revealed truth of God. The want of holy energy,

* Thy kingdom come. Mat. vi. 10.

and of that noble spirit of Christian benevolence which ought to distinguish every member of a Christian community, is owing, in part at least, to a deficiency of religious knowledge. The study of the Bible and of the religious state of the world has been too much neglected.

The power of avarice will not be overcome, the legitimate use of property on the principles of Christianity will not be appreciated, neither individuals nor communities will come forward with their influence and their substance, with a sense of their responsibility as stewards, until the great principles of Christianity be more clearly perceived, and the wants of a lost world be more deeply felt, than they are at present by the members of the Christian church.

An extension of Christian knowledge, and an elevation of Christian piety, are what is now most of all wanting to secure the object, for which our missionary, Bible, education, and tract societies were formed.

We may state the wants of the world, we may describe the responsibilities of Christians, and enforce the motives to benevolent action, and all to little or no purpose while the mind is incapable of *appreciating*, and the heart not prepared to *feel* the force of the appeal. Like the seed sown by the wayside, or among thorns, it will neither bear fruit, or vegetate. Growth in the knowledge and grace of God, though they are the more remote, yet they are the most efficient means of promoting and extending the kingdom of Christ. A benevolent heart is the main spring of all benevolent action.

There are a variety of considerations which lead to a partial and temporary support of the institutions designed to extend the Messiah's kingdom. Sympathy, popularity, a desire to avoid the imputation of covetousness, and other selfish considerations may induce some, occasionally, to give small sums to benevolent institutions, to spread the gospel. But all motives, other than the love of the gospel itself, are so fluctuating and capricious, that no dependence can be placed upon them. All true and lasting zeal for benevolent institutions has been originated and sustained by a knowledge and love of divine truth.

What but the *love* of the truth dwelling in the heart, will dispose the Christian to enter into the desire of his Lord to have all men come to the knowledge of the truth? What but this, will constrain the Christian to do his duty, to take up his cross, to overcome the love of property, to rise above selfish gratifications, and to labor humbly, cheerfully, and perseveringly in any way, and by any self-denial by which the gospel of God's grace can be spread abroad through the world?

The benevolence of the gospel will never be felt in its full power, and seen in its full efficacy, in overcoming the selfishness of

men, and in self-sacrifices to enlighten and save the world, but by the knowledge and love of the truths of the gospel. Would we then see the contributions for benevolent purposes greatly increased, we must raise the standard of piety in the churches. Or would we multiply the men worthy to be educated for the Christian ministry, we must first train the young men in our churches to a higher sense of Christian obligation—to a more humble piety—and to a more unreserved and self-denying consecration of themselves to the service of God.

Why is it that so many in all the churches, as yet, contribute nothing to send the gospel through the world? Why is it that those who do contribute, generally contribute so little compared with their ability? Can any other reason be assigned, than the low state of religion? It cannot be expected that men will make sacrifices and vigorously pursue an object, until they clearly perceive, and deeply feel its value and importance.

The members of the churches must perceive more of the excellency, feel more of the power, and enjoy more of the consolations of religion, before they will duly appreciate its value, and greatly increase their efforts to disseminate it through the world.

We often hear the prayer offered up, "Thy kingdom come, thy will be done in earth as it is in heaven." We often hear it conceded that all we have and are, belongs to God. But how seldom are the principles here involved carried out in practice. And why, but because of the low state of piety? Would it be so, if each professor realized that he was purchased with the precious price of Christ's blood, and possessed an humble, grateful and obedient temper of heart? Would it be so, if the love of Christ constrained all the members of his church thus to judge, "that if one died for all, then were all dead, and that he died for them, that they who live should not henceforth live unto themselves, but unto him who died for them and rose again?" Were the simple principle that we are stewards of the Lord's bounty, and that we hold our possessions as subordinate agents for God, clearly understood and duly felt, and allowed to have its legitimate influence in our practice, it would give an entirely new aspect and impulse to all our benevolent operations. Let all the members of the churches have this principle wrought into their minds as an ever present conviction; let them, at the foot of the cross, learn at what price they have been purchased, and have their hearts filled with the expansive, disinterested and conquering power of the Saviour's love; and the result will be, that they will no longer live unto themselves, but unto Him who died for them.

Numerous are the channels of benevolent effort, but they are sisters of the same family—all prompted by the same love, and all tending to the same end. They are all entitled to our sympathy and our efficient support. But on this occasion our attention is directed particularly to the *education of pious young men for the gospel ministry.*

The American Education Society have done and are doing a great and good work. The whole number aided by the Society during the twenty-five years of its existence is 3,389. During the last year it has assisted 810 young men in the various stages of their education. Nor is the country yet supplied with a competent number of ministers. Even in New England it appears that there are more than 200 Congregational churches destitute of pastors. And the calls from the West continue to reach us. In a recent communication it appears that 100 ministers are wanted immediately in the Western States. And more than a thousand, could they be found of an apostolic spirit, willing to undergo hardships, to bear with perils, and to count not their lives dear that they might win souls to Christ, might be immediately and successfully employed. A single glance over that part of our country, with a population increasing almost beyond a parallel, fills the mind with alarming apprehensions. That none but a virtuous community can be free, and that virtue cannot be supported without religious institutions, are maxims universally acknowledged. But how can religious institutions be supported without an adequate number of able and devoted ministers?

Vigorous and increasing efforts are making to extend the interest of domestic and foreign missions, of Bible and tract and other benevolent societies. We rejoice in all these efforts, and would gladly coöperate in any means to give them success. But what can missionary societies do without missionaries? What can Bible and tract societies do without ministers to distribute and explain the word? Whatever other institutions for promoting religion and morality are sustained, if they are not accompanied with the regular ministrations of the gospel, they will shortly languish and die. Ministers are needed to carry into effect all the extensive plans of benevolence and moral reform which are annually increasing in our land and through the world. I need not here speak of the wisely adapted instrumentality of the preached word, nor of its extended and blessed influences in promoting the temporal and eternal interests of man. These things are well understood by this Christian assembly. It is sufficient to say, that without the divinely appointed institution of the Christian ministry, all our efforts to sustain or extend the knowledge and worship of God would soon fail.

But this ministry is of earthen vessels, that the excellency of the power may be of God and not of men. The present generation of ministers must all soon pass off this stage of action. Others must be raised up, educated and consecrated to the sacred work. Each successive generation must not only preach the word and minister the ordinances, but give their influence to perpetuate the sacred treasure to other generations. And our desires should be enlarged, and our efforts in this direction multiplied, in proportion to the rapidly increasing population and necessities of our country and the world.

“And when we who minister at the altar can address our fellow sinners no more, and can only cast our eye over the valley of vision and survey the vast fields of the slain, it will rejoice our hearts to see other prophets taking their stand by the side of that valley to prolong the prophecy, till all the dry bones have become living men,” and the kingdom and the dominion be given to Christ.

When we look down the vale of time and contemplate the destinies of our country and the world, in the days of our children and our children's children, amid all the gloom that intercepts our prospect from the remaining corruption and the many and powerful evil influences now at work; how comforting the fact that we have a great national institution well organized, sharing the confidence of the churches, sanctioned by the blessing of God, and to live and increase its power and influence in perpetuating the preaching of the everlasting gospel. We would then rejoice in the privileges of this day, when we are again favored with the opportunity of mingling our sympathies, of giving our public testimony, and of bringing together our offerings for such an institution as the American Education Society.

But while we thus labor, let us remember that the blessing depends on God.

It is true here as elsewhere, Except the Lord build the house, they labor in vain that build it. Paul may plant and Apollos water, it is God who giveth the increase.

Our plans may be well devised, our organizations numerous, and our contributions liberal, and yet all be in vain without the influences of the Holy Spirit. Let us carry this cause then unto God who alone is able to hear our prayers and bless our efforts. Here again we are reminded of deep and humble piety, without which our prayers will not be offered with that sincerity and fervency which will secure the blessing.

We must not depend on Education Societies, or on literary and theological institutions to provide for the ministry. After men are provided they may be taken up and educated by these institutions. They may educate those who come to them, but when the number fail or diminish, they

cannot supply the want. And where shall we look for this supply but in the churches? Should not every church then have some pious and devoted young man or men on their way to the ministry? Should they not have their consecrated Samuels growing up under the light of the sanctuary? If so they must have their Elkanahs and Hannahs to wrestle with God in public and private until they obtain their desire.

Says a distinguished Professor* in one of our Theological Seminaries, "It will startle some of our good people to hear it alleged as a fault that particular churches are rearing no candidates for the ministry. But there must be a grievous fault somewhere in relation to this important concern. And as it is a matter of common duty, when there has been a continual barrenness, there must have been a want of due culture. Why have you no pious young men on their way to the ministry? Have you not many sons, who, if their hearts were touched by the finger of God, might be useful? But you say, We cannot give them grace. True; this is not the ground of your accountability. But have you, as a church, prayed for the conversion of the dear youth, that they might be prepared for the work? Every church rich in members, as well as worldly substance, which has no young men in a course of training, ought to appoint a day of fasting and humiliation to inquire into this matter, and to beg of God not to leave them like a barren fig tree in his vineyard. You say that you contribute every year to the Education fund. This is well; but it is not all, nor the half of your duty on this subject. You must furnish men as well as money, and the men are by far the most important part of the means. Without suitable men, money in this concern is worthless. You must bring forward young men of ardent piety"—of a devoted, self-sacrificing spirit, of decision and firmness of principle—such men as the church needs—men who will be ready to endure hardships and privations, and to go cheerfully wherever they may be needed to preach Christ and him crucified. "Do you ask how you can accomplish this? I answer, 'Pray ye the Lord of the harvest.' Lay it before God in secret, in your families and in the church. And be not contented until you receive this blessing of the ascended Lord, to be the honored instrument of furnishing the harvest field with more laborers." But this will be the result only of a state of elevated, devoted piety in the churches. Without this, persevering prayer will not be made. Without this, the men, if furnished, will not be of the right spirit; and their *character* is far more important than their *number*. So we are brought again to the same conclusion as before, that this, as well as all our benev-

olent societies, depend for success on the state of the churches. Complaints may have been made, and in some cases not without reason, of the improprieties, or extravagance, or want of seriousness of the beneficiaries. And here it may, with deference, be said to the guardians of this institution, that too great caution and vigilance cannot be exercised in the selection of candidates for their charity. But while the churches have a right to expect that their gifts in this noble work will not be misapplied, they should at the same time consider that the beneficiaries emanate from themselves, and will partake of their spirit. Would we have the streams pure, we must look after the fountain.

The quotation from Dr. Alexander, above, has been included in the extracts given, (although not equally applicable, perhaps, to every portion of the American churches at this time,) for the sake of the remarks which the author of the discourse has added at the conclusion. The Board of the American Education Society are prepared to respond to the righteous and most essential requisition, that "great caution and vigilance should be exercised in the selection of candidates for their charity." The Rules of the Society on this subject are as strict, perhaps, as any that could be devised; especially when the recent extension of the period of probation is taken into account. A faithful administration of the system, it may be hoped, will secure as great a measure of success, as can be attained by any similar labor of human hands.

It were presumption, however, to expect that Providence should interpose to exempt this, or any other branch of benevolent effort, in the hands of fallible men, from every sort of incidental error or embarrassment; especially such as results from evils which may have been, for any time, inherent in the state of the religious community. A superficial or low state of piety in the churches; a defect of caution and discrimination in applying the tests of the word of God to the evidences of personal religion; or an undue prevalence of worldly excitements to withdraw professing Christians from the duties of spiritual cultivation and communion with God; will be certain at length to impair the moral, and even the intellectual substance of the material out of

* Dr. Alexander.

which our rising ministry is to be formed ; and, in the same degree, to increase the difficulty of accomplishing, with uniform success, such a service as that with which the Education Society has been intrusted. Let there be always sound instruction and discipline, both for the mind and heart, in the family, in the school, and in the sanctuary ; let there be eminently searching and subduing operations of the Spirit of God in the experience of youthful Christians ; and let the spirit of prayer, at once fervent and humble, in the church, be the element in which their social piety is moulded ; and a great security will be realized, as to the results of this branch of benevolence, of which no degree of caution or supervision on the part of the Society itself could offer a substitute.

YOUNG MEN'S EDUCATION SOCIETY, NEW YORK CITY.

THE Seventh Anniversary of this Society was held in the Broadway Tabernacle, on the evening of November 17th, 1841. Mr. William A. Booth, President, in the chair. The Annual Report was read by Rev. Asa D. Smith, Corresponding Secretary of the Society. Addresses of a highly interesting character were made by Rev. Joel Parker, D. D., President of the Union Theological Seminary, New York, and Rev. Edward N. Kirk.

The Report, which is brief, and to the point, we publish nearly entire. The interest which will be generally felt, by the friends of the Education Society, in the operations of an Association of Young Men for the promotion of its important objects in such a City as New York, and especially in the success and usefulness of the Cornelius Institute, which this Association are engaged in sustaining, will secure an attentive perusal of their Report.

More than seven years have now elapsed since the New York Young Men's Education Society was formed. And with every passing year, the Board of Managers have had increasing evidence of the importance of such an organization in a community like this. It cannot but here possess important facilities for usefulness. A mere glance at our population suffices to show, that it embraces an unusually large proportion of young men. Hither they come—to

this great thoroughfare of the country, this emporium of commerce, this scene of intense, constant, varied activity—from every section of the land, and especially from the Eastern and Middle States. And the very attractions that draw them here, assure us that they bring no small amount of character with them. It is not commonly the timid, the irresolute, the indolent, the inefficient, that come ; but rather the bold, the enterprising, the diligent, the men of native power. How important that their energies be enlisted in every worthy cause ! Of what consequence in respect not merely to the present, but to that future period—a period not remote—when they shall stand in the places now occupied by their seniors, and wield an influence unsurpassed, it is believed, by that of any like number of young men under heaven. We say not this with the poor design of flattering them, but solely to set forth and magnify their responsibilities, and to commend the object of turning their energies to good account. The magnitude of this object will further appear, if we consider the great numerical force of the class referred to. We have, in the City of New York, the population of a *State*, as it were, crowded within the narrow limits of a single *township* ;—the young men of a *State*, so to speak, all living in the same neighborhood, all accessible to our daily influence, all so situated that they can easily act together in any common cause. A young men's society for the City of New York, in respect to the number it may embrace, is much like a young men's society for all New Jersey, or Vermont, or New Hampshire, or Connecticut. Nay, it may be deemed more efficient, as we have not only about the same number to interest, but they are better situated for intimate mutual sympathy and effective co-operation.

Now, the Education cause may be confidently commended to the love and patronage of *all* classes of men. It aims to furnish the world, not with its monarchs or its judges, its heroes or its statesmen, not with its professors or teachers of mere human science, but with a class of men more important than all these. It seeks to train up, for all the destitutions of earth, ministers of the everlasting gospel, expounders and promulgators of that heavenly word, which is mightier in its influence than all earthly lore, than all royalty, or jurisprudence, or heroism, or statesmanship. Does any one deem such representations exaggerated, let him consult the page of history, and inquire, as he muses on the manifold changes of man's condition, what part the religious element has had in them all. Let him consider, too, what relations to that element the clerical order sustain, how it languishes without them, and receives from them its peculiar shape and bearing, and he will doubt no longer the importance of any institution designed to raise up ministers of

the gospel. For any warm-hearted disciple of Christ, it would be sufficient to think of his own relations to the gospel ministry, to recognize it as the channel through which all spiritual good has visited his own soul, as his light in darkness, his solace in sorrow, his strength in weakness, his guide to glory. It would be enough for us all—it would furnish a most plain and palpable argument—just to ask what our City would be, and what our favored land, if the gospel ministry were utterly to cease among us. Nor is it a sufficient reason for indifference to the Education cause, that in some portions of our country there is an adequate supply of ministers. In other sections there is an urgent demand for them, and the wail of destitute and dying millions is ever borne to our ears from the heathen world. He who would pronounce educational efforts needless, because his own town or county happens not to be destitute, is much like the man, who, though vast fields are parched with drought around him, has no heart to pray for refreshing showers, because his own little garden plot has by some means been irrigated. Nay, were there nowhere a *present* want of ministers, he who would make no further provision for training them up, would be hardly wiser than the man, who, because the fields are now verdant and rejoicing, would think it well that all the fountains and streams should be dried up, and the morning and the evening dew, the early and the latter rain, cease forever.

The Education cause is worthy, then, as we have said, to be patronized by all. But it may be specially commended to the attention of *young men*. From their ranks the ministry is to be filled. And from a class of young men like those of this City, a peculiarly large demand must be made. The very traits of character which render the scenes of business here attractive to them, and which those scenes are fitted to strengthen, are of no little importance as qualifications for the sacred office. It is not, indeed, affirmed, that all who succeed in secular pursuits, even as conducted here, would of course be successful in the higher duties of the ministry. We would be far from lowering, we would elevate rather, the standard of ministerial character. But it may be safely said, that the young man who has sufficient energy, perseverance, readiness of mind, and soundness of judgment, to act well his part as a man of business—to give promise of an honorable standing among our “merchant princes,” our more gifted artisans, or our professional men—should most solemnly ponder the question, whether he may not better serve God and his generation in the preaching of the Gospel. It should occasion thankfulness, that, within the last ten years, so many of the young men of this City have laid that question to heart, and determined to seek the sacred office. But we are pain-

fully convinced, that there is yet much neglect of duty touching this matter. On many others still, it is believed, the ministry has imperative claims—claims which a society like this is well suited to enforce. And as to those who evidently ought not to become themselves heralds of salvation, they will naturally be interested in such of their fellow youth as do. Here, especially, it might be presumed, that interest would be deep; ready and intense as, on all subjects, are the sympathies of our young men with each other.

With impressions like these, the New York Young Men's Education Society was formed. It was designed to be auxiliary to what is now called the Central American Education Society. But for reasons sufficiently indicated by preceding remarks, the Board of Managers have, from the first, made it a prominent object, to search out in this City promising candidates for the ministry, and aid them in making experiment of their capabilities. For this purpose, they established, in 1835, a Classical School, now styled the CORNELIUS INSTITUTE. This School has, from the first, been under the able and faithful instruction and supervision of the Rev. John J. Owen, and has been eminently successful. The outlines of its plan have been fully given in former Reports. It will be only necessary here to say, that in some of the details important improvements have been made during the past year. A well devised system of notation for the several recitations has been introduced, and also a thorough course of semi-annual examinations. New and strict regulations have been adopted by the Board, to prevent any of the students from leaving the School for College without thorough preparation. And never, it is believed, has there been greater diligence on the part of the students, or more of the spirit of thorough scholarship, than at the present moment. The whole number in attendance the past year has been 37. Four of these have entered College. The present number of members is 28.

Of the whole number of young men who have been connected with the Institute, after deducting those who, from various causes, have discontinued study, there remain 123; a number nearly equal, probably, to that of all the evangelical pastors in the City of New York. And the Board of Managers cannot refrain from expressing their belief, that a body of young men of greater promise, as a whole, have seldom if ever been put in training for the gospel ministry.

As illustrative of the good accomplished by the School, and of the importance of its peculiar characteristics, it may be stated, that, but for its influence, more than fifty of the above named young men would, in all probability, never have entered on a course of preparation for the sacred office.

The Report concludes with a statement of the financial concerns of the Institute; from which it appears, incidentally, that its efforts are in a great measure auxiliary to the Central American Education Society, although it is not a Branch of that Society. Most of the young men, who are preparing for College with a view to the ministry in the Cornelius Institute, are so far sustained by the facilities there afforded as to require no assistance from the funds of the Education Society.

WANT OF MINISTERS IN VERMONT.

THE last Report of the Directors of the Domestic Missionary Society, of Vermont, prepared by the Secretary, Rev. Samuel Delano, contains the following notices of the existing destitution in that State.

I beg leave to give a bird's eye view of this field which opens around us. There are in Vermont not far from sixty towns in which are no Congregational churches, and which, so far as our denomination is concerned, are without the institutions of the gospel. In most of these towns the regular administration of these institutions is needed, and should be had. To these should be added sixty towns in which are churches without ministers, permanently destitute. And the fact is, churches without a minister, are scarcely, at the best, more than no church, and in truth very soon they cease to be. Very many of those churches in Vermont, which have been long destitute of the stated ministry, though they have a name to live, are dead. This calculation gives us one hundred and twenty towns.

But there is one part of these destitutions in respect to which we are under special obligations, and to which we would now call attention. The destitute churches are referred to. By the statistics published by Convention last year, it is found that sixty of the churches in Vermont are destitute of the ministry; and a much larger number destitute of pastors. It is not conceived necessary here to argue that a church is not fully organized until it has its pastor. The pastor is the head of the church: a church, then, without a pastor, is a body without a head. If this be the principle, it follows that no church, when collected, should be left without its pastor and head. The principle forbids that we should go into a place and collect a church, and then leave it to seek a pastor, or languish and die without one, unwatched and unassisted. The principle binds us to hold on to a work which we begin, until it is finished. No church should ever be collected but with a view to its complete organization with its pastor.

If we have not so conceived the principle, then perhaps we have not conceived it right, and are guilty of a double sin. This principle would lead us to take hold of the work with the sixty destitute churches in Vermont, to supply them all with pastors. If the internal geographical features of any place, and its external geographical relations, indicate that the church is not needed in that location, which is no doubt the fact in some instances, let the church be disbanded, and provision made in some other form. Let the question be decided how many and which of these churches the cause of truth requires should be sustained, and let these be organized with a pastor, ordained in every place, and thus the things which remain be set in order, according to apostolic direction. This should be done. The Church in Vermont is bound to do it, both by the direction of the word of God and by her own acts. The collecting of those churches implies a covenant to see to it that they have pastors. One church in Vermont, and that not the richest nor strongest, but perhaps the first in good works, entertains this view, and says to the Domestic Missionary Society, "Go on, and give to every church a pastor, and we will stand by you." This ought to be done. Let this be done, and then might we say, in one respect in which we cannot now say it, "They that be with us are more than they that be with them." Then should we have two hundred churches with pastors, in the two hundred and forty-eight towns of Vermont; which, taking into the calculation the towns where there are more churches than one, would leave certainly no more than sixty towns without the institutions of the gospel, in that form and after that order which we believe puts forth most truth with the greatest power. And might we not hope, thus strengthened, soon to light up a lamp in those places? Many in our churches receive the thought that the church ought to enter upon this work. It is thought that it ought to be set up definitely as an object to be sought, at once and perseveringly;—to supply Vermont with the ministry, and so the means of grace,—to place the candlesticks in the proper locations, till the light from one shall meet and mingle with the light from the others throughout, and thus the whole region be illumined; and no soul be left to grope in darkness, and go down to death for want of the means of knowing the way of life.

GEM FOR THE CHRISTIAN.

Christians are too apt to think that God's assistance is only needed in adversity; whereas prosperity presents, perhaps, even more temptations to sin by forgetting God; and, therefore, so much more need of his restraining grace.

AMERICAN EDUCATION SOCIETY.

THE Quarterly Meeting of the Directors was held at the Rooms of the Society, on the 12th of January, 1842. The usual business was transacted, and the quarterly appropriations to beneficiaries were granted, to be paid under the direction of the Financial Committee. It has been the intention of the Board to pay this appropriation promptly, at the time of granting it; that the beneficiaries, after having suffered the entire privation of the last, might not be further subjected to embarrassment in being obliged to wait, nearly to the end of the quarter perhaps, for what has been promised them at the beginning. This the Financial Committee will be enabled to do; not, however, without leaving a part of the debt, incurred in the payment of the two first appropriations of the year, to be paid from the receipts of the ensuing quarter. As the Directors, in the discharge of their responsible duty, have resolved that the debt of the Society, existing at the beginning of the year cannot, with prudence, be suffered to increase by the aggregate of its current expenditures, they must necessarily apply so much of the income of the remaining quarter as may be necessary, to the cancelling of the excess above referred to. This renders it but too probable, to the great regret of the Directors, that the Board will not have the means of granting the usual appropriation to the beneficiaries, at the next quarterly meeting. Knowing as they do, however, the embarrassment this must occasion to the young men in their course of study, they will exert every energy they possess, to avoid the necessity of again withholding an appropriation. *But for the ability to accomplish what is so desirable, the Board look anxiously to the churches who are to make their con-*

tributions during the winter. It is encouraging to be able to state, that, even under the pressure of so many other extraordinary calls upon the liberality of the Christian public, a disposition begins to be more decidedly manifested to come to the help of the Education Society; and the Directors are certainly not without the hope, that the state of the Treasury at the end of the quarter, will enable them to do much better than they have dared to venture, in present circumstances, to promise.

REPORT OF REV. MR. NASH.

To the Secretary of the American Education Society.

Rev. and Dear Sir,—Since my last quarterly report, I have been principally occupied in the western section of Vermont, and in the counties of Windham and Tolland in Connecticut. In all the course which I have pursued, I have been happy in being able to report a kind and cordial reception. From all intelligent men, ministers and others, I have heard expressed a decided conviction, that the Education Society has been the instrument of much good, that it must be still maintained; that to suffer it to cease from its operations or in any considerable degree to languish, must, in a short time, produce most disastrous results. Indeed, I do not remember to have met with an individual who has expressed any different opinion. I have heard that opposite sentiments are entertained, that this institution is in less favor with the public than formerly; that some have grown cold towards it, and hence its resources have been essentially diminished. If these things are so, I can only say they have not fallen under my observation. From what I sometimes hear, I should be led to suppose that there does exist somewhere, and in the breast of some body, a dislike of the Education Society not formerly known. But from what I have yet discovered, I should be led to conclude that this dislike is more a matter of conjecture than of reality. That it is not now and that it has never been a favorite with the Christian community I am well aware. That an institution of this character, conducted on such principles as it has always been; an institution aiming with so much wisdom and efficiency at such a result, as the thorough preparation of men for the Christian ministry; an institution to which our own country and the world are indebted, for so many of their most able and successful ministers; one on which heaven

has in many ways placed the seal of its approbation, and made the means of so much good, both direct and indirect, that such an institution has from the beginning found it so difficult to secure to itself the public favor in a degree proportioned to its merits, must at first view appear somewhat unaccountable. The reasons for this fact, seemingly so anomalous, I have not at present time to state.

That the Education Society has, within a little time past, done anything to forfeit a share of the confidence and favor with the public which it once enjoyed, or that it has in any considerable degree actually lost this confidence and favor, I have not been able to perceive. True it is, that less is now given to sustain it than a few years since. But it is well known that there is in the country a less amount of disposable funds. Other benevolent institutions have also found increased difficulty in obtaining the means of sustaining their operations;—and this while the standard of Christian benevolence has evidently been rising among us. The urgent importunity with which one other cause has been lately pressed, has had a temporary effect in diminishing the amount bestowed on the object of which I am speaking. Not a few individuals have said to me they have felt so deeply in view of the condition of the Foreign Mission Board, and have been constrained to give so much to relieve its embarrassment, that they must for the present, wholly, or in great measure, withhold from every other object. At the same time they have professed a strong desire that other objects, and the Education Society in particular, might be sustained.

That the Education Society has been for a season past less favored from a supposed surplus of educated ministers in the country, is to me more doubtful than I once imagined. To every person well informed on this subject, it is well known, that, taking the whole land, into account, every supposition of this kind involves a strange misapprehension of facts. What, though in some of the older and more inviting parts of New England, some few individuals who would have desired it, and who are qualified for it, have not been constantly occupied in the appropriate work of their calling? Does this prove that there are ministers as many as are needed in all parts of the United States? Or does it prove that they are increasing among us in a degree at all proportioned to the increase of our population? Because peculiar circumstances have detained or have thrown back among us at the East some ministers, who might otherwise have been employed in the extensive, fast populating regions of the West, does this show that our country is in such danger of being surcharged with spiritual instructors, that an approved method of bringing them forward should be

abandoned? No man in his senses believes that these circumstances can be expected always to exist. We cannot suppose that heaven has put a final end to our nation's prosperity; that our pecuniary embarrassments which have lasted so long are to last forever. But if not, then that prosperity must again flow, and those embarrassments must be relieved. No sooner however shall these things take place, than hundreds and thousands of Christian ministers may be sustained, where the need of them is now most distressing and alarming.

I have many times heard the opinion expressed, that if the work of qualifying men to become preachers of the gospel should be suspended or curtailed, the prospect which must thus be made to open before us, is such as to occasion the most anxious concern; that hence it must happen, that in a few short years the best supplied parts of the country will not be able to procure pastors for their vacant churches, and our missionary operations, both domestic and foreign, must be checked not for the want of money but of men. But it is an alarming fact, that this work is already curtailed. While the number of souls in the country is almost one quarter more than it was ten years ago, the number of young men in preparation for the ministry, has not, so far as we can judge, been increased at all. Moreover, we have reason to conclude that the diminution of which I speak has not been comparative only, but absolute. We know that the number of beneficiaries aided by the Education Society has, during the last five or six years, been diminished about one quarter. From this fact it is a fair inference, that the whole number of young men in the country, in preparation for the sacred office, has, in this period, been diminished in the same proportion. At the same time, we are well aware, that in this period the demand for missionaries to the heathen, as well as to our own countrymen, has been continually increasing. It is confidently believed that the spirit of missions, and, what is identical with it, the spirit of Christian liberality, has also increased. Hence the opinion is often expressed, that in what light soever the Education Society may be at present regarded, the time cannot be far distant, when our community will hold it in higher estimation and show it more favor than ever before.

As I have traversed the country, I have been somewhat surprised to find that so many of our ministers have received assistance, more or less, from this institution;—also that so many who were thus trained to their work, occupy the first rank both in point of location and public esteem. Surely but a limited knowledge of facts is needful to show that the objection, on which so many changes have been rung, that many of the individuals whom the

Education Society has assisted have disappointed public expectation—*have not turned out well*—is founded more on ignorance and prejudice than on a careful inquiry into facts. Whoever the men are who are destitute of employment in these days, when ministers are supposed to be so superabundant, it is rare indeed to find this true of one who has been aided by the Education Society.

Though the success of this Society has been as great, and the cases of failure as few, as the public ever had a right to expect, still a more careful selection of the objects of its favor, as well as a more careful supervision over them, might have served to advance its interests. The rule lately published by the Directors, that a year's probation be required of these young men as to both their Christian and their intellectual character, has been received with favor. Hence the hope has been expressed, that if the number of beneficiaries shall in future be diminished, the deficiency may be supplied by their higher qualifications. No man, surely, acquainted with the human heart, can expect this institution to carry on its operations free from mistake and failure; at the same time too much vigilance cannot be exercised, that its credit be not impaired, and its usefulness diminished, by confidence and patronage bestowed where they are not merited.

The late withholding from the beneficiaries of their quarterly appropriation, has awakened much concern. The hope has been expressed, that this fact, the like of which has not before occurred, may be overruled for good. The ground taken by the Directors, that they are to the young men only almoners of the public, that they can devote to the object before them, only what they receive, is such as commends itself to every enlightened mind. There is reason to hope that an increase of liberality in favor of this object of charity will prevent the necessity of a similar withholding in future. It is thought that the current of opinion begins to set more in favor of this institution, and that a little improvement in the mode of its administration will be effectual in removing the most formidable opposition which it has had to encounter from the first.

Litchfield County, Ct. Jan. 1842.

WORTHY EXAMPLE.

James Easter, who died in Hartford, 1775, has the following in his will:—"I give for the Public School where I now dwell [South side] two acres of meadow land, [South Meadow] to be used and improved for the benefit thereof forever. I give to the Rev. Mr. Edward Eells, of Middletown, a sufficient sum out of my estate, to enable him to educate one of his sons at the college, (which son I choose should be James

Eells,) that is to say, a sufficiency for the whole expense from the time of entering the college until he hath taken his first degree." This James Eells, was afterwards minister in Glastenbury, Ct.

George Masters, of Hartford, who died in 1756, gave all his property "unto the Rev. Mr. John Graham, of Woodbury—and it is my desire that he would expend it and lay it out in bringing up his son Crouch Graham at the college." Richard Crouch Graham, was afterwards minister in Pelham.—*Cong. Observer.*

FUNDS.

Receipts of the American Education Society, for the January Quarter, 1842.

INCOME FROM FUNDS	279 63
LOANS REFUNDED	1,351 21

Donation from Rev. Geo. H. Apthorp, Missionary in Jaffna, Ceylon, by H. Hill, Esq.	30 00
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LEGACIES.

Leacock, Pa. James Johnson, by Thos. Scott Woods, Ex.	50 00
Essex, Ms. Mrs. Mary P. Choate, by Mr. John Choate and Mrs. Sally A. Norton, Exrs.	83 33—133 33

AUXILIARY SOCIETIES.

ESSEX COUNTY SOUTH.

[Hon. David Choate, Essex, Tr.]	
Wenham, Edmund Kimball, Esq. ann. pay't. by Dr. Alden	5 00

ESSEX COUNTY NORTH.

[Col. Ebenezer Hale, Newbury, Tr.]	
Amesbury and Salisbury, Soc. of Rev. James B. Hadley	5 17
Boxford, Soc. of Rev. W. S. Coggin	12 00
Georgetown, Soc. of Rev. Isaac Braman	19 00
Haverhill, (East) Soc. of Rev. Jas. R. Cushing	1 00—37 17

HAMPDEN COUNTY.

[Mr. Samuel Reynolds, Springfield, Tr.]	
Blandford, Legacy of Mr. James Henry, by Mr. Charles J. Hinsdale	25 75
Brimfield, Soc. of Rev. Joseph Vaill	47 00
Chester, Ladies' and Gent.'s Assoc.	2 52
Longmeadow, (East) Cong. Ch. and Soc.	5 50
Ludlow, Ladies' Assoc. 9 06, Gent.'s do. 10 49	19 55
Palmer, Cong. Ch. and Soc. by Moses Barnes, through Rev. Mr. Cross	25 07
Springfield, Soc. of Rev. Dr. Osgood, bal.	1 50
D. Ames, Esq. 10 reams of letter paper.	

	126 89
Deduct expense of publishing Ann. Report, &c.	8 54—118 35
[Most of the above by Rev. Joseph Emerson, Agt.]	

HAMPSHIRE COUNTY.

[Hon. Lewis Strong, Northampton, Tr.]	
Northampton, Ladies' Ed. Soc. by Mrs. Williston	10 75
Individuals in 1st Parish	3 50
L. P. Williston, Esq. 1st Parish	100 00—114 25
Plainfield, Collection, by Rev. Mr. Hawley	7 20—121 45
[Most of the above by Rev. Joseph Emerson, Agt.]	

SOUTH CONFERENCE OF CHURCHES, MIDDLESEX COUNTY.

[Mr. Otis Hoyt, Framingham, Tr.]	
Holliston, by Rev. Jos. Emerson, Agt.	51 68

PLYMOUTH COUNTY.

[Dea. Morton Eddy, Bridgewater, Tr.]	
Abington, Soc. of Rev. James W. Ward	32 00

RELIGIOUS CHAR. SOC. OF MIDDLESEX NORTH AND VICINITY.

[Dea. Jonathan S. Adams, Groton, Tr.]

Ashby, Assoc. 5 52, Boxboro', 4 50	10 02
Fitchburg, Individuals 19 07, Ladies' Ed. Soc. by Miss Sarah Wood, Tr. 4 63	23 70
Groton 16 50, Leominster 5 30, Lunenburg 9 81-31 61	
Harvard 81 80, Shirley 3, Stowe 12 87, Townsend 20 72, Westford 12 31	80 70-146 03

WORCESTER CENTRAL ASSOC.

[Hon. Abijah Bigelow, Worcester, Tr.]

North Brookfield, Soc. of Rev. Dr. Snell, in pt. 106 61	
Paxton, Ch. and Cong. by Mr. Wm. Phipps	5 00
Shrewsbury, Soc. of Rev. James Averill, \$40 of which to const. him an H. M. by Mr. Leander Fales	62 50
Upton, Soc. of Rev. Benjamin Wood	58 52
Westboro', Soc. of Rev. Chas. B. Kittredge	98 91-329 54
[Most of the above by Rev. Joseph Emerson, Agt.]	

EDUCATION SOCIETY IN WORCESTER NORTH ASSOCIATION.

[Mr. Moses Chamberlain, Templeton, Tr.]

Boylston, Soc. of Rev. Wm. H. Sanford	3 43
New Braintree, Soc. of Rev. John Fiske, in part	58 37-61 80
[The above by Rev. Joseph Emerson, Agt.]	

RHODE ISLAND STATE AUXILIARY.

[Mr. Isaac Wilcox, Providence, Tr.]

Bristol, Soc. of Rev. Thomas Shepard	55 00
Providence, Ladies' Ed. Assoc. Richmond St. Ch. by Mrs. Alice Clark, Tr.	20 00
Rev. Dr. Tucker's Society	151 50
Rev. Mr. Leavitt's "	39 00
Rev. Mr. Parker's "	9 50-275 00
\$2,972 19	

MAINE BRANCH.

[Prof. William Smyth, Brunswick, Tr.]

Hallowell, R. K. Page, Esq. for a Temp. Schol.	75 00
Somerset Ed. Soc. Cont. at annual meeting	14 25
A Friend	1 00
\$90 25	

NEW HAMPSHIRE BRANCH.

[Hon. Samuel Morrill, Concord, Tr.]

Claremont, Rev. R. P. Lawrence, in part, to const.	
Tully E. Fuller a L. M.	5 00
Cont. in Cong. Ch. and Soc.	7 18-12 18
Croyden, Cong. Ch. by Rev. A. Swift	17 10
Lempster, 2d Ch. by R. Roundy	2 62
Mrs. Mary Brewer, by do.	1 00-8 62
Plainfield, West Ch. by Rev. Wm. Hutchinson	2 91
[The above by Newton Whitteley, Esq. Tr. Sullivan County Ed. Society.]	
Amherst, Ladies' Ed. So. 21 42, Gent. 12 07, by Treas.	
Hillsboro' Co. Benev. Soc.	33 49
Dunbarton, Cong. Ch. and Soc. by Mr. W. E. Whipple	15 67
Hancock, Ladies' Ed. Soc. by Tr. Hille'o. Co. Ben. Soc.	2 91
Hollis, Soc. of Rev. D. Perry, by Rev. Jos. Emerson, Agt.	38 84
North Hampton, Soc. of Rev. Jona. French, by Jos. Boardman, Esq. Tr. Rockingham Co. Conf. of Chs.	9 60
Merrimack Co. Ed. Soc. by Rev. Asa P. Tenney, Tr.	16 51
John P. Wallace, late of Acworth, towards L. M. by Rev. John Woods	10 00
\$162 83	

CONNECTICUT BRANCH.

[Ellphalet Terry, Esq. Hartford, Tr.]

Brooklyn, Mrs. E. Smith, which, with \$30 before rec'd. is in part, to const. Mrs. Lucy Scarborough an L. M.	20 00
Griswold, Soc. of Rev. W. R. Jewett, in part	63 10
Norfolk, Mrs. Sarah Battell, by Dea. N. Willis	5 00
North Woodstock, Soc. of Rev. Thos. Boutelle, of which \$40 is to const. him an H. M.	45 00
Norwich, Soc. of Rev. Alvan Bond, Gent. subs. in part, of which \$10 is to const. Mrs. Wm. Williams a L. M. of Ct. Branch	103 50
[An individual of the Soc. 11 reams of letter paper. [Most of the above by Rev. Jos. Emerson, Agt.]	
Bloomfield, Coll. by Rev. Ansel Nash, Agt.	29 89
East Granby, do. in Soc. of Rev. Mr. Hemenway, by him	18 87
East Hartford, bal. of coll. by Rev. A. Nash	9 25

Franklin, 1st Soc. by Rev. Dr. Nott	4 13
Normich, Cont. in Soc. of Rev. Mr. Arms, by Rev. Mr. Bond	24 00
Somera, Collection, by Rev. A. Nash	59 38
Vertical bequest of Anna Chapin, dec'd, pd. by Oliver Chapin, at her request	160 50
Bal. of collection, by Rev. Mr. Terry	3 25-223 13
Suffield, Collection, by Rev. A. Nash	30 69
\$578 56	

CENTRAL AMERICAN EDUCATION SOCIETY.

[Mr. William A. Booth, New York, Tr.]

Mrs. Bruen, Newark, N. J. 5, Rev. F. Y. Vail, St. Augustine 10, Donation of two Gentlemen in the 2d Presb. Church, Elizabethtown, N. J. 8, Orange, 1st Ch. 18 75, Orange, 2d Ch. 20, Catskill, 1st Ch. 60 45, O. Day, Esq. donation 75, Brooklyn, 1st Ch. in part 98 53, Female Ed. Soc. Hudson 10, Coll. in Bleecker St. Ch. N. Y. in part 117 07, Avails of uncurrent funds 16 06, Mr. Day, Catskill 7, Bloomfield, N. J. 1st Presb. Ch. 35 39, Donation of Mr. Wright 34 40, Mrs. Sophia B. Ford, West Point 5, Attleboro', 2d Ch. 26, Mr. Benedict, Bleecker St. Ch. N. Y. 2, A member in do. 5, Carmine St. Ch. N. Y. balance of coll. for 1840, 57, Donation of Mr. Wm. L. King 3 50, Mendham, N. J. 41 25, Spring St. Ch. coll. in part 55 36, Monthly Concert in do. 11 46, Mr. Schoals of do. 20.	\$733 22
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UTICA AGENCY.

[James Dutton, Esq. Utica, Tr.]

Amsterdam 43 85, Baldwinsville 6, Camillus 11 25, Constable, Rev. A. Foster 4 92, Champlain 40, Crown Point 60, Carthage 6, DeKalb 2 08, East Whitehall 15, Gouverneur, a balance 2 42, Glens Falls 25 04, Madison 15 12, Malone, Congregational collection 17, Mrs. Anne Keeler, 5, Montreal, Canada, American Presb. Ch. 106 23, A pastor's wife 5, Henry Lyman 3, Mrs. E. Lyman 2, Middle Granville 38, North Adams 10, Oneida Association 9 25, Potsdam 24, Parishville 5, Saugquoit 12 19, Westmoreland 6 50, Whitehall 60 75, Madrid 11, Mowers 10, Martinsburg 25, North Granville 28 10.	\$571 76
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WESTERN EDUCATION SOCIETY OF NEW YORK.

[J. S. Seymour, Esq. Auburn, Tr.]

Waterloo 5 50, Geneva, bal. of Axtell scholarship 55, Palmyra 17 14, Victor 11, Rochester, 2d Ch. 36 17, Washington St. Ch. Rochester 7, T. B. Hamilton 12, Henrietta, a Lady 50 cts. East Bloomfield 42 08, Penn Yan Ladies' Society 26 34.	\$202 23
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PHILADELPHIA EDUCATION SOCIETY.

[Geo. W. McClelland, Esq. Philadelphia, Tr.]

Collection in 3d Ch. Phil. in part 50, Newark, N. J. 2d Ch. 76 08, Church of St. George's, Delaware, in part 23 75, Donation from G. W. McClelland 73 15, Monthly Con. 1st Ch. Phil. 5, Miss Stewart, Bridesburg, Pa. 15, Wilmington, Del. 60, P. F. Smith, West Chester, Pa. 5, Pittsburg, 3d Ch. 62, Phil. Home Miss. Soc. 4 45.	\$377 41
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WESTERN RESERVE BRANCH.

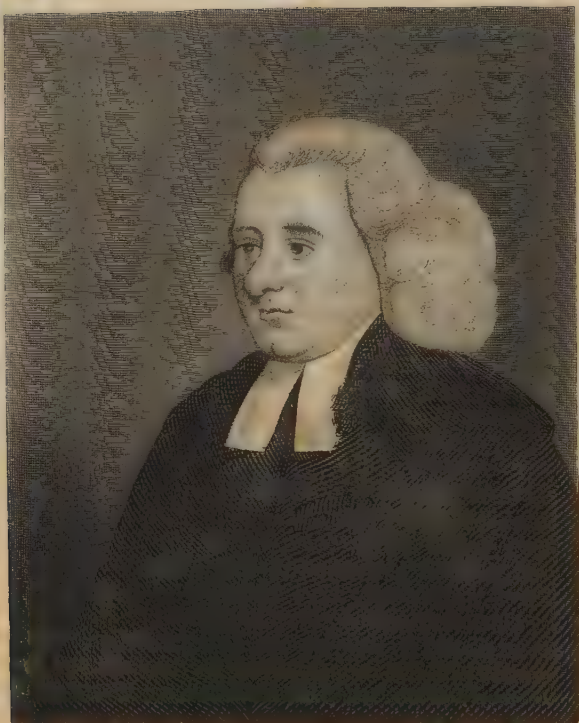
[Anson A. Brewster, Esq., Hudson, O., Tr.]

Gustavus 4 25, Windham, bal. 5, Braceville 6	15 25
Kineman, bal. 6 75, Youngstown 11, Strongsville 12, Warren 25	54 75
W. R. College, bal. 3, Monroe, Mich. 18, Mich. Ed. Soc. pr. H. Haillock 6 50	25 50
Gull-Prairie 85 cts. in part, Niles 32 60, Kalamazoo 5, Albion 4 58	43 03
Tecumseh 16 53, Ypsilanti, in part 98 32, Clinton, Rev. E. N. Nichols 5	59 85
Mt. Clemens, pr. Rev. A. S. Wells 10, Mesopotamia, Ohio Fem. Ed. Soc. 2 20	12 20
Burton, bal. 1 62, Cleveland F. E. Soc. 14, Unionville, P. Mixer 5	20 62
Huntington, bal. 1, Twinsburg, bal. 28 cts. Avails of six Scholarships 60	61 23
Cash	8 50
\$300 98	

Whole amount received \$5,987 43.

Clothing received during the Quarter.

Cleveland, O. Ladies' Ed. Soc. sundries valued at	10 00
Dedham, Ms. from two Ladies, " "	3 50
Mesopotamia, O. Ladies' Ed. Soc. " "	19 66
New Ipswich, N. H. Ladies' Char. Soc. by Mrs. Joanna Thayer, Sec. " "	21 91
Tallmadge, O. Ladies' Ed. Soc. sundries " "	24 56
\$79 63	



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No. 4.

MEMOIR OF REV. CHARLES NISBET, D. D.

FIRST PRESIDENT OF DICKINSON COLLEGE, PA.

SOME account of Dr. Nisbet, the first President of Dickinson College, may be found in the history of that college, by Prof. Caldwell, in the 9th volume of the American Quarterly Register, p. 119, seq. We now present a more extended Memoir. For the materials from which we have compiled it, we are indebted to the interesting volume, prepared by the Rev. Samuel Miller, D. D., of Princeton, N. J., and published in New York, in 1840, by Robert Carter.

CHARLES NISBET was born in Haddington, Scotland, Jan. 21, 1736. He was the third son of William and Alison Nisbet. His brother, Rev. Andrew Nisbet, pastor of Gervald in the presbytery of Haddington, died, unmarried, several years before the decease of Charles. Another brother, William, a merchant, died about the time that Charles came to this country. Charles remained with his father till the 16th year of his age, diligently employed in studying the Latin and Greek languages, and the various studies which were required for admission to the university. In 1752, he entered the University of Edinburgh. From the funds which he received as a private teacher, he was enabled to meet all his college expenses. At this early age, he furnished that evidence of accurate scholarship, dignity of demeanor, and capacity for instructing others, which gained at once the confidence of his friends. He was graduated in 1754. He then entered the Divinity Hall in Edinburgh, as student in theology. In this new situation, he supported himself by editing a popular periodical. During this period, he gave earnest attention to the subject of personal religion. On the 10th of March, 1756, he recorded an act of solemn dedication to God, drawn up in a spirit of enlightened and ardent devotion. On the 18th of April, 1756, he drew up another paper of similar import. He remained in the Divinity Hall six years. He was licensed to preach the gospel, Sept. 24, 1760, by the Presbytery of Edinburgh. He was in the 24th year of his age.

In the course of his education, young Nisbet became acquainted with Dr. Witherspoon, who was about fourteen years older than himself. Under his direction, some of his studies, particularly that of the French language, had been conducted. The first sermon, which Mr. Nisbet preached, was in Dr. Witherspoon's pulpit in Paisley. They continued to be affectionate

friends till Dr. Witherspoon's death in 1794. Mr. Nisbet's first engagement, as a stated preacher, was to supply a church in Glasgow. Here he remained about two years. The congregation had stipulated, besides paying the salary mentioned in their call, to furnish him with a house. This stipulation, however, they failed to fulfil. Though Mr. Nisbet was highly acceptable, yet as he had no family, they postponed a compliance with their engagement. Receiving a call to another church, he thought it his duty to accept it. On taking leave of the congregation, he preached from the words, "and Paul dwelt two whole years in his own hired house, and received all that came in unto him."

The call referred to was from the parish of Montrose, a large and flourishing town on the east coast of Scotland, a royal borough, and a place of considerable importance both for its maritime trade, and its valuable manufactures. The church was large and intelligent. Having been for some time in want of an assistant to their aged and infirm pastor, they applied to the Rev. Dr. Gillies of Glasgow, to recommend to them a suitable candidate. The Doctor immediately named Mr. Nisbet, as the most promising preacher he could think of. Mr. Nisbet accepted the invitation, and soon entered on his new charge. He was regularly ordained on the 17th of May, 1764, by the Presbytery of Brechin. The church was uncommonly large. The tradition is, that in the administration of the Lord's Supper, which, in the church of Scotland is dispensed at tables, and not in pews, there were usually fourteen or fifteen tables. Such a charge, with the duties of visiting, catechising, &c., must have been a formidable undertaking to a young man. The senior minister was aged and infirm, and was seldom able to appear in public. He lived, however, nearly ten years after Mr. Nisbet was brought into connection with him. He died in 1773, leaving his young assistant in sole charge of the congregation.

About two years after Mr. Nisbet settled at Montrose, he was united in marriage with Miss Anne Tweedie, daughter of Thomas Tweedie, Esq., of Quarter, about thirty miles south of Edinburgh. They lived together about thirty-eight years in great harmony and comfort. On occasion of their marriage, and that of another distinguished individual at Montrose, Dr. Beattie, the celebrated philosopher and poet of Aberdeen, composed and transmitted a beautiful poem, which he styled *Epithalamium Montrosianum*.

It is well known, that Dr. Witherspoon declined the first invitation which he received to the presidency of the college of New Jersey. He, thereupon, recommended Mr. Nisbet "as the fittest man of all his acquaintance" to be at the head of a college. In a short time, however, Dr. Witherspoon, having reconsidered the subject, determined to accept the call. Mr. Nisbet was now regarded as among the most learned ministers in Scotland. He was proverbially called the "Walking Library." His thirst for knowledge was insatiable. His habits of study were singularly diligent. The libraries within his reach were large and valuable. His access to the society of literary men, both in and out of the church, was such as seldom falls to the lot of one so young. The secret of the last mentioned circumstance was his almost unrivalled wit and humor. He was qualified to instruct and entertain any circle, literary or religious, of the most elevated class. He was intimately acquainted with several of the nobility of Scotland, with some of whom he carried on a protracted correspondence.

When Mr. Nisbet entered on the ministry in the church of Scotland,

that church was divided, and had been long divided, into two great parties, the orthodox and the moderate. The former were distinguished for their attachment to evangelical truth, and faithful preaching, and by their opposition to patronage. The moderate party, of whom Dr. Robertson, the historian, was a long time leader, were more lax in their doctrinal views, less evangelical in their preaching, friends to patronage, and more accommodating to politicians. Mr. Nisbet associated himself, from the first, decidedly with the orthodox party, along with his early and faithful friend, Dr. Witherspoon. His piety, his learning, his wit, his powerful appeals, sometimes prevailed over all the talents and the tactics of his opposers. His skill as a debater was remarkable. Two good specimens of his speeches, Dr. Miller has preserved in the memoir. His memory was such as to furnish him with apt quotations from every department of literature, with the peculiar pertinence and point of which, he sometimes demolished his opponent, and often electrified the body which he addressed. It appeared as if no argument, no quotation, no *bon mot*, could ever take him by surprise.

Not many years after Mr. Nisbet's settlement at Montrose, the troubles between Great Britain and her American colonies began. Mr. Nisbet was with the colonies in principle and feeling, though he did not allow himself to violate the duty of a loyal subject. His friend, Dr. Witherspoon, had in 1768, removed to America, and was known there as the firm and active friend of his adopted country. As Mr. Nisbet's friendship for the rebellious colonies was no secret, it attracted the notice of the partisans of government, and drew down upon him their frowns. On occasion of a national fast, he took for his text the passage in Daniel, which closes with the words, "*Mene, mene, tekel, upharsin.*" On another public fast day, the town council of Montrose, who occupied a pew in a conspicuous situation, perceiving from the commencement of the discourse, that its character was by no means likely to suit their taste, rose in a body, and left the church. Mr. Nisbet, stretching forth his hand towards the seat which they had just occupied, said with emphasis, "the wicked flee when no man pursueth." Though such things drew on him no little odium, yet his eminent talents, piety and faithfulness enabled him to retain his station without difficulty. In his friendship for the oppressed colonies, he was warmly seconded by other eminent men, among whom was the Rev. Dr. John Erskine, of Edinburgh. In 1782, he prepared a series of letters to the members of the established church of Scotland, in which his views of the unhappy policy pursued by the church, are given with great strength and eloquence. In the same year, he cordially coöperated with a special effort which was made to obtain from the Parliament a repeal of the Patronage Act.

Though Mr. Nisbet was regarded with much jealousy, on account of the prominent part which he took in favor of ecclesiastical and civil liberty, yet he had warm friends among the nobility and gentry as well as the clergy. Some specimens of the letters of the Countess of Leven to him, are given by Dr. Miller, which are highly honorable to her piety and good sense. Some amusing specimens of his correspondence with the Earl of Buchan are also inserted.

In 1783, the college of New Jersey conferred on him the degree of Doctor in Divinity. He was then in the 48th year of his age. His reputation had been, for several years, honorably known on this side the Atlantic.

Soon after the return of peace, measures were taken to establish a new

college in the town of Carlisle, Cumberland County, Pennsylvania, one hundred and twenty miles west of Philadelphia. Among the gentlemen most zealous in their efforts for this purpose were John Dickinson, Governor of the State, Dr. Benjamin Rush, William Bingham, Henry Hill, and others. The institution took the name of Dickinson College, in honor of the distinguished statesman and political writer, who nominally took the lead in its establishment, and who was its most liberal benefactor. On the 8th of April, 1784, the trustees made choice of Dr. Nisbet, as president of the college, not only with unanimity, but with great warmth and cordiality. Measures were immediately taken to induce him to accept of the appointment. Besides the official communication, Gov. Dickinson and Dr. Rush, each addressed to him several private letters, in which, with great zeal, the reasons in favor of an affirmative answer were spread before him. Dr. Rush had acquired his medical education at Edinburgh, had had some agency in prevailing on Dr. Witherspoon, to accept of his appointment at Princeton, and had become acquainted, it is believed, with Dr. Nisbet.

"The fact is," says Dr. Miller, "the establishment of Dickinson College was not called for, either by the resources of the country, or its literary wants. The University of Pennsylvania, at Philadelphia, and the College of New Jersey, furnished all the means of instruction which were really demanded, and indeed more than could receive adequate patronage in the impoverished state of the country." "But some movements in the legislature of Pennsylvania," continues Dr. Miller, "in 1779, in founding and endowing the University, had exceedingly disobliged a number of gentlemen in Philadelphia, and none more than Dr. Rush." He had little cordiality of feeling with the Rev. Dr. Ewing, the provost of the University, or with the Rev. Dr. Witherspoon, president of the College at Princeton. From these disturbed feelings, there is little doubt, arose, at least in part, the plan of founding a new College at Carlisle. Even the clergy and other literary men in the immediate vicinity of Carlisle, did not at first see the wisdom or the practicability of establishing the new institution. But in process of time objections were obviated; a charter was obtained; and the College was set in motion.

Every thing appeared to be now depending upon the wise selection of a president. Chiefly through the influence of Dr. Rush, the corporation make choice of Dr. Nisbet. He was one of the most eminent clergymen of the established church, a gentleman of fine talents and learning, and known to be a warm friend to the American colonies. Situated as he was, however, with an ample pecuniary support, in the midst of affectionate parishioners and friends, and honored by persons of distinguished piety and intelligence, he would necessarily find many obstacles in the way of the new undertaking. Some of his most cherished friends remonstrated against it. Some persons, also, in this country, opposed the measure. They feared to excite expectations which could not be fulfilled, strongly doubting the propriety of inducing so distinguished a man to come from Great Britain, to a situation necessarily uncomfortable, at least compared with that which he was invited to leave. A few individuals feared that the erection of a new College at Carlisle, might interfere with the prosperity of institutions already existing. Some of them took measures to inform Dr. Nisbet of their apprehensions. But, after much hesitation and conflict, he accepted of the invitation.

Dr. Nisbet sailed from Greenock, with his family, April 23, 1785, and landed in Philadelphia, on the 9th of June. He was now in the 50th year

of his age. He had lost by death four children in Scotland. The family, which he brought with him, consisted of Mrs. Nisbet, two sons, and two daughters. Thomas, the elder of the sons, was a graduate of the University of Edinburgh, and a man of uncommonly fine talents.

Dr. Nisbet reached Carlisle on the 4th of July, and was cordially welcomed by the citizens. The next day, he entered on the arduous duties of his office. The introductory discourse, which he delivered, was on the importance of the union of piety and learning. It was an able performance, and was published.

Scarcely, however, had he commenced his labors, before he and several members of his family, were attacked with severe and protracted illness. They underwent what has been called *a seasoning to the climate*, of the most trying kind. Most of them were seized with an obstinate fever, which brought them very low. The Doctor was confined to his house, in a great measure, for several months. He was so completely discouraged, that he sent in his resignation on the 18th of October following, and determined to return to Scotland. The trustees yielded to his request with great reluctance. Before spring, however, the Doctor and his family had so far recovered their health and spirits, that they concluded to remain in the country. On the 10th of May, he was unanimously reëlected to his office. Happily, in the good providence of God, the climate of Carlisle, never afterwards subjected him to a similar trial. As soon as his health was established, he entered on the preparation and delivery of four co-ordinate course of lectures, on Logic, Mental Philosophy, Moral Philosophy and Belles Lettres, including interesting views, historical and literary, of the principal Latin and Greek writers. They were all carried on at the same time, and with the greatest apparent ease; the lecture of each successive day being, for the most part written, so far as it was committed to writing at all, on the preceding evening. But it was not necessary for *him* to write more than the leading outlines of a lecture on almost any subject. Besides the four courses already mentioned, he delivered a fifth on Systematic Theology, which his biographer supposes to have been the first on that subject ever prepared and delivered in this country.

A number of pious students, who graduated in 1788, requested Dr. Nisbet, to give them instruction in theological studies. With this request he complied. His first lecture was delivered Oct. 31, 1788, and the last, January 5, 1791, thus extending to a little more than two years and two months. The whole number of lectures comprised in the course, was four hundred and eighteen. One was delivered each day, for five days in the week, and was read so slowly that each student took down a complete copy. He drew freely from such writers as Turretin, Witsius, Rivet and Le Blanc. After this course was completed, he delivered twenty-two lectures on the pastoral office. In addition to these labors, he regularly preached in the Presbyterian church in Carlisle, alternately with the Rev. Dr. Davidson, Vice-President of the College, and pastor of the church. In this part of his duties, as well as in others, he was highly acceptable and popular. The first commencement in the College was held September 26, 1787, when nine students received the degree of B. A.

Still Dr. Nisbet was not a little disappointed. The first five or six years after he arrived in this country, formed one of the most unfortunate periods in which a stranger could have transferred his residence from Great Britain to the United States. Public and private credit had sunk to a low ebb. Government was powerless. Commerce was almost at a stand. The College, necessarily, partook of the national embarrassment.

From the first but slenderly endowed, it was beset with difficulties. Money was too scarce to allow many parents who desired it, to give their children a liberal education. The State legislature was not then sufficiently alive to the interests of literature to make any considerable grants to seminaries of learning. And to crown all, the trustees of the College were a body so large, and consisted of gentlemen so little homogeneous in their principles and character, that united and energetic action for any length of time together could not be expected. The social and literary state of the country, too, was such as was ill adapted to answer the expectations of one, who in Scotland, had been the idol of a large circle of friends; who, whenever he went to Edinburgh, is said to have had at least one hundred intelligent and literary acquaintances, gentlemen of wealth and leisure, some of them among the first noblemen of the country, who rejoiced to see him, and in whose society and conversation, he enjoyed the purest satisfaction. It is unnecessary to say that the situation of things in our country, particularly in the interior of Pennsylvania, was then altogether different. This striking contrast could not but deeply affect a gentleman of Dr. Nisbet's fine sensibilities. In addition to these unfavorable considerations, his salary, which was by no means large, was but imperfectly paid. It is easy to see from the language of several of his correspondents in Britain, that his situation was far from being one of unmixed comfort; and that as late as 1794 or 1795, the idea of his return to Scotland, though laid aside by himself, was not wholly abandoned by his transatlantic friends. In 1787, he wrote as follows: "With regard to my own situation, it is tolerable, though not according to expectation, and must improve only by the improvement of the public. I have more trouble with the old than with the young. Our trustees are generally men of small acquaintance with letters, even those that have been bred to learned professions, and can scarcely be made to understand their duty. The importation of books has almost ceased since the war, except novels, plays and such trifles. There is little curiosity, and consequently, little knowledge. The youth readily receive the superficial and introductory parts of knowledge; but are little fit for abstract studies, and sit down contented with low attainments. My department in the College is Moral Philosophy; but, for the want of an adequate number of teachers, I am obliged to give a course on Logic and Metaphysics. We have but four effective teachers, though we need two more at least. Donations have raised our library to 2,800 volumes. It contains many good books; though our wants in that department are still numerous. Our numbers are short of a Scotch seminary, but nearly equal to those of this country."

In 1790, Dr. Nisbet's eldest daughter, Mary, was married to William Turnbull, Esq., a native of Scotland, who had been for a number of years a respectable merchant of Philadelphia, but who was, at that time, a resident of Pittsburgh. This proved to be a happy connection, and contributed, with other circumstances, to bind Dr. Nisbet to the United States, and to render him less and less disposed to withdraw from the important station to which he had been called.

In 1792, he paid a visit to Governor Dickinson, who then resided at Wilmington, Delaware, in that dignified enjoyment, which became an affluent, enlightened, retired statesman. This visit was a highly gratifying one on both sides. Governor Dickinson seems to have retained, what some of the other original trustees did not, a deep sense of the obligation, resulting from their written pledges, in calling Dr. Nisbet from Scotland, to consult, and endeavor to secure, his personal comfort. He, therefore, ever treated him with the most pointed attention and respect. A gentle-

man, who was present at the interview, says, that the conversation, in the evening, turned on the following subject, "The probable effect of a zealous and ardent prosecution of the study of the physical sciences on the religious character; or, the tendency of a long-continued and earnest investigation of the wonders of nature to produce a forgetfulness of the Creator and Governor of the world." In this conversation, Dr. Nisbet, as was expected and desired, took the lead. At the close, Gov. Dickinson said to him, "Doctor, what you have said would form an invaluable octavo volume. I would give a large sum to have it in that form." He urged his guest to pay him an annual visit. On Dr. Nisbet's return home, he received notice, that Gov. Dickinson had deposited 500 dollars in one of the Philadelphia banks, subject to his order, for defraying the expense of the future visits which he had solicited. Accordingly, for several years, Dr. Nisbet paid an annual visit to the venerable statesman.

In 1793, the rebellion broke out in Pennsylvania, occasioned by the tax laid by the government of the United States, on the distilling of ardent spirits. A military force was called out, of which Washington took command. The popular excitement in Carlisle was very great. Drs. Nisbet and Davidson concurred in the opinion, that it was proper to say something from the pulpit adapted to allay the excitement. Accordingly, Dr. Davidson, preached in the morning, a mild discourse, which, though not very acceptable to the populace, gave but little offence. In the afternoon, Dr. Nisbet preached from the text, "And that ye study to be quiet, and to do your own business, and to work with your own hands, as we commanded you." He endeavored to show, that all men were not equally fitted to be philosophers, legislators and statesmen, but that some were intended for working with their own hands. This sermon gave great offence to a part of the congregation, insomuch that his house and life were endangered. The whiskey insurgents were actually proceeding towards his dwelling, but were stopped by a friend, who informed them that the Doctor's youngest daughter was lying very ill, and that to assault his house, under such circumstances, would be brutal rather than patriotic.

In 1795, Dr. Nisbet's youngest daughter, Alison, was married to Dr. Samuel M'Coskry, an eminent physician residing in Carlisle.

Dr. Nisbet took the deepest interest in the progress of the French Revolution, which so terribly distinguished the closing years of the last century. At the beginning of the movement, he predicted no good either to France or Europe. He denounced in the most energetic manner, the principles which were then at work. As the horrors of the tragedy were unfolded, his feelings were wrought up to the highest pitch. The thoughts, with which his mind was crowded, appeared in the letters which he then wrote, in his sermons, in his conversation, and in his lectures to the students. Indeed Burke himself was not a more uncompromising opponent to the French experiment.

For a number of years before his decease, Dr. Nisbet was not only diligent, but unceasing, in his attendance upon the duties of his office. From the time of his recovery from the severe illness which reduced him so low soon after his arrival in this country, until the beginning of that disease which terminated his life, such were his fidelity and zeal, that he had scarcely ever been prevented, for a single day, from attending on the public duties of his station. Literary labor, and especially that which consisted in imparting the elements of knowledge to young men, was the delight of his heart.

In the early years of the present century, his letters bear the marks of great depression of spirits, and the gradual ceasing of those fond expecta-

tions which he had once entertained in regard to the cause of literature in the United States. Instead of enlarging and improving the system of public instruction, the trustees of the College, several years before Dr. Nisbet's death, directed the course of study to be shortened, and required as much to be done in one year as had formerly occupied two years. Against this measure he strongly remonstrated, as a kind of literary quackery; as adapted to impose upon the public; and to deceive young men who were seeking a liberal education. His remonstrances, however, were of no effect. The salary, which the trustees originally promised to pay him, was £250 sterling, or about \$1,200. A few years before his death, finding the number of students small, and the finances of the institution declining, they reduced the stipend to \$800, a sum altogether insufficient for the comfortable support of his family. Even this sum, however, was miserably paid. At the time of his decease, the arrears had nearly reached the amount of four or five years' salary; and were recovered at last only by a legal process.

About the beginning of January, 1804, Dr. Nisbet was seized with a severe cold, accompanied with inflammation of the lungs and fever, which gradually gained ground, until it terminated his life. He endured his severe pains with uncommon patience and fortitude. The only faculty of his mind, which appeared to be impaired, was his memory, which in health was one of the leading powers of his intellect. This prevented his holding much connected conversation with those around him during his last hours. The exercises of devotion appeared to occupy his heart and his lips, as long as he was able to utter them. The last efforts of vocal utterance which could be distinguished, were employed in articulating with great tenderness, the name of his wife; and in saying with peculiar fervor, "Holy, Holy, Holy!"—With these words on his lips, he gently fell asleep, on the 18th of January, 1804, being within three days, of completing the sixty-eighth year of his age.

The departure of the venerable president, covered not only his family, but also the whole College with the mantle of mourning. The feelings of a widely extended and peculiar attachment and veneration were called into exercise. The College, the town, the whole neighborhood, appeared as mourners. The funeral was attended by multitudes. The trustees, faculty and students of the College, appeared in a manner which marked their deep sense of the loss which they had sustained. A sermon was preached on the occasion, by the Rev. Dr. Davidson. A Latin ode to his memory was composed by Mr. James Ross, who had been a professor in the College. A monument was erected to his memory, by his only surviving son, the Hon. Alexander Nisbet, Judge of the City Court of Baltimore.

Mrs. Nisbet survived her husband more than three years. Her health and strength declined from his decease. She died on the 12th of May, 1807, in the hopes of the gospel. She was an excellent woman, and peculiarly fitted to support and comfort her husband.

Dr. Nisbet's eldest son, Thomas, survived him only a short time. He was never married. Alexander, graduated at Dickinson College, and studied law with Judge Duncan, of Carlisle. He has been twenty-three years judge in Baltimore. He married Miss Mary C. Owings, of Maryland. They have had seven children, three sons and four daughters. The daughters only survive. Dr. Nisbet's eldest daughter, the wife of William Turnbull, Esq., died about twenty years after her father. She left nine children, four sons and five daughters. All but one son, are still living, and in various highly respectable situations. The youngest daughter, Alison, wife of Dr. M'Coskry, was left a widow in 1818, and is still living.

She had six children. Of these one son only and two daughters survive. The son is the Rt. Rev. Samuel M'Coskry, D. D., bishop of the Episcopal church in Michigan. Mary, the second daughter, is the wife of Rev. Erskine Mason, D. D., of New York. Alison, the youngest daughter, is the wife of Prof. Charles D. Cleaveland, of Philadelphia.

In closing this brief sketch, we subjoin a few notices in relation to the character of Dr. Nisbet.

"He was, beyond all comparison," says the Rev. Dr. Ashbel Green, "a man of the most learning that I have ever personally known. Of this learning, however, he was never ostentatious." "Besides his own language, he was skilled in Hebrew, Chaldee, Greek, Latin, French, Italian, Spanish, German, and probably Erse. When he left Europe, he was supposed to be among the best Greek scholars it contained. While at the University, during one of his vacations, he read all the Homilies of Chrysostom. Of the Iliad, he could repeat by memory, a great, if not the greater part. But he was not merely a linguist. There was scarcely a subject or topic, in any department of liberal knowledge, and even in some of the mechanic arts, with which he was not acquainted. Of what are usually called the exact sciences, I think his knowledge was only general." "In memory and wit, I always viewed him as a prodigy. Every thing that he had heard, read or seen, seemed to be immovably fixed in his mind, and to be ready for his use. His wit appeared to be instinctive, and to gush out, almost involuntary, on all occasions. He did not, however, intentionally admit any effusion of wit into his sermons."

The Rev. Dr. Brown, president of Jefferson College, remarks, "It was my privilege to sit under his ministry several years. After I became familiar with his Scotch dialect and tone, I was delighted with him as a preacher. There was in his discourses a rich fund of thought, expressed with peculiar vivacity and force of language; and when exposing error and vice, accompanied with a vein of satire for which he was so remarkable. His sermons were not written; but they were very systematic, and always well arranged."

"His delivery in the pulpit," says Dr. Miller, "was not remarkably graceful, or conformed to the rules of art. His voice was small, scarcely sufficient to fill a large house, without extraordinary effort. He used very little gesture. He seldom rose to much vehemence, but poured out a flood of precious truth, good sense, and unaffected piety, with a uniformity and solidity, which never failed to fix and reward the attention of those who were more intent on richness of thought, and sound theological instruction, than on the ornaments of rhetoric."

"As the president of a college, Dr. Nisbet had many peculiar difficulties to contend with; but amidst them all, he maintained an honorable standing in the estimation of all sober and competent judges."

"The domestic character of Dr. Nisbet, was eminently amiable and exemplary. In the relations of husband, parent and master, he exhibited a bright example of the most vigilant fidelity, affection and benevolence. No one could enter the door of his dwelling, without perceiving that his family was the abode, not merely of order and harmony, but of the most endearing attention and love."

"As a Christian, he was truly pious and devoted, an Israelite indeed in whom was no guile. As a divine, he was profoundly learned and orthodox, and in every respect eminently furnished; and as a preacher, not what the multitude call an orator, but solidly and inexhaustibly instructive, and deeply interesting to all intelligent and pious hearers."

LAWS AND LAWYERS,

JEWISH, ROMAN, ENGLISH AND AMERICAN.

[By Hon. WILLIAM D. WILLIAMSON, of Bangor, Me.]

Continued from p. 251.

ROMAN LAWS AND LAWYERS.

A CONSIDERATION of the Laws and Lawyers among the Romans, leads to inquiries truly interesting to every American jurist. For there are not only in our Cis-Atlantic laws, multitudes of principles and maxims, derived from theirs; but in our professional practice, also, there are features which give striking evidence of a Roman origin.

That wonderful people, when first noticed by authentic history, could turn out only about 3,000 fighting men; and these were mostly malefactors and fugitives, adventitiously clustered together; who lived on the banks of the Tiber, in 1,000 cottages, constructed of splinters and mud-mortar, and thatched with reeds.* In this rude condition, however, they formed a coalescence under Romulus, their leader, for the purposes of rapine and mutual defence; and he drew an outline of civil polity, which, being received and established, 750† years before the birth of Christ, gives original date to the city and nation. The thirteen subsequent centuries, to the close of Justinian's reign, are divided into three great periods—their *monarchy*, *republic*, and first six centuries of their *empire*; the *first* embraced 245 years, to A. C. 505; the *second*, 480 years, to A. C. 25; and the *third*, 590 years, to the death of Justinian, A. D. 565.

Romulus, in his system, first classified the citizens or inhabitants into *three Tribes*, to which, long afterwards, another was added; and these four were the *City Tribes*. All the people in the regions without the city, were also formed into territorial districts, in ages subsequent, which were enlarged or increased, as conquests or population multiplied, till there were *thirty-one*—called the *Country Tribes*.‡ To form a perpetual Council of State, each of the first three Tribes chose thirty-three of their wisest and gravest *seniors*, to whom Romulus added another, who was to preside in his absence; and they constituted the *Senate*; themselves and their dependants being denominated *Patricians* of noble rank; all the rest of the people were *Plebeians*—the commonalty. Eight years afterwards Romulus united the Sabines to his government, when there was an accession to the Senate from that people, of another hundred members, on equal terms§ with the former.|| To these, the sixth king of Rome added from the Plebeians, one hundred more; and though their posterity were not thereby ennobled, they themselves were *registered* and enrolled with the rest, and the 300 Senators were collectively addressed by the title of *Conscript Fathers*. The number was subsequently increased, till finally settled, by the first emperor, at six hundred.¶

To fill vacancies—at first the Kings, next the Consuls or Tribunes, then the Censors, and at last the Emperors, designated, usually from the Patricians, sometimes from the Equestrian order, and rarely from the Plebeians—men most distinguished for their wisdom, wealth, and merits, who had been among the great magistrates; and who, when registered, were always deemed the most

* In Pliny's time, the wall of the city of Rome, was 13 miles and 200 paces, in circumference, entered through 37 gates; and within it were 420 temples.

† Chronologists differ—some say A. C. 753, some, A. C. 745.

‡ 2 Dionysius, p. 7—23.

§ Some authors suppose the descendants of these Sabine Senators were not to be a noble, or of Patrician rank.

|| A law of the 12 Tables says, "Let not the Patricians marry with the Plebeians." But this was soon abolished. 4 Livy, 6.

¶ 2 T. Livy, p. l. Cicero ad Verrem, 54—7.

worthy of all ranks. Before a man could be a Senator, he must have been, at least, 30 years old; and in the midst of the Republic, and perhaps earlier, it behooved him to possess a fortune of not less than 800 sestertia, about \$31,000 of our money.* He received no pecuniary reward for his official services; and should any Senator's fortune sink below that amount, or he do any act unworthy of his dignified place, he was removed by the Censor, who always, at the end of every five years, revised the list or registered enrolment.†

In the Senate, the great magistrates, or officers of state, had seats, of whom there were thirty,‡ in times of the Republic, namely, two Consuls, six Prætors, two Censors, ten Tribunes, four Ædiles, and six Quæstors; several of whom were also such in the monarchy and the empire. But the executive and legislative, judicial and military departments of political power, were not studiously kept distinct and separate as in modern times. For the same Roman might propose a law, sit as a judge, act as an executive officer, and command a legion; sustaining all these and even other offices at one time.—I. The *Consuls*,§ taking the place of the kings at the beginning of the Republic, bore the sceptre, or ivory staff, gave audience to ambassadors, levied soldiers, appointed military tribunes or generals of the legions, and other officers; and had the chief command of the army and of the provinces. After the end of the republic, their power was exercised by the emperors. To be eligible to this office, a man must have been 43 years old, and also been previously Quæstor, Ædile, and Prætor; nor could he be elected a second time, till after an interval of two years. Usually the Consuls were taken from the Patricians, seldom from the Plebeians; never controllable by any other of the magistrates than the Tribunes of the commons. II. *Prætors* were first created A. C. 365, generally taken from the Patricians, were increased, in after ages, to 10, and in Cæsar's time, to 16 in number, there being always two in the city. One of these, in the absence of the Consuls, took their place in the Senate and in the administration; and generally had the ensigns of consular dignity, except the sceptre. But the functions of the Prætors' office were principally *judicial*—hereafter to be considered; though the pro-prætors sometimes were governors, as well as judges. III. Two *Censors*, first created, A. C. 443|| were subsequently elected, once in five years, either from those who had been Consuls, or from the Plebeian magistrates, possessing the greatest weight of character. They were not eligible a second time; their powers being too great and too peculiar, to be intrusted longer in the same hands. Their station was in rank, too, the summit of all preferments; for they, on being elected, assembled in the Campus Martius, the whole of the citizens; took a census of them, and a valuation of their respective estates; revised the three kinds of Comitia; adding new tribes or new centuries; and degrading, if thought just, a citizen from a tribe more honorable, to one less so. Nay, they had the power to vacate, for a sufficient cause, or fill any seat, either in the Senate,¶ or in the Equestrian order. It was also among their duties, to provide dwelling-houses for the curule magistrates; to let the public lands; to farm out the taxes; and superintend the erection and repairs of the public works, such as temples, streets, bridges, and aqueducts. They were even inspectors of the people's habits and morals, for they inquired what man had neglected his duty in war—had failed to cultivate properly his farm—had violated his oath—contracted needless debts—lived too long unmarried, or led a dissolute life. In the provinces, their duties were performed by pro-censors, through whose reports communicated to the Senate, that body might be made acquainted with the population, wealth, and condition of the whole country. IV. The *Tribunes of the Commons*, so distinguished from the military Tribunes, were first created A. C. 494, to counteract the arrogant influence of the Patricians, and to keep in check the power exercised by the Senate. At that

* About £7,000 sterling.

† Suetonius, in *vita Aug.*: A Senator wore the *Laticlave*—a rich purple, studded garment, a gown, and half boots of a black color. He was not permitted to be of any trade.

‡ The Pontiff, and the minister of Jupiter, had seats in the Senate; but no other priest had; nor the two *Plebeian Ædiles*.

§ Art. *Consul*. Vide Catalogum de Consulibus. Lempriere's *Class. Dic.*

|| Dr. Lempriere's art. *Censors*.

¶ Sallust, the historian, "was degraded from the dignity of a Senator, A. C. 50." Julius Cæsar "degraded Senators for bribery and extortion." Suetonius, § 32.

period, there were only five tribes, in each of which there were then chosen from the Plebeians, two Tribunes, *ten* in all—a number not altered, to the end of the Republic. From the first, so entirely were these the *people's* magistrates, that no Patrician could be a Tribune, unless previously adopted into a Plebeian family; and under the emperors, if not earlier, he must always have been one who had been a Plebeian senator. While in office, his doors were open night and day, to hear requests or complaints, and to give advice; and whoever injured him in word or deed, became an execrated outcast, and had his goods confiscated. Their power was exceedingly great; though jurisdictionally, it extended only over the city and a territory around it one mile in width. For they could arrest the course of justice, the collection of taxes, the enlistment of soldiers, and the election of magistrates; and under a plea of defending popular rights, they presumed to do what seemed right in their own eyes, even to incarcerate a Consul. Seated together in a section of the senate-house, they took the deepest interest in every thing proposed, debated or done; and though the united voice of six was required to form an affirmative majority, yet if only one Tribune met a senatorial act with the single word *veto*, [I forbid it,] the negation was fatal to it; and a majority had power to veto an enactment of the people in Comitia, and thus prevent its becoming a law. But under the imperial government, all their powers were transferred to the sovereign; and thereby his person became sacred, and was held to be above law. V. There were four *Ædiles*,* first created A. C. 494; of whom two were *curule*, and two *Plebeian*. The former were chosen either from the Patricians, or Plebeians; voted in the Senate; and had charge of the public buildings, baths and streets within the city, as the Censors had of those in the country. They also inspected taverns, markets, weights and measures, and regulated the expenses of funerals, and the exhibitions of stage-plays. To the *Plebeian Ædiles*, were committed the decrees of the Senate, and the new-made laws of the Comitia—all which, being engraven on tablets of brass, were deposited by them, and kept in the public treasury. VI. Among the most ancient magistrates, were two city *Quæstors*, whose duty it was, to keep the temple of Saturn, to take charge of the Roman treasury; to receive and disburse the public monies; and to preserve the military standards, which were always polished eagles, either of gold or silver. Besides these, there were *four* others—two *military*, and two *provincial Quæstors*. The former, as keepers of the public funds, attended the Consuls into the wars; and the latter provided for the soldiers and paid them, also exacted the tribute due, and sold the spoils taken in foreign parts. The *Quæstorship* was the first step in the ascent of public preferment; being the lowest magistratic office which entitled a man to a seat in the Senate, and might be enjoyed at the age of twenty-five.

There were also other executive officers,† particularly a Dictator, appointed for a short period, in times of great emergency, and invested with supreme power; *Præfects* of the navy, being admirals of the fleet; pro-consuls and pro-prætors for the provinces, appointed by the Senate, and often clothed at the same time with civil, military, and judicial powers. But none of them, except the Dictator, had a seat in the Senate.

As to the preceding magisterial officers and ministers of state, the kings were elected by the Senate, and the emperors were nominated or declared by the army. Of the latter, there were repeatedly two, and not unfrequently more, at the same time. They being confirmed by the Senate, levied money, raised armies, undertook wars, and made peace, at pleasure. But the Consuls, Prætors, and Censors were elected by the Comitia of Centuries; and the Tribunes, *Ædiles*, and *Quæstors*, by the Comitia of Tribes; all of whom were annual magistrates, except the Censors; and *all* except the Tribunes and *Quæstors*, were *curule*‡ officers. These were so distinguished, because they sat in a chair

* *T. Varro. Ling. Latina.*

† Small officers were Scribes or Notaries, [Clerks]; Heralds, [Præcones,] or public criers; also Criers in Court; Viators, who attended on the Tribunes, and summoned the Senators; the Curnifex, or public

executioner. Julius Cæsar "constituted *Præfects*, instead of *Prætors*."

‡ Being nobles, they had a right to images—which were wax figures, or busts of themselves, with inscriptions of the offices they had holden or filled. 3 *Livy*, 58.

studded and adorned with *ivory*, the emblem of dignity and power. Also within five days after election, they all took an oath, that they would observe the laws. So all of these except the Tribunes and Quæstors, wore the "*Toga prætexta*,"* a white robe, like that of the Jewish priests, reaching down to the ankles, bordered with purple. The Consuls were preceded or attended by twelve *Lictors*; the Prætors by two, and when abroad, by six;—and the Tribunes by a beadle. These *Lictors*, being inferior plebeians, severally bore on their shoulders a bundle of rods, and an axe in the midst of them, collectively called the *faces*, the insignia of life and death.

The Senate and great magistrates had their sessions in the temple or capitol; one of the Consuls, or, in their absence, a Prætor presiding; but they sat only during daylight. Here were debated all the great affairs of state; and here was exercised great power, both provident and political. For though they, like the Jewish Sanhedrim, passed no laws, their decrees and edicts, their ædiles† and appointments, were observed and obeyed, as having the force of law and of supreme authority. In the Senate, when come to order, there was observed the utmost decorum. Each member spake standing, and voted sitting. Their opinions were taken either by dividing the house; or by ayes and noes, and, on solemn occasions, by recorded yeas and nays.‡

From the *executive* and *cabinet* departments of the Roman government, we proceed to that which was *legislative*. This was exercised in three kinds of *Comitia*,§ next to be described.

As before stated, Romulus originally classified the people of his new-founded city into three tribes. Each of these was, at the same time, also divided into ten *Curie* or wards—a number into which every tribe, in country as well as city, was subsequently divided. The *Curie*, or wards of the three original tribes, were thirty; and when convened, they constituted the *Comitia of the City*. In this assembly, presided originally the King, and then a Consul, or one of the great magistrates; and those citizens only had a right to vote, who lived within the city, and were included in one of the wards. At first, there were no other *Comitia*; and here, of course, every thing important was considered and determined. But their jurisdiction, when others were formed in the country, was, according to the original design, confined to city affairs, such as testaments, heirships, legacies, and other local and prudential matters.

Through the enlargement of the territory and population, new tribes were necessarily formed from time to time, till A. C. 492, when it was settled, that there should be one added to the city tribes, and that the number in the country be *thirty-one*; thus forming as many territorial component parts of the Republic, each being divided into ten *Curie* or wardships, like the others. When the whole thirty-five assembled, they constituted the *Comitia of the Tribes*. In this, which was the most democratic or true plebeian assembly, and which met annually or oftener, presided a Consul or Tribune; and every Roman citizen had a right to vote. Here were chosen the Tribunes of the commons, Ædiles and Quæstors,—the chief priests, and augurs—the pro-consuls and pro-prætors; and here were passed certain preceptive orders [*ordines*] or resolutions, relating to the national peace, the freedom of Roman citizenship, and the management of public triumphs. To ascertain the opinion or mind of the *Comitia*, in any case before them, there was assigned a separate place to each tribe, in which the vote of every individual was taken, either *viva voce* or by ballot, and the result declared.

But the most important of the three, were the *Comitia of Centuries*,|| instituted before the end of the monarchy. In their origin, a census of the people and a valuation of their estates were taken upon oath. The citizens were then formed into six classes—every one worth 100,000 pounds of brass, equal to \$1,450 of our money, was put into the first class; and those worth severally

* Worn also by youth—the border being the insignia of office. Young men at 17 put on the *toga virilis*, or manly gown, purely white.

† "Senatus Consultum—an order, vote, or resolution." 1 Inst. tit. 2, § 5.

‡ The Senate gradually lost their dignity under the emperors; and by Justinian, was abolished.

§ See Dr. Lempriere's art. *Comitia*; *Curia*, *Centuria*, *Senatus*. The Senate commonly had three sessions in a month, viz. "on the *Calends*, *Nones*, and *Ides*."

|| 26 Livy, 18. 36 ib. 6.

three fourths, one half, one fourth, and one eighth as large an amount, formed, in numerical series, the next four classes; and all others fell into the sixth and last class. This was a classification, exclusively according to property, the owners of which were the constituents of the class wherein they were enrolled. To each of the six classes were apportioned a certain number of military centuries, or companies of 100 soldiers each, whose ranks were filled by men of name, as determined by the respective classes. The number assigned to the first class, was 98 centuries,* namely 80 of foot-soldiers, and 18 of light-horse; to the second 22; to the third and fourth, severally, 20; to the fifth, 30; and to the sixth, only one century or company; so that the aggregate of the last five classes was only 93 centuries, five less than the first one alone. Of course, the soldiers of this, were 98,000, and of all the others collectively, 93,000 only; though there were in fact more polls in the *sixth* class probably, than in either of the others.

This arrangement, when settled, continued five years, namely from census to census; an arrangement under which the assemblage of the people convened to act; and was denominated the *Comitia* of Centuries. It is true, it gave to the richest citizens the chief power; for here the suffrages were always taken by *centuries*, each being entitled to *one vote*; and as there were 98 of those in the first class, should these be unanimous in favor of any candidate or measure, it would be in vain for the other classes to vote, their total number being only 93 centuries. Still, however, it was alleged as an offset, that the first class sustained a similar quota of soldiers, paid a proportionable part of the taxes, and had at stake an adequate interest and responsibility.

In the *Comitia* of Centuries, embracing all the voters of the Republic who chose to attend, presided one of the Consuls; who had the first right to propose a measure, or submit a proposition. Here the census and valuation were retaken once in five years, by the Censors; and the centuries revised and corrected. Here were elected the Consuls, Prætors, Censors, Pontiff, and military Tribunes; † *here were passed nearly all the laws‡ which had the force and form of statute enactments*; here taxes, decreed by the Senate, were confirmed; and here were tried high-treason, and other great crimes against the Republic. Every prograph or bill, before being offered to be made a law, was revised by some skilful lawyer, and posted three market-days in the city for inspection. When any vote was to be taken, the presiding Consul exclaimed, "go into suffrage." Instantly, each citizen, joining his century or hundred, entered his respective "*ovile*" or poll-place, and voted, either *viva voce*, or by casting his ballot§ into an open chest. As every century acted and voted by itself, a majority was its vote; 96 would constitute a majority of all the centuries in the six classes. It is manifest, that the manner of passing laws in these *Comitia*, was not unlike the way in which the American people rectify their Constitutions in their primary assemblies.

But one branch of the Laws, being considered a body of Constitutional Ordinances, deserves more particular consideration. These were the *Twelve Tables*; being always from the first esteemed of the highest authority. For it seems, that the few laws made under the monarchy, were considered, after its end, to be mere practical usages; and therefore in the course of the next half century, a body of laws was found to be so much wanted, as to educe a decree of the Senate, A. C. 451, in favor of a compilation. Materials being collected from the codes of Solon, and of the Grecian States, were committed to a board of Decemvirs, or ten sages, created from the patricians, for the express purpose of preparing a system; which, with subsequent additions and improvements, was ratified by the *Comitia* of Centuries, and formed the *Twelve Tables*, so famous in all subsequent time. Though a perfect copy of them can nowhere

* If there were not actually so many soldiers in the class, the whole number would be divided and classified into 98 parts—and each must provide and pay 100 soldiers, when called for; and each part would be entitled to one vote. But there was generally, if not always, an excess; and though all voted, the majority *pro* or *con*, formed only one vote.

† These were the original three Tribunes—others were appointed by the Consuls.

‡ "The Laws of a nation form the most instructive portion of its history." 4 Gibbon, chap. 44, p. 244.

§ By Gabinian Lex, A. C. 136, the votes were required to be on "*tablets*," i. e. by ballot.

be found;* the most, perhaps the whole of them, have been recovered—in which each Table is divided into short laws, and numbered; the whole covering about nine or ten octavo pages. The subjects on which they treat, are these: 1, Law-suits; 2, Robberies; 3, Loans, and Creditors' rights over their debtors; 4, Rights of fathers of families; 5, Inheritances and Guardianships; 6, Property and Possession; 7, Trespasses and Damages; 8, Estates in the Country; 9, Common Rights of the People; 10, Funerals; 11, Religion, and Worship of the gods; and 12, Marriages and the Right of Husbands. They were engraved on plates of brass, and became law throughout every department and region of the Republic.

The *Senate* had their sessions in the *Capitol*—a stupendous edifice, in the highest part of the city, and 200 feet square, which was divided into three temples; the middle one consecrated to Jupiter; that on the right to Minerva, and that on the left to Juno. The several *Comitia* held their respective elections in the *Campus Martius*; but passed laws and transacted other business in the Forum. The *Campus Martius*† was a spacious plain on the banks of the Tiber, below the city, adorned with statues, columns, arches, and porticos—the arena, where the Roman youth in their athletic exercises learned to wrestle, to throw the discus, to hurl the javelin, to ride the war-horse, and to drive the chariot. The *Forum*‡ was a large open space of a parallelogram form, between the Capitoline and Palatine hills,§ surrounded by edifices, covered piazzas, halls of justice, and buildings for other public business. Towards one side was a stage, called the *Rostra*, from the beaks of ships taken in victory, which surrounded and adorned it. Here, on public occasions, were seated the great magistrates, in their curule chairs; here orators displayed their eloquence; and here advocates pleaded the causes of their clients.

It is from this view of the polity and legislation of the Roman government, that we find connected with the laws, the departments of a *military* and *religious* character, which are subjects too much blended with the others, to be passed without a few remarks.

Romulus and his associates were warriors, and his system partook largely of their martial disposition. For, in the very outset, he appointed from each of the three original Tribes, 1,000 foot-soldiers, and 300 light horsemen, who were commanded by a *military Tribune*, or Chief of the Tribe, the whole being a "Legion" of 3,300, under himself. The 300 mounted dragoons were his life-guard, his videtts, his flying cavalry—the flower of all the legions. To this honorable service, selections were made promiscuously from the most promising patrician and plebeian youth at the age of 18; when they were severally furnished with a gold ring, a war-horse, and means of support.|| In their own language, they were collectively termed *Equites*, [horsemen,] whence originated the *Equestrian* order,¶ intended to occupy an intermediate place betwixt the Patricians and Plebeians. Though the cavalry were chosen principally from *this* body till the time of Marius, a century before Christ, yet "this third, or equestrian order does not appear to have been numerous," nor to have acted a mediatorial part in the domestic collisions of the two others—the Patricians and Plebeians. It was the alpha of subsequent *Knighthood*;** but the soldiery were apportioned by the Censors, through the medium of the *Comitia* of Centuries; and arranged into Legions of 6,000 men, each being divided into ten cohorts of 600 men, and 60 companies severally of 100 men, under a Centurion, as among

* See the best collection of them "From Fathers Catrou and Rouille." 2 Hook's Rom. Hist. p. 314. Cooper's Inst. of Justinian, p. 656.

† Strabo, 5, 6.

‡ This was uncovered, and open at top, "so that the assembly was often dissolved in rainy weather." But in after times, spacious halls were built around it called *Bæcilicæ*, into which the people would retire. 26 Livy, 27.

§ Rome stood on seven hills; the *Circus Maximus*, a mile in circuit, was between the Palatine and Aventine hills, with rows of seats all around, sufficient to accommodate 250,000 persons. Pliny 30, 15.

|| 6 Henry's Hist. G. Britain, Bk. 3, C. 7, pp. 314—

327, describes what *knighthood* was in England, after the Norman Conquest.

¶ "Those whose estates were 400,000 sesterces, [\$13,000] were reckoned of the Equestrian order." Nota C. Nepos, in vita de Attico.

** The Roman *Knights*, so often mentioned in History, belonged to the *Equites* or *Equestrian* order. Nero, at one show of the Gladiators, "exhibited no less than 400 senators, and 600 knights." The Emperor Augustus, was of the Equestrian order. Mago, a Carthaginian general, after the victory at Cannæ, over the Romans, A. C. 216, is said to have presented to his Senate, "three bushels of gold rings, taken from the Roman Knights."

the Jews—the whole commanded by a Consul, whose lieutenant-generals were the military Tribunes. The equestrian horsemen, however, before the end of the monarchy, amounted to 1,800; and in Cicero's time, to tenfold more, in number. When not in the army, particularly in times of peace, they were appointed to civil functions—namely, to act as “Judices” [jurymen] and underfarmers of the public revenue.

The *Religion* of the Roman laws consisted chiefly in virtue and reason, highly seasoned with superstition; while the spirit of the Divine law was piety and obedience towards the supreme Deity. Moderns do not know, it is true, whether Romulus or his cotemporaries were acquainted either with letters or with the Jewish polity or customs; but it is evident from the political and religious features of his institutions, that they were not strangers to either. Their city was founded in the reign of Jotham, king of Judah, 741 years after the Hebrews left Egypt, and 160 years before the Babylonish captivity; and certainly the relative situations of the two countries in geography, and not less the splendor of Jerusalem, leads the mind to believe that the founders of Rome had no inconsiderable knowledge of the Jews. Nor will a view of the *Religious System* adopted by the Romans—their priesthood and their rituals, though of a *mythological* character, have a tendency to weaken that belief; so manifestly do many of them resemble those of the Jewish nation.

To believe in the “Immortal Gods,” as the Jews did in a threefold Godhead, might be expected from such a people as the Romans; but they soon disclosed their need of divine revelation. For they early had their *Greater, Middle and Minor* gods and goddesses*—in three classes; the most of whom are supposed to have been persons deified, because of their particular perfections. Certainly in the first class, of twelve, were Jupiter, the god of heaven; Neptune, of the sea; Mars, of war; Mercury, of eloquence and trade; Apollo, of poetry, music, augury, medicine, and archery; and Vulcan, of fire and smithery; also the goddesses, Juno, the queen of heaven; Minerva, goddess of wisdom; Vesta, of chastity and light; Ceres,† of corn and grain; Venus, of love and beauty; and Diana, of woodlands and sylvan scenes. The *middle* class included Saturn, the god of time; Janus, of peace and war; Pluto, of hell and the furies; Bacchus, of wine; and Genius, of families—tutelar patron of the household-gods. Of the *Minor gods*, were Hercules, the god of strength; Pan, of the shepherds; Hymen, of nuptials; Æsculapius, of physic; Romulus of the city; Castor and Pollux, twin gods of mariners; and others of less note, in all, including the semi-human, perhaps thirty.

As these ancients, furnished with the lights of reason are supposed not to have acted without an object, real or imaginary; some have had the ingenuity to liken Jupiter to Moses, the wonderful guide of the Hebrews, who was in the mount amid the thunderings and lightnings, when God gave him the Law:—Mars, to Joshua, who subdued the nations of Canaan:—Apollo, to David, the warrior, prophet, poet, and sweet psalmist of Israel:—Bacchus, to Noah:—and Hercules, to Samson.

But the resemblance is more striking, in the Priesthood and Sacrifices. Of the former, were *four Colleges*; and in the latter, the rituals and omens were numerous. At the head of the order, was the *Pontiff*, like the *High Priest* among the Jews. He was chosen for life, by the *Comitia of Centuries*, from those who had borne the first offices in the Republic. He was a functionary of great sanctity and power. It belonged to him to inaugurate new-chosen priests; to dedicate temples; and to consecrate a General by prayer, when he devoted himself to his army. As it was, too, his special duty to see that the *sacred rites* be properly and timely performed, all the priests in this service were subject to his direction, as among the Jews. He reviewed certain public transactions; and he and his college of priests annually revised the calendar of festivals; and in a few instances, could condemn to death,‡ especially any one of the vestal virgins who had violated her vow of chastity. He resided in a royal

* Dii Majores, Selecti, Minores.

† Let him who, “privately by night treads down another's field of corn, or reaps his harvest, be put

to death as a victim devoted to Ceres.” 2d of 12 Tables.

‡ “Let the Pontifices punish incest with death.” Law of 12 Tables.

palace near them, as the Jewish high priest dwelt in the temple at Jerusalem. It was an office that was continued into the Christian era.*

In his College of Priests, the number was fifteen—like the 24 Jewish Chief priests. At first, vacancies were filled by the institution itself; afterwards by the Comitia of Centuries—and always for life. Their power could be controlled only by the Tribunes of the Commons. They assisted in the several sacrifices, rites and festivals; and took care that the inferior priests did their duty. All of this order, including the High priest, wore a robe, bordered with purple, and a conic formed cap, with the apex tasselled; and were highly respected both for their great authority and dignity. They were exempt from all military duty and taxes; and they were called the doctors, keepers, and administrators of sacred things.† The Sacerdotal College however, that consisted of nine *Augurs*, formed a body of greater consideration than any other in the Republic; nothing being done, without consulting their auspices. These were the oracles to foretel future events—mistaken by their countrymen for the inspired prophets of Judea. They were chosen as the priests were, and could never be deprived of their office. The sources whence augury developed the auspices, were six. 1, The signs in the heavens, as thunder and lightning; 2, The entrails of animals sacrificed; 3, The voice and flight of birds, to wit, the raven, cock and owl, the eagle and vulture; 4, The chickens, when they will or will not eat or drink; 5, The movement, or peculiar local place of quadrupeds; and 6, Accidents—always most prolific of omens. The augurs wore a robe of purple and scarlet, and carried a wand or staff as a badge of office. The third college of 15, were the keepers of the *Sibylline books*;‡ and the fourth assisted the priests, in offering feasts to the gods.

The Romans had many temples—such being always asylums, though they thought the gods most frequently visited the woods; and therefore groves were especially consecrated to their worship. This exercise consisted principally of prayers, which were offered with the head covered, and face towards the east; vows—such as oaths, consecrated engagements, and thanksgivings, celebrated by feasts and by sacrifices. In the latter, animals without blemish or spot from the flocks or herds were killed, and the auspices were taken by inspection of the entrails. He who offered sacrifice must have been first bathed and clad in white—then come to the altar chaste and pure, being crowned with the leaves of any tree thought most acceptable to the god worshipped.

But still, so given to change were the Roman polytheists, and they manifested so much disposition to repudiate certain ancient gods for others more modern, that, in the *XII Tables*, it was expressly commanded to “Honor the gods of heaven, not only those who have been always esteemed such, but likewise those whose merits have raised them thither, as Hercules, Bacchus, Romulus, Æsculapius, Castor and Pollux;”—“Let no person have particular gods of his own, nor worship any new or foreign one in private, not allowed by public authority:” Let every person observe the rites used by his ancestors in the worship of his domestic [household] gods: “Let no worship be paid to any vice:” but, “Let those exalted qualities, by which heroes obtained heaven, be ranked among the gods, as understanding, virtue, piety, fidelity; and let temples be erected to them.” So the six *vestal virgins*, priestesses of the goddess Vesta, clad in white robes, an emblem of innocence, were supported by the public, saluted by all the great magistrates meeting them. They rode in the richest chariots—sat in the best seats at the games, and were otherwise revered, both because they were intrusted with the *Lares*, the *Palladium*, and the sacred fire always burning, and because they personated the milder virtues—chastity, innocence, modesty, vigilance, purity and amiableness—supposed to have been so divinely exemplified by Rhea Sylvia, mother of Romulus, and by other Roman ladies.§

* Julius and Augustus Cæsar were both pontiffs. —*Suetonius*. In later times called *Pontifex maximus*. “The title of High Priest always belonged to the Roman Princes, till the Emperor Gratian, a Christian, refused the office, because it was “idolatrous.” 2 *Milner’s Chh. Hist.* 180.

† Called from the Greeks, “*Sacrorum doctores*,

administratores, custodes et interpretes.”—See *Lemp. art. Haruspex. Adams’ R. Antq.* 247—the probable origin of *doctorates*.

‡ “Supposed to contain the fate of the Roman empire.”—38 *Livy*, 45.

§ *Adams’ Rom. Antq.* 263—278.

Such were the sources of the Roman Laws;* such the gods and goddesses under whose influences the law-makers were actuated; and such the sacerdotal orders that ministered in sacred things. But what better was the motive, so far as it touches religion, than to secure the favor or avert the wrath of deities characterized by the same passions with themselves?—deities whose attributes and perfections were not above excesses and quarrels? What man would aspire to be better than his gods? No wonder they had fitful wars, when we consider how their fabled spheres of power interfered with each other. But what was thought of sin?—what known of divine pardon? In a word, what could be expected of a body of laws imbued with such a spirit of polytheism?—This is the argument. The Jews had every advantage. Their laws were divine. Their Lord was their light—a revealed as well as an “immortal” God. Yet how much better, or worse, was the Jewish Levite, or the Mosaic Lawyer, who had his “teraphim,” or “worshipped the host of heaven;” than the Roman civilian, who had his household gods, deified fabulous beings, and adored personified virtues?

The Roman *Judicature* was another, though inconsiderable source of Law; involving, however, numerous legal principles, both of profession and practice. In the judicial and jurisdictional powers of trial, an early distinction was taken between cases *criminal*, and cases *civil*; though the *Prætors* were the presiding officers or judges in both. As before stated, they were annually elected by the *Comitia of Centuries*; first from the patricians only, afterwards from the plebeians also. Beginning with the origin of the office, in the appointment of a single one, A. C. 365, the number was from time to time increased to ten, and in Cæsar’s time to sixteen. They were next in dignity to the Consuls; but the office became extinct about the time of Justinian. After being chosen, and having sworn to observe the laws, they published an *edict*,† or code of rules and orders, according to which they were to administer justice, through the ensuing year. This code was prepared by them, and then one of the two city-prætors being first in rank, published it from the *Rostra*, to the assembled people, and caused it also to be recited by a herald. All these prætorial prescripts were, by direction of an emperor, collected, collated and formed into a “*perpetual edict*,” they having been previously for some ages considered by the lawyers highly worthy of their attention. By casting lots, two Prætors remained in the city, and the others departed for the Provinces.‡ For it is to be noticed, that all trials of Roman citizens within the *Republic*, criminal and civil, were had in the city, however inconvenient and expensive to suitors, as it may appear to us of other habits. The Romans having no Sabbath, every ninth was a market-day, when they came there from the country to trade, and could ascertain what days were *auspicious*,§ when law-suits might be instituted, or trials had. When a Prætor held his court, it was in the *Forum*, till a hall of justice was erected, and at either place, he always sat enrobed, or gowned, in a curule chair, on the “tribunal,” which was a staging of a square or semi-circular form, somewhat elevated, and large enough to accommodate all immediately concerned in the trial.

As to the jurisdiction of *crimes* and *criminals*, culprits were at first tried before the kings, next before the Senate, and at length, the power was divided among two of the *Comitia* and the Prætor.|| All capital trials, such as related to the “life or liberty of a Roman citizen,”¶ were had before the *Comitia of Centuries*; and offences incurring a fine, were triable in the *Comitia of Tribes*. These assemblies were convened in the *Campus Martius*; a Consul or Prætor presided in them, and the trials were transacted much in the same manner as

* Gibbon divides the 1,000 years between the XII Tables and Justinian, into three parts, nearly equal in length: the first ends at Cicero’s birth; the third begins with Alexander Severus, A. D. 235. The middle part was the Augustan age. 4 *Gibbon, chap. 44, pp. 248—305.*

† The edicts of the Prætor are of great authority. 1 *Inst. tit. 2, § 7.* The Prætor was a kind of “Chief Justice.” *Suetonius, in vita Julii Cæsaris, § 13.*

‡ To wit, two to Sicily and Sardinia, after they

were reduced to provinces, A. C. 227; and two to hither and further Spain, when subdued. *Livy, pp. 20—7.*

§ Called *Fasti—Nefasti dies*, were days when no law-matter was heard, or *Comitia* held.

|| Under the Emperors, most criminal trials were before the Senate.

¶ “Life, liberty, or rights of a Roman citizen,” 9th of XII Tables.

when laws were made or passed. An Inquisitor, usually one of prætorial rank, was specially appointed or designated to conduct each trial, till the Prætor himself had the power of perpetual Inquisitor given him for the year. In the process, the accuser, who must be a magistrate,* assembled the Comitia, mounted the Rostra, pronounced the malafactor's name and crime; and then a herald notified him to appear on the trial-day appointed. Should he avoid, he was, of course, to receive the adjudication of banishment;† but if he appeared, every thing possible was urged in his defence, by himself and his patron, to touch the people's sensibilities—to convince their reason, or win their favor; whence their suffrages, taken in the usual way, determined and settled the decision.

At length, to avoid so much trouble in trying minor offences, all those not capital, were assigned to the jurisdiction of the Prætors. To assist them, the City Prætor every year selected between 300 and 600 judges‡ or jurymen from the senators, the equestrian order, and the plebeians; men not under twenty-five, nor over sixty years old, and put their names into an urn; from which the presiding Prætor drew by chance the number which the law or his discretion prescribed—perhaps 12 or more. These, when sworn, took *seats* together on the “tribunal,” and thence the name they had of “*assessors*.” A bill or libel§ like an indictment, was then produced; witnesses examined, advocates heard; and the verdict was determined by black and white balls cast into an urn, and was, as the majority on the one side or the other was found to be.

In the trials of *civil actions*, the actor or plaintiff first commanded his adversary to appear, and if he refused, actually forced him to go with him before the Prætor; for, by a law of the Twelve Tables, no one, if required, was excused from appearing in court. Next, a script or writ was drawn with great precision; bail was given by the defendant; and the cause was tried either by the Prætor only,|| or by *Judges*,¶ i. e. *judicial jurymen*; or by *Recoversers*,** selected from them by the Prætor; or by the “*centum*,” *judges*,†† being a body formed of three men, collected from each of the 35 tribes, making 105 in all, who sat on questions of inheritance and testaments; or in fine, by Arbiters, chosen by the parties. These last sat alone; the others constituted a part of the Prætor's court. But the tortious causes were tried by one or more of the above “judices” or judicial jurymen. These were either selected by the parties, appointed by the prætor, or perhaps drawn from the urn by him; and having been sworn to judge according to law and the best of their understanding, they were, as before said, seated near him. If there was only a single *judex*, juror, judge—or even more, he or they frequently associated for their assistance some lawyers for advice, who were thence called their “*Counsellors*,” and also termed “*assessors*,” because seated together. Then the witnesses were examined, advocates heard; and the voice of the majority taken, being the verdict. If the defendant, when defeated, did not pay or perform according to the judgment, within thirty days, he was “given up, by the Prætor, to his adversary, and led away by him to servitude.”‡‡

The *Laws* of the Romans admit of a twofold classification—*Republican* and *Imperial*.§§ They embrace both the government's *ordinances*, which command and direct what shall be the rules of civil conduct; and the *rights* of its subjects, which imply the privileges of civil liberty, security and justice. In every law, there is obligation and right; as it requires each one to do what is just, and vindicates what is due to him. Among the Romans, *Law* was expressed by two Latin words—*Lex* and *Jus*; the former being a written statute, ordinance, or a sanctioned usage; the latter, implying what is just and right in itself.

* Though any citizen could accuse another before the Prætor, as he had cognizance of all except capital crimes. *Cicero de Off. ii. 14.*

† Criminals were bound to appear. *Pand. § 48. 1, 3*;—absence was a proof of guilt.

‡ “*Judices*.”

§ “*Libellus*.”

|| “Let the Roman hear the cause from sun rising till noon; and let both parties be present, when it is heard, whether it be in the Forum or

Comitia.” 1 *Cap. of XII Tables*. The Prætors were vested with *equitable* powers. *Dig. l. 1. 7. 1.*

¶ In Latin, *Judices*.

** “*Recuperatores*,” Commissioners to recover private rights, especially goods alleged to be forfeit. *Suetonius*, 351.

†† “*Centum viri*.”

‡‡ He might “be sold to foreigners beyond the Tiber.” *Law of XII Tables*.

§§ Not a law under the monarchy has been found.

Of the *Republican Laws*, the *first* in authority, were the *Statute-enactments* by the two *Comitia*—of Centuries and of Tribes; principally the former. Some of these have been preserved entire, and the heads of nearly three hundred have come down to us; the most of which retain the names of the magistrates who proposed them; and state the year they were passed. The *second* were the *Decrees of the Senate*, which, however, though sanctioned by the Tribunes, were never of the greatest authority, and became even feeble in the decline of the Republic. The *third*, were the *Prætor's edicts*, ultimately a perpetual edict, or body of rules and orders, as previously mentioned. The *fourth* branch consisted of legal *opinions*. These being only the writings of learned Lawyers, or rather, answers to questions propounded to them, were not, during the Republic, considered to be authorities, though read with avidity, and treated with great respect. Their opinions, however, were of more considerable force, because they often sat as Counsellors or Assessors, in difficult cases, with the "Judices," or judicial jurors, and constituted a part of the Prætor's court. Indeed, the third Valentinian directed the jurors to be guided in their decisions by the opinions of certain Civilians, in points of Law. These four were the sources of the Roman *Republican Jurisprudence*.

The *Imperial Laws* consisted of *Rescripts* and *Compilations*. Of these were 1, the *Epistles*, being the Emperor's opinions, in cases of doubt and difficulty; 2, his *Decrees*, which were his judgments, given in court, when he sat there; 3, his *Edicts*, being what the Senate's decrees were, in times of the Republic; 4, the *Imperial Constitutions*,* known as the acts of his declared will, which came at length to have the force and effect of law; and 5, his *Novels*. These were his decisions of *new* questions arising out of several *Compilations* extant. One of them was made and published by order of the 2d Theodosius, A. D. 438; but it only contained the imperial constitutions of the preceding century, and did not meet the exigency of the public wishes. Others were the works of individual lawyers; and at length the laws and law-books were multiplied, so as to exceed, before the end of another age, 2,000 volumes. To administer the relief desired, the Emperor Justinian appointed Tribonian and sixteen other eminent Lawyers, to reduce the whole Roman law to method and order.† Accordingly, in A. D. 529, appeared the *Code*, containing the Imperial Constitutions; and A. D. 533, was published the great Tribonian compilation, under the title of *Digests* or *Pandects*—arranged into 50 books,‡ divided by *titles*, which were subdivided by *laws*, duly numbered. This work was a collection out of all the sources of the Roman Laws—including the solemn opinions of the most learned Civilians. The same year were also published the *Institutes*,§ composed by three Lawyers, which contained the elementary principles of the Law, in *four books*, divided into *Titles* or *Chapters*, and these severally into paragraphs. Thus, the *Justinian Code*, ["*Corpus Juris Civilis Romani*,"] is constituted of the Code or Imperial Constitutions—the *Institutes*—the *Pandects*, and the *Novels*; all which being confirmed by the Emperor, "in the name of our Lord, Jesus Christ," became law throughout the Eastern Empire, till A. D. 1453, when Constantinople was taken by the Turks.

From this view of the Civil Law, we proceed to the consideration of the *Civilians* or *Roman Lawyers*.

This order of men may be traced to the institutions of Romulus himself. For when he had originated the distinction between noblemen and common people—the *patricians* and *plebeians*, he ordained, that every plebeian in the character of a *client*, should choose some patrician his *patron*,|| thus, in the true spirit of this wise policy, forming an artificial parentage and sonship, somewhat compensatory for the distinction established. Hence, to the priests and those

* "Whatever the Emperor ordains by rescript, decree, or edict, is law. Such acts were called constitutions." 1 *Inst. tit.* 2, § 6.

† "Civilians, who lived under the first Cæsars, are seldom permitted to speak, and only three names can be attributed to the Republic,—in the compilation." *Gibbon*.

‡ An abridgement of 2,000 treatises, and 3,000,000

of lines or sentences, reduced to 150,000, in the pandects. *Gibbon*.

§ These were compiled by Tribonian, Theophilus and Dorotheus, "from all the Institutions of the ancient Law, chiefly from the commentaries of the famous Caius. *Pro. to the Institutes*, § 6.

|| 2 *Dionysius*, 10.

of patrician rank—to men illustrious, educated, magisterial and influential, the poor, the young, the ignorant and the afflicted, had a right to look and apply for advice, assistance, and defence, as able and trust-worthy helpers; while they received in return, from their dependent clients, every testimony of respect—even a devotion of life itself, to their service. The parties were always fast friends, distinguished by mutual acts of fidelity and affection; and never allowed to testify, nor even speak against each other. To have a good patron, was esteemed a mark of divine favor; to have numerous clients, was thought to be proof of proportionate merit.*

The rival collisions which ensued between the parties patrician and plebeian, and resulted in the overthrow of the monarchy when it had existed 245 years, and the triumph of the plebeian claims, in the creation of the Tribunes, 15 years afterwards, paved the way for the Twelve Tables, which were ratified the 300th year of the city, and 450 before Christ. All laws prior to this period, were nothing more than usages and customs.† Differences were determined by the kings, according to the principles of natural equity; while their orders and decisions, being observed as laws, were published either by pasting them on a whited wall in some public place, or by having them inscribed on tablets, and proclaimed by a herald.‡ But after the expulsion of the kings, not a vestige of these laws was allowed to remain valid, except such as were sanctified by common usage. The Consuls, their successors, however were under the like necessity of deciding cases upon the same equitable principles, there being no established rules to guide them, and the evils of uncertainty in every act of distributive justice, were increasing. All this being noticed by the intelligent plebeians, one Caius Terentius Arso, a Tribune of the Commons, proposed to have a body of laws established; and though violently opposed by the Patricians, he obtained a decree of the Senate,—confirmed by the Comitia of Centuries, in favor of his proposition. Hence, three envoys were sent to Athens, to copy Solon's famous laws, and likewise to collect similar materials from the other Grecian States. Their report was committed to ten Patricians, who prepared and presented the Laws of the *Twelve Tables*, previously mentioned; which, being ratified in the Comitia of Centuries, A. C. 450, became the National Constitution, and were ever afterwards the foundation, rule, and ordinance of public and private right through the Roman world. Cicero said, that the work, in his opinion, was superior to all the philosophers' libraries extant.§

These Tables form an era in the history of Roman jurisprudence.|| Plebeian influence was now aware of its strength and ascendancy; and within another century, all the great officers of state, not excepting the Pontiff himself, might be elected from the Plebeians. Thus office and honor were brought within the reach of every citizen; and though war was a favorite employment, it was presently found, that the arts of eloquence, like exploits in arms, commanded a sure passport to the heights of fame, so much the object of Romans. It had been apprehended, that literature would abate military ardor, and divert the mind from the field of glory;—an idea now inceptively treated as a prejudice, rather than a truth. Soon rhetoric became a favorite study, and other branches of education were ardently pursued as pre-requisites to its triumphant success.¶

It was in the age subsequent to the Twelve Tables, that the *profession of Law*, as such, had its origin. The patricians had engrossed the learning of prior times; they had also, like the Levites of Israel, been the oracles of the law, and they still thought themselves its sole depositaries. At first the Tribunes of the Commons vied with them for the palm, by keeping their doors open from morning to night, and giving aid and counsel to all who called upon them. Aspirants for office and promotion, they at once perceived, that all the orators in the Comitia or elsewhere, appeared to the greatest advantage, who were best acquainted with the principles and precepts of the law.*‡ This

* 10 *Juvenal*, 44.—Term of education was five years. 2 *Gibbon*, 97.

† 3 *Livy*, 32, 57.

‡ 1 *Livy*, 32.

§ 1 *Cic. de Oratore*, p. 44.

|| After the XII Tables were ratified, the "law became a profession." *Gibbon*.

¶ 3 *Bigland's View*.

** "Arms, eloquence, and a knowledge of the law, promoted a citizen to the honors and public employments of the Roman State." 8 *Gibbon*, *Hist.* &c. 32. old edition.

stimulated to research and study; a course of reading was commenced and pursued. During this period, there were framed, from time to time, many rules and forms of indispensable use in making bargains; transferring property; constituting agencies; and instituting and prosecuting law suits. It likewise required skill to know what days suits at law might be commenced, and justice lawfully administered; some days being festival and lucky, some not. A knowledge of these matters was for a long time confined to the Priests and Patricians; and particularly the festivals, and consequently the court-days, were exclusively known to them; as the priests annually regulated the Roman Calendar. Alive to the subject, one Cneus Flavius, a notary or scribe of Appius Claudius Cæcus, a Lawyer, surreptitiously copied his book of forms, A. C. 310, and published it. For this service the Comitia of Tribes made him *Curule Ædile*, and afterwards the Centurial Comitia elected him *Prætor*.*

But the present was an eventful era in the world. The canon of the Old Testament Scriptures had closed an age before; the Jews were now subject to the Grecian dynasty; spiritual darkness was shrouding that devoted people; and mighty potentates, in succeeding ages, strove to avert pure religion and the laws of God from the earth. In so dark a period, how exhilarating to behold the lights of science blazing in Greece, and shining in Rome. Of the Roman literature, however, prior to this period, there is scarcely a vestige remaining; nor did the laws make very rapid progress, subsequently, towards system; much less, did Roman jurisprudence for many ages deserve the inscription of perfectibility. To qualify a young man for the profession of law, which had been so great an ornament to the patricians, and the means of raising many of them to the highest honors of the Republic, presently became a subject of anxious pursuit. The youth, therefore, first attended the elementary schools, which were established in all the large towns of the Republic. They then went to the grammar seminaries, in which "the teachers of the liberal arts" were supported by salaries;† and thus acquired all the knowledge of letters at home, which their means allowed them. A taste for Grecian literature, in those ages, exclusively predominated, and groups of young men finished their education at Athens, and in other Grecian cities; many of them becoming able to speak the Greek, with the facility they could their own vernacular Latin. Nay, as the Roman conquests and diplomatic intercourse extended, it was found to be important for learned scholars to be acquainted with Egyptian, Carthaginian, Persian, Hebrew, and other languages; and with the geography, history, laws and science of other countries.

A young man entering upon the study of law‡ and jurisprudence, attached himself, on terms stipulated, to some eminent Civilian; read, and often transcribed the few law-books published; made careful researches into the *Prætor's* formulas of Rules, the laws of the Comitia, and decrees of the Senate; consulted the written opinions of distinguished jurists; collected legal forms; and especially, committed the Twelve Tables to memory.§ But there were, during the Republic, very few law-writers, whose names have come down to us. Sexus Ælius Pætus, Consul, A. C. 104, was an inconsiderable writer, though a most able lawyer. His exemplary application commends itself to every student; being one whom Cicero greatly praised for his legal learning; and Ennius, surnamed Catus, was distinguished for his skilful knowledge of the law. There were two eminent Lawyers, by the name of Quintus Martius Scævola, who were cotemporaries. One of them, so much applauded by Cicero,|| as his learned instructor in the study of the Civil Law, achieved, when Consul, a victory over the Dalmatians, and signalized himself greatly in the Marsian war. The other, appointed pro-consul of Asia—a learned, ingenious, and eminent orator and law-

* 9 *Livy*, 46. 1 *Cic. de Orat.* 41. The lawful, or auspicious days, *Fasti Dies*, [Festum] were ascertained from the feast days in the Calendar, kept by the Priests—now by Flavius made known among other fasts.

† 1 *Sullivan Lec.* 67, says "famous academies at Rome and Borytus furnished excellent Lawyers."

‡ Before Justinian's *Corpus Juris Civilis* was

published, "students could scarcely sit down to the imperial constitutions, under four years' previous study—now they apply themselves immediately to that course of reading." *Proem of the Institutes*.

§ 2 *Cic. Leg.* 23. *Pand.* § 1. 2. 2. 46.

|| *Cicero de Oratore*, 1, c. 48, also mentions Marcus Manilius, as sustaining the character of a great Lawyer, and of an eloquent and powerful orator.

yer, governed his province with so much discretion, as to be held up afterwards as a pattern of equity and moderation. He was murdered 82 A. C. in the civil wars of Marius Sylla. But lawyers in this period, sought fame rather by the sword, than by the tongue and pen. However, Caius Trebatius Testas, in Julius Cæsar's time, was eminently distinguished for his learning and integrity, his military experience, and his knowledge of law. He wrote nine books on religious ceremonies, and also treatises on the Civil law. These were of no small service to the student. So was a treatise written by Lucius Ælius Gallus, concerning the signification of all law-words—being a law-dictionary. But it was under the imperial government, that the names of the most celebrated lawyers were recorded. The opinions of twenty* or more, appear in the Pandects. Two only can be mentioned—Domitius Ulpian, a persecutor of the Christians, who was deservedly killed, A. D. 226; and Æmylius Papinian, his cotemporary, from whose famous school proceeded many able Lawyers, called "Papinianists." The students in these law-schools were called *auditors*, and one can imagine better than describe, what relief Justinian's Body of Civil Law, when it appeared, afforded to their studies, and how much it promoted their progress. When thoroughly read in legal science, and sufficiently versed in practical forms, they were fully examined,† and if found qualified for admission to the bar, their patron brought them forward, by introducing them to the management of causes jointly with himself.‡ Each legal junior was then a *Legisperitus*, a *Legista*, or *Lawyer*; and after years of practice and experience, he was a *Jurisconsultus*, § *Civilian*, or *Counsellor at Law*.||

At all times it is to be kept in mind, that the law was not undertaken during the Republic for the sake of pecuniary emolument. It was a science studied principally to qualify men for distinction as orators, statesmen, or military officers. The relationship of patron and client continued to exist, though gradually losing strength. Patrician patrons, when wealthy, resided on their estates in the country; professed lawyers dwelt in the city. Here were holden the several Courts and Comitia; here was the theatre for public speaking; and here consultations were had, and advice given. An eminent Lawyer was a kind of oracle of the city. His gate was open to all, and oftentimes his doors were beset with clients before day-break. Seated in a separate apartment, on a floor a little elevated, like a Prætor's tribunal, he listened to his client's stories and statements—to which he gave his opinion or advice, sometimes verbally, sometimes in writing. This service was originally granted by none other than by persons of the highest rank, distinguished for their superior wisdom and knowledge. But Titus Coruncanius, the most ancient *plebeian* pontiff, A. C. 250, is said to have been the first who gave advice freely to all the citizens, clients or not, without distinction. This being popular, was imitated—no one being, at any time, forbidden to give advice about matters of law; even a patron was only under obligation to his clients. It was common for such voluntary lawyer, to walk in the forum, and to such as sought his advice, he gave it on the spot or at his own house, as suited convenience. Their opinions were highly respected; being given with much thought and care; and sometimes lawyers, indeed, consulted together on very difficult questions, in the temple of Apollo.

It was among the offices of a patron to explain the law to his clients; to give them advice; to manage their suits, and argue their causes. But because a *patron*, though a man of wisdom and learning, was not always a professional lawyer or eloquent orator, it was often found necessary to employ a learned and

* Namely *M. Antistius Labo*, of incorruptible probity, and *C. Ateius Capito*, of a pure though more dominant spirit. These, from their different characters and opinions, gave rise to sects of lawyers: *Q. M. Scævola*; *P. Alfenus Varus*; in the time of Augustus. *Sizus Pomponius*, a disciple of Papinian; *Cassius*, principal of the Cassianian school; *Masurius Sabinus*; *Lucinius Proculus*; *Neratius Priscus*; *Juventinus Celsus*; *Priscus Jubaenus*; *D. Ulpian*; *A. Papinian*; *Julius Paulus*; *Rerennius Modestinus*; *Salvius Julianus*; *Carius*; *Callistratus*, of Athenian descent; *Venuleius Satur-*

ninus; *Ælius Marcianus*; *Ælius L. Gallus*; *C. Augustus Sabinus*; *Hermogenes*; *Caius*, whose institutes had been read in the schools:—Few, after the Augustan age. *Gibbon*.

† *Jus Code*, 2. 8. 3—2. 7. 8. ct. 17.

‡ 6 *Pliny*, Ep. p. 22.

§ "Anciently licensed by the emperor, and called *Jurisconsulti*." 1 *Inst. tit.* 2, § 8.

|| Five years were spent in the course of education and studies, and then the young lawyers sought their fortune in the Provinces. 3 *Gibbon*, 53.

popular *advocate*,* to plead the cause. After advice given, therefore, he who for another took inceptive conuance of a controversy, and the first steps in legal process, was a *cognitor*, similar in power and place to a modern attorney. A fourth agency in legal affairs, was that of *Proctor*,† who acted for his client under special authority, and perhaps in his absence, though the law always required the parties to be present in all their trials.‡ Those, moreover, known as *Cantores* in the Civil Law, were scribes or draftsmen—lawyers, or perhaps notaries, of technical skill and learning, as special pleaders and conveyancers. In all civil causes, a patron or advocate, called the *orator*, and a *cognitor*, or attorney, were allowed; and sometimes such, on the request of parties who were poor, would be assigned to them. But no advocate nor *cognitor*, was allowed to a notorious or capital criminal,§ who had forfeited his liberty or his life. To be but charged with such heinous turpitude, forfeited all claims to the allowance or aid of a legal advocate. There was no commissioned prosecutor; the accuser of high officers, was a magistrate—in other cases, he might be a private person, though seldom a lawyer; and hence the public policy of withholding all appearance of succor from so daring and depraved an offender. To the examination of witnesses, succeeded the orations or pleadings of the patrons, [or advocates, when allowed,] being often the finest specimens of argument and oratory. Then it was, that they displayed the fruits of their erudition, and the flowers of their eloquence.|| For the fine speaker, whether in the Senate, the Comitia, or the Forum, was sure of his laurels. Mean time, the culprit on trial, wore a rusty, defaced gown; and when his fate, if convicted, was death or banishment, it was allowed to him, while engaged in pleading for himself, to present his wife and children before the comitia or tribunal to awaken in his behalf the sensibilities of the assembly or court. But in process of time, the trials and speeches were extended to such an unreasonable length, as to educe the Pompeian law, A. C. 49, by which, in civil cases, the examination of witnesses was limited to three days; and the plaintiff's orator was restricted by the water-glass to two hours, and the defendant's to three, in their respective speeches. The cases were stated on each side, and then argued; and it was an immemorial usage for the lawyer to receive no pecuniary emolument. To preserve inviolate this wise policy, it was found necessary, at length, for the Comitia to interpose, and they passed the Cincian law, A. C. 201, by which, every lawyer was forbidden to take money or any present for pleading a cause, under a four-fold penalty.¶

The rewards which the able patron or eloquent advocate expected, were favor, fame, and promotion.** There were now no obstacles in the way of merit; most of the judicial officers, and many other functionaries, were taken from the civilians; and the most deserving were the most prominent candidates of all others. These presented their names to the magistrates; appeared abroad in gowns, white as the fuller's art could make them; shook hands and familiarly conversed with every person they met; and otherwise paid court to their fellow citizens in the way best calculated to win favor. So frequently had they, as public speakers, the opportunity to address popular assemblies, that no other country presented superior encouragement to effort and eloquence. Their fame, especially when plumed by a knowledge of the law, often vied with the most exalted military merit in the field. The true reputation of the Civilians, was perhaps at its zenith, about an age before the Christian era. The lawyers in those times were of illustrious parentage, or of the best plebeian

* "Advocate," 39 Liv. 55. In the 4th century of the Christian era, the profession had fallen mostly to plebeians and freedmen. Gibbon.

† A proctor must file with the clerk his mandate or power of attorney, or be nominated by his client in open court, 4 Inst. tit. 11, § 3.

‡ Asconius says four kinds of law-agents, or lawyers.

§ Code 3, 12. 8.

|| Some were celebrated writers. Lucius C. Piso, a Tribune and Consul, A. C. 149—6, gained the greatest honors as an orator, a lawyer, a statesman,

and historian. So provident was he of time and money, as to be surnamed *Frugal*. So M. Æmilius Scaurus, Consul and Censor, about A. C. 100, distinguished for his eloquence at the bar, no less than for his valor in Spain, was a writer of eminence.

¶ The Levitical Lawyers exacted no fees—no pecuniary rewards for their services, before the canon of the Old Testament Scriptures was closed. They were, however, supported by Tithes.

** A. D. 300, to A. D. 500, all the civil magistrates were drawn from the profession of Law. 2 Gibbon, 97, new ed.

talents:—learned, emulous, high-minded men. But their motives were entirely selfish; virtue, valor, fame—these were in their view the supreme good. They were polytheists, and most superstitious devotees to auspices and omens. Strangers to any moral law that was divine, they thought little or nothing of the fear or favor of the “Immortal [unknown] gods,” as they called the infinite Deity. Nor did all those mythological deities, priests and sacrifices, so much as deepen or refine the moral sense. Had not their pagan rites rather, influences in every way to harden and corrupt the whole heart?—so that, in consequence of riches and luxury, when introduced, and more especially when increased, after the overthrow of Carthage, A. C. 149, the wealthy plebeians joined the patricians, and they in conjunction engrossed all the honors and emoluments of the Republic. The body of the people became oppressed; the augurs were very obsequious oracles; the lawyers were overawed; the tribunes, bribed or overpowered, all gradually yielded their influence; and Roman liberty fell into ruins.*

But the change of the *republican* to the *imperial* government, had a revolutionary effect upon the character both of the civilians, and of their profession. They were soon permitted to take fees from their clients,† though never to exceed ten sesteritia—about \$300 of our money. The consequences were, that the ancient relationship between patrons and clients gradually fell into disuse; persons of the lowest rank often assumed the legal profession; advocates, from a pretended desire of assisting their fellow-citizens, made a trade of their abilities and eloquence; lawsuits were multiplied; pleadings were venal; and in short, they who once sought honor as a reward for their services, now began to live and even grow rich on the spoils of suitors’ fortunes.‡ Cicero says Lucullus received large sums in free gifts and legacies, and that he himself had been bountifully enriched in the same way.§ After the termination of the Republic, however, the Lawyers became more numerous, and yet in general far more learned in their profession than before. As the avenues to promotion closed, they devoted themselves more exclusively to their vocation. Their opinions, which had the special regard of Augustus, grew into such credit in the reign of Tiberius, that he prohibited any person from presuming to give opinions in matters of law, without a special license; and such opinions, in a subsequent reign were, under an imperial command, received by the judges as law.|| But some had their whims. One Regulus, a famous advocate, used to wear a white patch on the one or the other side of his forehead, as he was to plead for plaintiff or defendant. Largius Licinius, a Civilian under Nero, introduced the custom so much ridiculed by Pliny, of employing a herald, who followed them from court to court, to collect hearers that might applaud them while pleading; for which service he received his “dole”—a *doceur* equal, perhaps, to forty cents.¶ Lawyers annually attended the *pro-consuls*, *pro-prators*, and *procurators* from Rome, when they went into the Provinces. The powers of the first were mostly executive—the *second*, judicial—and the *third*, both—all the three being extra magistrates, invested with authority equivalent to the exigency of the place they were appointed to fill. The law always carefully guarded the profession. For, by the Twelve Tables, a “patron who defrauded his client, was execrable.” If an advocate used abusive language, or defended his client by false statements, or betrayed his cause, he was either suspended, removed, or penally punished.**

To conclude—there were within the three first centuries of the Christian era, many able and eminent Lawyers,†† only one of whom can be particularly no-

* *Adams’ Rom. Antq.* 162—4, 210, 224—8. Augustus was made Tribune for life, A. C. 26, and raised above law; A. C. 19, perpetual Consul; and A. C. 15, power was given him to make what laws he pleased.

† A present—“*Honorarium*.” *Suetonius, in vita Neronis*.

‡ *Nepos in vita Attici*.

§ According to one account, £200,000 sterling. *Midd. vita Cic.* 514. In Justinian’s time, the fee must not exceed 100 aurei in each cause.—*Pand.* 50. 12. 1. 12—about \$400.

|| *Code*.

¶ 2 *Pliny Ep.* p. 14.

** *Code*, 2. 6. 6. *Pand.* 48. 10. 13. 1. *Code*, 2. 7. 1—3. 1. 14.

†† Besides those previously mentioned, see *L. Balbus*; *Cassellius Aulus*; *Lucius Cassius*, whose severity in the application of the law, has made the words *Cassiani Judices* since to apply, as a proverb, to rigid judges. *Cassius Longinus*, a lawyer blind with age, was put to death by Nero, because of his name, and descent from C. Cassius, one of Caesar’s assassins. *Suetonius vita de Nerone*, § 37. *Juven-*

ticed, he being worthy of universal imitation and applause, as a standard of character in all places. This was Pliny the younger. He was born A. D. 62, received the greatest part of his education under the celebrated Quintilian; and at the age of 19, he appeared at the bar. Here he distinguished himself so much by his eloquence, that he and Tacitus* were esteemed the two greatest orators of the age. He did not make his profession an object of gain, like the rest of the Roman pleaders—he refused fees as well from the rich as the poorest of his clients; declaring, that he cheerfully employed himself for the defence of innocence, the relief of indigence, and the detection of vice. When pro-consul over Pontus and Bythinia, he displayed most exemplary justice and philanthropy; and the persecution, begun against the Christians, he caused to cease; solemnly assuring the Emperor, Trajan, that “the followers of Christ were a meek and inoffensive set of men—that their morals were pure and innocent, they being free from all crimes; and that they voluntarily bound themselves by the most solemn oaths to abstain from vice, and to relinquish every unjustifiable pursuit.”† If he was popular in his Province, he was admired at Rome; for there he was the friend of the poor, a patron of learning, and an example of affable manners, and of the most excellent virtues. He expended a considerable part of his estate in his efforts to promote the instruction of his countrymen, and liberally aided youth whose poverty would otherwise have deprived them of a public and liberal education. He died in the 52d year of his age. He wrote a history of his own times, which is lost—a panegyric on Trajan, which, with ten books of letters, only is preserved. These, embracing a great number of facts and anecdotes, exhibit a purity and elegance of style, worthy the pen of a Cicero; and sentiments richly becoming the generous apologist of Christ’s disciples.‡

Still he possessed a character, devoid of one quality, and that of infinitely more importance than any other.—Pliny was not a Christian.§ In every study, he was a better scholar than in the science of religion connected with the heart. Nor is it without apprehensions, that too many, in subsequent ages, possessing talents, law-learning, and virtues of an high order, have been equally inexperienced believers in the doctrines of divine forgiveness and grace,—content with the embellishments of the outer man, and of the mind, while strangers to regenerate faith and disinterested motives. But there have been Civilians, ancient and modern, able to see the true and mighty difference between the laws of Moses and Justinian—between religious principles and moral sense; and to find in the Scriptures, pardons as well as penalties:—Christian Lawyers, who reflect Immanuel’s image, by making the law a lamp, and the gospel its glory. For they value faith above fees or fame; they counsel the widow and the orphan without price or reward, and scatter peace and benefits among friends and foes. Wise to do good, they become co-helpers with the angels of the churches, to devise ways and means for the education and relief of the poor, and for promoting the best interests of the community.

tius Celsus, who conspired against Domitian, the imperial monster; also, many a “*Basitus*,” i. e. insignificant lawyer. *Lucian* left the practice because of the artifices in a lawyer’s life. *Modestinus*, who compiled the *Pandects*.

* Tacitus was also a great Lawyer. He and Pliny were great friends.

† Felix Minutius, an African lawyer, who flourished A. D. 207, wrote an elegant dialogue in defence of the Christian religion, called *Octavius*, from the

principal speaker in it. It reflects much honor upon the writer.

‡ *Lempriere Class. Dict. in vita de Pliny Secund.* The period of three centuries—one before, and two after the Christian era, was “a learned and splendid age of Jurisprudence.” Schools were instituted, books composed, and both the dead and the living contributed to the student’s instruction. *Gibbon*.

§ 1 *Milner’s Chh. Hist.* 147.

HISTORICAL SKETCH OF THE ACADEMICAL AND THEOLOGICAL INSTITUTION AT NEW HAMPTON, N. H.

[By WILLIAM E. WORDING, M. A.*]

NEW HAMPSHIRE was early distinguished for the prevalence of a deep sense of the importance of General Education. In common with the great body of our "New England Fathers," the original settlers, with their immediate descendants, regarded intelligence and religion as the basis of equitable government; and the only security of civil rights. Common schools were every where established. Academies, though at a comparatively later date, were incorporated, and several were amply endowed by private munificence.

With similar views, in 1821, the citizens of New Hampton (a small town in the central section of the State,) then but a handful in numbers, and with very small pecuniary means, determined upon establishing an Academy, or Grammar School, within their own limits. And such was the zeal and fixedness of purpose manifested in the enterprise, stimulated by some opposition of a local character, that, in five days after the preliminary meeting to devise means for the erection of suitable buildings, the frame of an edifice, twenty-six feet by thirty-two, with two commodious halls, was put upon its foundation. Previous application having been made, June 27, 1821, an act incorporating "the Proprietors of New-Hampton Academy," passed the Legislature of New Hampshire. The building above mentioned, which was commenced April 12, having been nearly completed, at the first meeting, under the act of incorporation, July 16, 1821, a committee was authorized to procure an instructor; and subsequently Mr. George Richardson, then about to graduate at Dartmouth College, was appointed Preceptor. The income of the school was voted for his support. At a subsequent meeting of the Proprietors, Aug. 6, 1821, agreeably to the provisions of the charter, a Board of Overseers, consisting of five members, was chosen; viz. Hon. John Mooney, of Meredith, Rev. Thomas Fowle, of Holderness, Rev. Thomas Perkins, of New Hampton, Moses H. Bradley, Esq., of Bristol, and John K. Simpson, Esq., of Boston. Ms. November 12, 1821, a Board of Trustees was also appointed, consisting of George Richardson, (he having entered upon his duties as Principal,) W. B. Kelley, Esq., Stephen Magoon, Esq., John Harper, and Joshua B. Drake, all of New Hampton. The immediate direction of the affairs of the school, aside from personal instruction, was placed in the hands of the Trustees, subject to the ultimate control of the Board of Proprietors. The powers and duties of the Overseers do not appear to have been defined, otherwise than merely to review the proceedings of the Trustees, and report to the Proprietors. However singular the creation of two such distinct organizations may appear, deriving all their power from a Corporate Body, to which the people at large were admitted by the payment of the small sum of five dollars, it was doubtless considered a wise and liberal policy; and savors strongly of that democratic principle which is so prevalent among the yeomanry of the "Granite State." It is certainly a peculiar feature in the government of literary institutions.

The first academy building, the cost of which was estimated at \$900, was completed, as has been before intimated, by subscriptions mostly from inhabitants of the town. Among the original donors, we notice as the principal, the names of John K. Simpson, Esq., of Boston, W. B. Kelley, Esq., and daughter, John Harper, Joshua B. Drake, and Nathaniel Norris, a singularly worthy and upright citizen, who has been in the service of the Institution as Treasurer, with the exception of but a short interval, since its first organization. All were anxious to contribute their mite, if not in money, at least in its equivalent, and

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the man who furnished his barrel of cider or bushel of potatoes, was considered, in the estimation of himself and of public opinion, as providing as useful and ample a quota, as many of his compeers. The Academy was opened equally for gentlemen and ladies; and the first year, under the administration of Mr. Richardson, the Preceptor, there were eleven ladies, and twenty-nine gentlemen. During the second year, 1822, the whole number was eighty-seven; and in 1823, seventy-seven. In May, 1825, Mr. Richardson resigned. He is represented as having been a good scholar. He was an Episcopalian, of good reputation, and devotedly pious. He has since deceased.

Mr. Richardson's immediate successor was Rev. Bezaleel Smith, then of Randolph, Vt., a graduate of Dartmouth College, and now pastor of the Congregational Church in Rye. He is said by the people of the place, though a man of decision, to have gained the affection of his pupils in an eminent degree, and to have exercised an important influence in furthering the interests and reputation of the school.

The New Hampshire Baptist General Convention being in session at Meredith the same year, overtures, soliciting its aid, were made by the Board of Proprietors of New Hampton Academy, which, upon certain conditions, were acceded to by the Convention; and in June 1826, on petition, the original charter was so amended as to give said Convention the power of appointing five Trustees and five Overseers, in addition to the number appointed by the Corporators, with the Principal *ex officio*. The name of New Hampton Academy was changed to that of the New Hampton Academical and Theological Institution, and it was provided that the Principal should be a regularly ordained clergyman of the Baptist denomination. In consequence of this new arrangement, Mr. Smith resigned his office as Principal, and the Rev. Benjamin T. Farnsworth was appointed his successor and Professor of Ancient Languages, and Mr. Smith Professor of Mathematics and Natural Philosophy. The first Trustees appointed by the Convention under the charter as amended, were the Rev. Messrs. Williams, of Concord, Pilsbury, of Hebron, Tripp, of Compton, Richardson, of Gilmanton, and Taylor of Sandbornton. The first Overseers were the Rev. Messrs. Crocket, of Sandbornton, Gibson of Goffstown, Higbee, of Alstead, Ames, of Washington, and Davis, of New London. Here commenced a new era in the history of the Institution. It not only received the patronage of the Convention, but became an object of *intense solicitude* to the denomination in the whole State. Through the blessing of God, and favored by auspicious counsels, it soon became "*the Institution*" of the Baptists in New Hampshire, and acquired a celebrity in other States, and in the community generally, rarely equalled by any institution of a similar grade in the Union. The place, from its retired situation, and its freedom from the varied temptations of city schools, was deemed a safe resort for youth from Boston, and other cities. Hence a considerable number of the scholars at first, were boys; none of whom, however, were admitted under eight years of age. As its reputation for sound learning advanced, young men, particularly of the class preparing for College, in great numbers availed themselves of its advantages. The whole number of students for the year 1826, was one hundred and sixteen; and in 1832, the last year of Professor Farnsworth's administration, the number increased to three hundred and fourteen. A plan somewhat peculiar, which was carried into effective operation, for the increase of available funds, was adopted at the same time, to bring in a large number of students. Each church, for a specified number of years, was pledged to pay the tuition of one scholar or more, with liberty to send him or not.

In August 1827, Mr. Smith resigned. The Board of Trustees, as appears from their records, testified their high regard for his character, by a formal resolution. From this time till 1832, Mr. Farnsworth was assisted principally by temporary teachers, when the Rev. William Heath was appointed Professor of Mathematics and Natural Philosophy. Meanwhile, an additional edifice had been erected, thirty-six feet square, with two commodious halls; one designed for a chapel, and the other for recitations, philosophical apparatus, minerals, &c. June 2, 1828, preliminary measures were adopted for the erection of an edifice

of brick, of three stories, one hundred feet by thirty-six. The estimated cost was eight thousand dollars. Of this sum, it appears that the Hon. Nicholas Brown, late of Providence, R. I., subscribed five hundred dollars; and Mr. Simpson of Boston two thousand dollars, in addition to his subscription of seventy-five dollars per annum, for five years, at the commencement of the school, which was to enure, in the language of the original charter, to the "the promotion of science and the useful arts." Mr. Simpson was, in the infancy of the Institution, and even, till his death, in 1837, justly regarded as its chief patron, as the recorded testimonials of the Trustees fully evince.

The above-mentioned building was actually commenced in 1829, and completed in 1831. It comprises a dining hall, and, with an attic story, thirty-seven dormitories.

With a liberality worthy of all praise, in April 1828, the citizens of Smith's village, so called, in the town of New Hampton, proposed to place by deed, in the hands of the Board of Trustees, a suitable edifice for a Female Seminary, on condition that it should be located in that place, as a distinct branch of the Institution. The proposition was gratefully acceded to, and in the following year this branch of the Seminary went into operation. Miss Martha Hazeltine was appointed Principal, and Miss Rebecca Hadley, assistant.

In June of the same year, for the purpose, probably, of securing more effectually the *religious* character of the institution, agreeably to a petition of the corporators, the act of incorporation was further amended, by giving to the Baptist Convention of the State of New Hampshire, the power of electing *seven*, instead of *five* Trustees, comprehending a decided majority of the whole Board; and providing that "no alteration shall hereafter be made, without the consent of the aforesaid Baptist Convention."

Early in the year 1833, Mr. Farnsworth resigned his station, and the Rev. E. B. Smith, a graduate of Middlebury College, and subsequently of Newton Theological Institution, at that time pastor of the Baptist church in Poultney, Vt., was appointed his successor, as Principal, and Professor of Theology. Mr. Farnsworth, since President of Georgetown College, and now Principal of the Prather Grove Seminary in Louisville, Ky., appears to have enjoyed a distinguished reputation both as an instructor and disciplinarian. He was a graduate of Dartmouth College, and his early associates in study speak in the highest terms of his literary attainments. His energy, firmness, and perseverance, contributed, in no small degree, to give that *popular* character to the Institution, which has since been so uniformly sustained. The Trustees do not appear to have failed in properly appreciating his labors. For upon his resignation, we find the following flattering testimonial:—"Resolved, that the Board of Trustees of the Academical and Theological Institution of New Hampton, regret the dissolution of the connection of Professor B. F. Farnsworth with the Institution; and that the thanks of the Board be presented him for his unwearied and successful efforts to promote the interests of the Seminary over which he has so long and so ably presided."

Although the name of the Institution had been changed in 1826, which appeared indicative of an intention to organize a Theological Department as distinct from the original design of the grammar school, yet no measures to this effect were adopted till August, 1828, when the outline of a course of Theological study, was reported by a committee of the Board. Much, however, was left to the decision of the Professor of Theology, from a consideration of the varying circumstances of students, who might present themselves for admission, and the immediate and pressing wants of the churches. The minimum requisitions, were a common English education, with the principles of Interpretation, private reading of the Old and New Testaments, with critical examinations and recitations; Dissertations on a brief series of subjects, embracing Christian doctrine, practice and experience; with plans of discourses for the pulpit. The middle course, was a thorough English education, embracing the systems of natural and moral Science; Evidences of Natural and Revealed Religion, in a course of recitations from Paley, Butler, &c.; a system of Divinity from Fuller, Dwight, Hopkins, &c., with the preceding requisitions.

The maximum requisitions were intended for those who might possess the literary attainments mentioned above, and have, in addition, a knowledge of the Original Languages, or of the Greek only, viz.: translation and critical comparisons of the original with the common English versions; Lectures on Pastoral duties, with such other exercises as the Professor might deem proper. These several courses have been modified from time to time, into the regular course, as presented in the following schedule.

FIRST YEAR.

- 1st Term. { Algebra, Principles of Physiology, Elements of Composition, Scripture Geography, Biblical Antiquities.
 2d do. { Chemistry, Natural Theology, Religious Affections, History of the U. S., Principles of Elocution.

SECOND YEAR.

- 1st Term. { Geometry, Intellectual Philosophy, Evidences of Christianity, Inspiration of the Scriptures, General History.
 2d do. Moral Philosophy, Political Economy, Principles of Interpretation.

THIRD YEAR.

- 1st Term. { Natural Philosophy, Biblical Exegesis, Biblical Theology, Ecclesiastical History.
 2d do. { Astronomy, Ecclesiastical History, (con.) Biblical Exegesis, (con.) Biblical Theology, (con.) Rhetoric.

FOURTH YEAR.

- 1st Term. { Logic, Butler's Analogy, Homilectics, Biblical Exegesis, (con.) Biblical Theology, (con.)
 2d do. { Biblical Exegesis, (con.) Biblical Theology, (con.) Pulpit Eloquence, Pastoral Care.

These plans may seem too limited; but they do not appear so upon a comparison of circumstances. There are but six or eight thousand Baptist communicants in the State of New Hampshire, and many of the existing churches *have been*, and *are* still altogether destitute of pastoral instruction; and not being thoroughly convinced of the utility of a course of *Classical* as well as *Theological* discipline, are continually presenting the most pressing claims for the *immediate* service of the young men whom God has called to the work of the sacred ministry. As public opinion in the denomination becomes gradually corrected, and more ample means are provided for the support of instruction, it is the design of the Trustees to extend and elevate the course, and to furnish the requisite increased facilities. We have an earnest of this, in the recent enlargement of the annual subscription by which the Professor has hitherto been sustained,—the devising of legacies contributing to the establishment of a permanent fund, and the appointment of an additional Professor, in 1838, in the person of the Rev. I. N. Brown, late pastor of the Baptist church and society in Exeter.

It does not appear that the Theological Department as a distinct branch of the Institution went into full operation, until the appointment of the Rev. Mr. Smith in 1833; at which time there were seventeen students, which number, in 1839, had increased to thirty-one. The *establishment* and *perpetuation* of a pious and devoted ministry, was one of the chief objects of the Directors of the Institution. Hence, in addition to the usual license or testimonial from the church to which the candidate may have belonged, he was required to subscribe a declaration "that he had earnestly consulted the Divine will with all sincerity and uprightness of heart, and submission to the sovereign control of Providence." He was required to make it his first and chief object to cultivate a spirit of deep and uniform piety, to maintain habits of strict, exemplary Christian deportment, to manifest a readiness to improve every opportunity to do good, to endure sacrifices and trials, and in every way to advance the great object to which he had consecrated his life. "And for the exercise of these active habits, the manifold character of the Institution and students has always afforded ample scope. The Department has a Library consisting of six hun-

dred well selected volumes, which is constantly increasing. There is also a Lyceum for mutual improvement in personal piety, and weekly religious discussion.

In the same year, Jeremiah Chaplin, Jr., son of President Chaplin, late of Waterville College, was appointed Professor of Languages. The finished education and accurate scholarship of this gentleman, afforded a strong guarantee to the friends of classical learning, that that great *desideratum* in most of our schools—a thorough preparation for college, would be fully realized in this Institution. His resignation, the following year, was much regretted. He was succeeded by Stephen Morse, Esq., now associate Professor of Languages in the Wake Forest College, N. C., who was in his turn succeeded by the writer of this article. Mr. Morse was an excellent teacher, and the beneficial results of his successful labors will long be remembered by the friends of the Institution, and by those graduated under his charge during their whole literary career. He seems to have been the first who set himself seriously to work in correcting the long cherished habit of mere translation, without regard to grammatical accuracy or analysis. Professor Heath was succeeded in the department of Mathematics, by I. B. White, Esq., now in charge of the same department in the college mentioned above. Mr. White seemed to have been deservedly popular both with the Trustees and students, and in all the branches of his superintendence, to have introduced those habits of strict analysis, by which knowledge, instead of being the mere “lumber of memory,” is a source of pleasure to the possessor, and of the greatest value to mankind.

A Literary Society was formed at the commencement of the school in 1821, out of which grew the present society called the “Literary Adelphi.” About the year 1830, a new society originated, under the name of the “Social Fraternity,” composed principally of seceders from the society already established. These societies have continued till the present time. They furnish nearly equal advantages, having each a well selected library of about six hundred volumes. Their Reading Rooms, furnished with much taste and elegance, are provided with the various leading political and religious papers of the State, and with the Reviews and popular Periodicals of the Union. They have always exerted an important influence in extending the patronage of the Institution.

In 1835, the Institution was visited by the Rev. Drs. Cox and Hoby, Delegates from the Baptist Union in England to the United States Triennial Baptist Convention. Their description of the examination, studies, and other exercises, in the published account of their tour, can but be gratifying to its friends.

The same year, Mr. White was succeeded by Mr. Pierce, a recent graduate of Waterville College. This gentleman after efficiently and successfully laboring for a time, was obliged, in consequence of ill health, to resign, that he might remove to a more congenial climate. He is at present the Principal of a literary institution in Macon County, Georgia. Mr. Pierce was succeeded by the Rev. Amasa Buck, in the fall of 1836. Mr. Buck brought with him, from the Academy over which he had formerly presided, a valuable Philosophical and Astronomical apparatus, cabinet of minerals, &c., the whole comprising a collection unequalled by that of any similar institution in New England. This the Institution subsequently obtained by purchase. Mr. Buck was succeeded by Prof. W. L. Eaton.

The Female Seminary, which commenced its operations as a distinct branch of this Institution in 1829, arose, in a few years, to such a degree of distinction, that, though the number of students, the first year, was but 54, the minimum average for each year for the last eight years, has not been less than 150. The permanency of the principal teachers has contributed, in no small degree, to this prosperous result. About the year 1834, a Library and Missionary Society was formed, to which most of the young ladies attached themselves soon after becoming members of the Seminary. It meets weekly, for literary exercises, and monthly, for Missionary purposes. Its character and proceedings are already made known to the public by its annual reports. In 1837, a course of study, of the most liberal character, was prescribed for the female department, which, to a considerable extent, has been adopted in practice.

From the foregoing particulars, it will be seen that the design of the Institution is 1st, To prepare young men of promise for the service of the ministry. 2d, To furnish a complete preparatory course of classical study, for college. 3d, To qualify young men for successful teachers of English schools, and for mercantile and manufacturing pursuits. 4th, To furnish common schools and female seminaries with a competent supply of qualified and efficient teachers. The patronage of the Institution for several years past, has been remarkably uniform, the whole number of students varying from 350 to 390, each successive year. Thousands of young men have enjoyed its advantages, and hundreds of them have been or are now employed in the work of the ministry.

The Institution has been singularly and extensively blessed with revivals of religion. Fifty, as was hoped, experienced the pardoning grace of God, during the fall of 1839. The Institution has been sustained by the prayers and contributions of a religious community; and its religious character has ever been one of its essential features.

POPULATION OF CHINA.

[Abridged from the work of Mr. MEDHURST, published in 1838.]

WE have somewhat more than probability to guide us, in endeavoring to ascertain the population of China. We have the evidence of men who have long resided in the country, and a variety of estimates taken by the natives themselves, and published by imperial authority. While the learned of Europe are sitting at home, and calculating what may or may not be, which they decide according to their several hypotheses, and partialities; we have the testimony of eye witnesses and actual residents, as to what really exists. Between these bare supposers and personal inquirers there can be no difficulty in determining on whom most reliance is to be placed. The speculators on China's population, however, aware that facts are against them, have sought to throw discredit on the witnesses produced on the other side, by bestowing on them the most opprobrious epithets, and calling their veracity into question on every occasion. The authorities most likely to furnish information on the subject of China, are the Catholic missionaries, and the Chinese themselves. The former, who penned the "Edifying and curious letters," are sometimes spoken of jocularly as "reverend gentlemen" telling their "pleasant stories;" at other times more cavalierly, as "stupid and lying missionaries, who contrived to impose upon Europeans with their absurd and ridiculous notions." Malte Brun, however, describes them as "weak and credulous, rather than wilfully mendacious." It must be confessed, that these are rather hard terms to bestow upon men who have left their native land, and ventured all, to spread what they conceive to be the truth; men, at the same time, of much learning, and, one would hope, of some sincerity—who have deserved better than to be denounced as downright liars, in matters where they had neither interest nor inclination to deceive. Their opportunities for ascertaining the fact, were many and great, as they were engaged, by imperial authority, in travelling through the various provinces, and drawing up a statistical view of the empire; so that they were not likely to be easily imposed upon by accounts inconsistent with truth.

The Chinese authorities have been treated in a still more unscrupulous manner, and the estimate given by a principal mandarin, to Sir Giles Staunton, is described as being as complete an example of Chinese mendaciousness, as any ever afforded; and, as a document, bearing on its very face, the marks of fabrication. It is comparatively easy to get rid of adverse testimony, by throwing discredit on the judgment or veracity of the witnesses; but though the Chinese may be, generally, given to fabrication and exaggeration, yet, in a matter where the only trial of veracity is to transmit returns from the people to the government,

and to record them in public documents, we do not see why they may not be believed. The documents, thus drawn up and published by the Chinese executive, are not intended for the eyes of foreigners, or meant to exalt native resources in the estimation of surrounding nations; on the contrary, the emperor, in the edicts referring to the population, does not speak of its amount in a boasting, but a complaining tone; for, like another Malthus, he is afraid lest the increase of population should entrench on the means of subsistence, and a famine be produced; he, therefore, exhorts the people to diligence in husbandry, that they may raise as many of the necessaries of life as possible, and to economy in their expenditure, that they may make them go as far as they can.

Now, however mendacious the Chinese may generally be, we can only expect them to gratify their lying propensities when interest allures, or when they have no means for ascertaining the truth. That they can have no interest in deceiving the world, is evident from their unconsciousness of these statements being published to the world; and that they have every possible means of ascertaining the amount of the population, will appear from the manner in which those returns are made, and the census obtained. The law on this subject, is as follows:—

“All persons whatever shall be registered, according to their respective professions or vocations. When a family has omitted to make any entry in the public register, the master thereof, if possessing lands chargeable with contributions to the revenue, shall be punished with one hundred blows; but if he possess no such property, with eighty blows. When any master of a family has among his household, strangers who constitute, in fact, a distinct family, but omits to make a corresponding entry in the public register, or registers them as members of his own family, he shall be punished with one hundred blows, if such strangers possess taxable property; and with eighty blows, if they do not possess such property; and if the person harbored is not a stranger, but a relative, possessing a separate establishment, the punishment of the master so offending, shall be less than as aforesaid by two degrees, and the person harbored shall be liable to the same punishment. In all these cases, the register is to be immediately corrected. In all the districts of the empire, one hundred families shall form a division, in order to provide a head and ten assessors, whose duty it is to assist and oversee in the performance of all public matters. These ‘elders’ must see that all the families in their respective divisions have been registered; and failure in doing this, exposes them to the bamboo. The returns of population are to be made annually.”

On this subject, Dr. Morrison observes:—

“In the Chinese government, there appears great regularity and system. Every district has its appropriate officer; every street its constable; and every ten houses a tything-man. Thus they have all the requisite means of ascertaining the population with considerable accuracy. Every family is required to have a board, always hanging up in the house, and ready for the inspection of authorised officers, on which the names of all persons, men, women, and children, in the house, are inscribed. This board is called a *mun pae*, ‘door tablet,’ because, where there are women and children within, the officers are expected to take the account from the board at the door. Were all the inmates of a family faithfully inserted, the amount of the population would, of course, be ascertained with great accuracy. But it is said, that names are sometimes omitted, through neglect or design; others think that the account of persons given in, is generally correct.”

The census thus annually called for, by the Chinese government, and published in their official accounts of the empire, is demanded with the view of enabling the ruling powers to ascertain the state of the country, in order that they may apportion the due amount of government officers, and police force, to each district, and make suitable provision for the necessities of the people, in case of famine. According to the system adopted by the reigning dynasty, a considerable proportion of money and grain is retained in the provinces for the service of the state, and the exigencies of the people; and it would be difficult to know what amount should be reserved, unless the average number of the inhabitants were ascertained. It is, then, to assist the government, in making proper arrangements for the home administration, and not to impose either on themselves or foreigners, that this census is taken. It is published in a work,

given out by imperial authority, called the Ta-tsing-hwuy-teen, or "Collection of statutes for the present dynasty," where the various arrangements, for the direction of the six tribunals, are fully particularized. Under the item of revenue, the account of the population occurs; and as this work has been published at different periods, it affords a criterion to judge of the state of the population through successive years.

Now the question occurs, Are these official documents to be believed, or are they not? When any European government orders a census to be made, and publishes a state paper, declaring that such and such is the result of their researches and calculations, it is generally believed. No one objects to the statement, on the ground of that government professing the religion of the Romish or Greek church, or professing no religion at all; but since it is a matter of mere civil polity, with which they must have a much better acquaintance than others can possibly have, they are allowed to make their own statement, and are believed accordingly. In negotiating with foreign powers, or in managing matters which immediately concern their individual interests, the Chinese do sometimes practice deception; but, in matters of sober fact and actual calculation, we do not see why the Chinese should not be credited as well as others. We receive, without scruple, their account of the number of their provinces, counties, and districts; the aggregate of their officers, and the amount of their revenue; and why not take their estimate of the population? at least, until we can find one made by those who have better opportunities of ascertaining the fact. It will not do for us, who have only supposition to guide us, to contend with those who are in the habit of counting the people every year, and have such efficient means of arriving at the truth. We may make some deductions for the extravagance of eastern nations, and receive with caution the statements of different years, which we can compare together, and endeavor to ascertain the rate of increase; but we are not at liberty to call them liars, till we can prove them to have erred wilfully in this matter.

It is now time to introduce to the notice of the reader, the various estimates which have been given by the Chinese themselves, with the authorities on which they rest, in order that a complete view may be formed of the gradual growth, and present state, of the Chinese population.

<i>Dynasty.</i>	<i>Emperor.</i>	<i>Year of reign.</i>	<i>A. D.</i>	<i>Population.</i>	<i>Authority.</i>
Ming	Tao-tsoo	27	1393	60,545,811	Kang-keen-e-che. Ta-tsing-hwuy-teen, old edition, extracted by the author.
Tsing	Shun-che	18	1662	21,068,600	
"	Kang-he	6	1668	25,386,209	
"	"	49	1710	23,312,200	
"	"	50	1711	28,605,716	Ta-tsing-hwuy-teen, new edition, extracted by Dr. Morrison and his son.
"	Keen-lung	18	1753	102,328,258	
"	"	57	1792	307,467,200	
"	Kea-king	16	1812	361,221,900	

The above items are taken from regular Chinese works, and depend on the authority of official documents. By these, it will be seen, that before the Tartar conquests, when the Chinese dwelt under their native emperors, the population amounted to 60,000,000: and that after the invasion of the empire, by the rulers of the present dynasty, the population suddenly fell off to twenty or thirty millions; at which state it continued for fifty years, when it gradually rose, till it reached a hundred, and, subsequently, three hundred and odd millions. In order to account for this, it may be necessary to observe, that the wars which took place on the transfer of the empire into new hands, greatly diminished the number of the people: that, for scores of years, a great part of the empire remained unsubdued, on which account, the Tartars could not reckon on the inhabitants of the southern and western provinces as their subjects; and that, at the commencement of the present dynasty, the revenue was levied in the shape of a capitation tax, which, of course, led a great number to evade enrolment, lest they should be held responsible for the impost demanded by the government officers. Hence, it is not difficult to account for the great falling off in the population, during the first years of the present dynasty, and for the

amazing difference between the forty-ninth and fiftieth year of Kang-he, when the capitation tax was removed, and converted into a land tax. Indeed considering the change of measures, adopted by the government, it was rather to be expected that the returns for the following year, would exhibit an increase of twenty instead of five millions; as all those who had been previously deterred from giving in their names, had now every motive for concealment removed, and would willingly allow the registration of their signatures.

From the year 1711 to the year 1753, a period of forty-two years, the population appears to have advanced, from twenty-eight millions and a half to a hundred and three millions. This may be accounted for, partly in the way above mentioned, and partly by the gradual increase of the population. This increase will not appear very great, if it be considered, that an excess of three per cent. per annum, on the births over the deaths, will make the population treble itself in the time specified. The next increase, according to the official returns, is of a like character: viz. from 102,328,258 in 1753, to 307,467,200, in 1792; or a triple sum in about forty years. And, when we consider, that during these two periods of forty years each, the dominions of the Tartar Chinese monarch were extending, and more and more persons were inscribed on the population list; besides the perfect tranquillity which the empire enjoyed during the whole series of years, it is not to be wondered at, that the population should advance at such a rapid rate.

The customs and institutions of the Chinese, doubtless, contributed much to this increase; for, according to the precepts of Confucius, "of the three degrees of unfilial conduct, to be without posterity, is the greatest;" hence the Chinese of every class and degree marry when quite young, and rejoice in nothing so much as in the increase of their families. Added to the strong desire of issue, we may allude to the bounties offered by the Tartar rulers, when fully established in the dominion of the empire, proposing grants of the land which had been previously deserted by the terrified population, to any who would settle down and cultivate it; which has induced many to spread over the country, and to prosecute the quiet and healthy arts of husbandry; by which their industry has been exercised, and their increase promoted; until now the whole land is full of inhabitants, and they are bursting their bonds on every side.

From 1792 to 1812, a period of twenty years, the increase has been inconsiderable compared with former years, being only one-sixth of the whole, and scarcely an addition of one per cent. per annum. This diminution in the rate of increase, during the last twenty years, previous to 1812, may be accounted for, partially by the growth of emigration, and, more fully, by the *introduction of opium*, which, since the latter part of the last century, has been smuggled into the country, at an enormous rate. Those who have not seen the effects of opium smoking, in the eastern world, can hardly form any conception of its injurious results on the health, energies, and lives of those who indulge in it. The debilitating of the constitution, and the shortening of life, are sure to follow, in a few years, after the practice has been commenced; as soon and as certainly, if not much more so, than is seen to be the case with those unhappy persons, who are addicted to the use of ardent spirits. The dealers in opium are little aware how much harm they are the instruments of doing, by carrying on this demoralizing and destructive traffic; but, the difference between the increase of the Chinese people, before and after the introduction of opium, ought to open their eyes, and lead them to ask themselves whether they are not accountable for the diseases and deaths of all those, who have suffered by its introduction. And if it be true that the Chinese increased at the rate of three per cent. per annum, before the commencement of the traffic, and at the rate of one per cent. per annum, since, it would be well for them to consider, whether the deficiency is not to be attributed, in some degree, to opium, and the guilt to be laid at the door of those who are instrumental in introducing it. They may flatter themselves that if the growth of population were not thus checked by the introduction of opium, its increase would be curtailed by wars or pestilences; or the superabundant populace would perish by famine, and starvation effect what opium would not accomplish. Still, whatever cause

might contribute to the balancing of the population with the means of subsistence, human life could not be sacrificed, without blame being attached somewhere; and blame, in proportion to the greatness of the evil which might result from the measure.

In addition to the official returns of the population above given, there are others furnished by different European writers, which as they appear to be derived from native sources, deserve some notice here. They are the following.

Amiot's estimate, for the year 1743, amounting to	157,301,755
Grosier's do. - - 1762, do.	198,214,553
Morrison's do. - - 1790, do.	143,125,225
Staunton's do. - - 1792, do.	333,000,000

With respect to the first it will be seen that it exhibits a greater population in 1743, than is found by the official returns to have existed in 1753. Amiot professes to have drawn his estimate of the population from the Ta-tsing-yih-tung-che, "an account of what is essential to be known respecting China," published in the eighth year of K'een-lung, A. D. 1743. Grosier, who seems anxious "to justify the assertion of the learned missionary, and to free him from all suspicion of exaggeration," enters more into detail respecting Amiot's estimate, and remarks that the Yih-tung-che shows only the number of the jin-ting, or those who are taxable in each province, which amounted to 28,516,488; and as these are the heads of families, Grosier suggests that Amiot multiplied these by five, in order to show the number of individuals in the whole empire, thus making 142,582,440; then including the inhabitants of Füh-k'een, about seven millions, which he had before omitted, and the civil and military officers, literati, &c., he makes the sum total amount to 157,301,755. This, however, is a very unsatisfactory method of ascertaining the population of a great country; and will not warrant us, on the ground of such calculations to call in question the authority of official returns. But it is more than likely that Amiot, or his friend Grosier for him, has entirely mistaken the case. Jin-ting is not the expression employed to designate *families* in Chinese statistical works, but *men*: the word for *families* being hoo, "doors," in distinction from kow, "mouths," which is the proper word for individuals. Again, the work to which he refers, though published in 1743, may refer to a census of the population at a previous date, and thus nearly synchronize with the census given in the year 1711, which we have seen by authentic records to have been 28,605,716.

Grosier's own enumeration was taken from an estimate of the population in "the tribunal of lands," at Peking, which was made in the twenty-seventh year of K'een-lung, A. D. 1762, and was received in France in 1779. It was written both in Chinese and in French, and was translated into the latter at Peking. By this estimate it appears that the population amounted to 198,214,553. Upon this we may remark, that Grosier himself does not appear to have consulted the work referred to, but only an extract from it, or a translation of it. It is possible, therefore, that there may be some mistake, either in the number, or the date. Still as the census is placed between the years 1753, when the population was 102,328,256, and 1792, when it was 307,467,200, the intermediate number of 198,214,553 is not an unlikely estimate.

The account published by Dr. Morrison, in his view of China for philological purposes, exhibits the population as amounting to 143,125,225 in 1790. This estimate was taken from a new edition of the Ta-tsing-yih-tung-che, or "a complete statistical account of the empire under the present dynasty," published about the close of the reign of K'een-lung, probably A. D. 1790; which is the identical work referred to by Amiot, only a later edition. The edition which Dr. Morrison consulted, exhibits the original amount of the population, at the beginning of the present dynasty, and then the increase since that time. The first, says Dr. Morrison, was probably about A. D. 1644, and the last about 1790. In a note at the bottom of the page, Dr. Morrison observes, "that the work itself does not state what the time of the original census was; that it was at the beginning of the present dynasty rests on the verbal authority of the natives." Neither does it appear that the work states the precise time when the second census was made; we only know that it was taken prior to the publication of

the book in 1790, but how long previous to that date we are not aware. The dates, therefore, of 1644, for the first, and 1790 for the second, are merely hypothetical; and, as much depends on the period when a given census was taken, we cannot, in estimating a population which is constantly and rapidly increasing, take a census without date, and oppose it to the authority of those the dates of which are clearly ascertained. The first census quoted by Dr. Morrison is 27,241,129; while the second amounts to 143,125,225. Now if we refer to the official returns, the dates of which are determined in a foregoing page, we shall find that about the year 1711, the population amounted to 28,605,716, which is not far from the first statement furnished by Dr. Morrison; neither does it differ very materially from the number of jin-ting, or men, quoted by Amiot, and which he has mistaken for families, and multiplied to 157,301,755. The probability therefore is, that as both Amiot and Morrison consulted the Yih-tung-che, only in two separate editions, the number quoted by the French missionary, and the first estimate produced by Dr. Morrison, refer to one and the same period; and that that period, instead of being 1644, as supposed by Dr. Morrison, or 1723, as Amiot imagined, was most likely the intermediate date of 1710, which would make it agree with the estimate given of the population for the following year in the Ta-tsing-hwuy-t'een, quoted above. Dr. Morrison's second estimate of 143,125,225 need not be placed exactly in 1790, because the work in which it was found appeared about that time: it might as well be assigned to the middle as the close of K'een-lung's reign, and fall more about the year 1765, which would allow for the gradual increase of the people from 102,328,258 in 1753, to 143,125,225, twelve years afterwards. Besides the indefiniteness of the dates in the account furnished by Dr. Morrison, there are some inconsistencies hard to be reconciled with other returns, or with the state of the country, which will be noticed in a subsequent page; it is due to Dr. Morrison, however, to observe, that the statements above given were published in 1817; and that in a paper drawn up by him, and inserted in the Anglo-Chinese College Report, for 1829, he has given an estimate of the population as amounting to 307,467,200, in 1792.

The account furnished to Sir G. Staunton, by the Chinese mandarin, Chow-ta-jin, has been frequently referred to, and not a little reprobated and called in question. Malte Brun thinks, that because the numbers, in each province, are given in round millions, and because, in two provinces, the number of millions is precisely the same, that, therefore, the whole document is a fabrication. But, how can these be considered as the marks of fabrication? The mandarin professed to derive his information from a particular friend at Peking, and merely gave it as a general estimate, without entering into particulars on the subject; and this is, by no means, an uncommon case with ourselves. The population of England, France, Germany, or Spain, is frequently given in round millions, without the specification of the units, except when a census is particularly demanded or published by government; and when a population is thus roundly stated, it does not throw discredit on the whole, to say, that two different regions, Austria and France, for instance, contain the same number of millions. With regard to Sir G. Staunton's informant, we may look upon his statement, as entitled to credit, as far as general estimates go; and while it does not profess to give a particular account of the population, we may take it as corroborating or explaining some cotemporaneous statement derived from more authentic sources. Now this account of the population was delivered to Sir G. Staunton, in 1792, and does not materially differ from an official return, published in the same year, which makes the population amount to 307,467,200; and, considering that the one was a rough guess, in round numbers, and the other, the result of a minute investigation, we need not be surprised at the discrepancy that appears in the aggregate. The two together are sufficient, however, to prove that the population of China, at that period, exceeded three hundred millions.

On the following page the reader is presented with a comparative statement of the number of inhabitants in each province, according to the various accounts.

VARIOUS ESTIMATES COMPARED.

Provinces.	No. I. 1710	No. II. 1711	No. III. 1753	No. IV. 1760	No. V. 1765	No. VI. 1792	No. VII. 1812
Shing-king	4,194			466,634	668,852		942,003
Chih-le	3,260,075	3,274,870	9,374,217	3,504,038	15,222,940	38,000,000	27,990,871
Keang-soo	3,917,707	2,656,465	12,618,987	28,967,235	23,161,409	32,000,000	37,843,501
Gan-hwuy	1,350,131	1,357,829	12,435,361	1,438,023	22,761,030		34,168,059
Keang-se	5,528,499	2,172,587	5,055,251	5,922,160	11,006,640	19,000,000	23,046,999
Che-keang	2,710,649	2,710,312	8,662,808	18,975,099	15,429,690	21,000,000	26,256,784
Fuh-keen	1,468,145	706,311	4,710,339	1,684,528	8,063,671	15,000,000	14,777,410
Hoo-pih	469,927	433,943	4,568,860	24,604,369	8,080,603	14,000,000	27,370,098
Hoo-nan	375,782	335,034	4,330,332	9,098,010	8,829,320	13,000,000	18,652,507
Ho-nan	2,005,088	3,094,150	7,114,346	2,662,969	16,332,507	25,000,000	23,037,171
Shan-tung		2,278,595	12,769,872	25,447,633	25,180,734	24,000,000	28,958,764
Shan-se	1,792,329	1,727,144	5,162,351	1,860,816	9,768,189	27,000,000	14,004,210
Shen-se	240,809	2,150,696	3,851,043	257,704	7,287,443	18,000,000	10,207,256
Kan-suh	311,922	368,525	2,133,222	340,086	7,412,014	12,000,000	15,193,125
Sze-chuen	144,154	3,802,689	1,368,496	7,789,782	2,782,976	27,000,000	21,435,678
Canton	1,148,918	1,142,747	3,969,248	1,491,271	6,797,597	21,000,000	19,174,030
Kwang-se	205,995	210,674	1,975,619	2,569,518	3,947,414	10,000,000	7,313,895
Yun-nan	2,255,666	145,414	1,003,058	3,083,459	2,078,802	8,000,000	5,561,320
Kwei-chow	51,809	37,731	1,218,848	2,941,691	3,402,722	9,000,000	5,288,219
	27,241,129	28,605,716	102,328,258	143,125,225	198,214,553	333,000,000	361,221,900

No. I. Census taken about the beginning of the present dynasty, extracted from the Yih-tung-che, by Dr. Morrison. Probable date, 1710.

No. II. Census taken in the 50th year of Kang-he, according to the Ta-tsing-hwuy-teen, extracted by J. R. Morrison, Esq.

No. III. Census taken in the 18th year of Keen-lung, extracted from the Ta-tsing-hwuy-teen, new edition, by Rev. E. C. Bridgman.

No. IV. Census taken from the Yih-tung-che, by Dr. Morrison, published about the latter end of Keen-lung's reign. Probable date, 1760.

No. V. Census taken from the Yih-tung-che, by Grosier, published about the 27th year of Keen-lung, and referring to the year 1765.

No. VI. Census furnished by the Chinese mandarin to Sir G. Staunton.

No. VII. Census taken in 1812, according to the Ta-tsing-hwuy-teen, extracted by J. R. Morrison, Esq.

With regard to the lists of the population here presented, published at various periods, and adduced by different writers, we may observe, that the second, third, and seventh columns, being extracted from official documents with the dates annexed, may be considered as most worthy of regard: and, by a comparison of these three, it will be seen that, in almost all the items, as well as in the sums total, they advance in a progressive ratio, from 1711 to 1753, and 1812. It is a matter of regret that we are not able to furnish the particulars of the census taken in 1792, and extracted by Dr. Morrison from the Ta-tsing-hwuy-tëen, but the aggregate 307,467,200 corresponds with that system of progressive increase, which has evidently been going on in China, for the last century. It will be seen also that the revenue derived from the various provinces, in the eighth, ninth, and tenth columns,* is in such proportions as we might anticipate from the population of the respective regions as exhibited in the second, third, and seventh columns; considering that some of the provinces are more fertile than others, and therefore produce more, both in money and kind. From these considerations, therefore, we may venture to conclude, that the three columns above referred to, exhibit the most authentic and credible account of the population, at the periods specified.

Next to them in importance and credibility is the account given by Grosier, and the rough sketch brought home by Sir G. Staunton, in the fifth and sixth columns. Grosier's account exhibits a progressive increase in the various provinces, such as we might expect to find, and thus greatly corroborates the statements which precede and follow, in the third and seventh columns. The estimate brought home by Sir G. Staunton tends in some measure to the same end, though as a round statement, it cannot be expected to exceed in accuracy; and is merely introduced to show the general opinion entertained by Chinese officers, respecting the population.

We are sorry, however, to observe, that we cannot derive so much advantage from the censuses in the first and fourth columns; inasmuch as, in several points, they differ from every other account of the population, and from what

* These columns, exhibiting the revenue, are omitted above.—Eds. Reg.

is known of the state of the country. In the first column, it will be observed that no inhabitants are assigned to Shan-tung, though that is so near the seat of government, and has always been considered a fertile and populous region; while, however, the first column exhibits Shan-tung as entirely destitute of inhabitants, the fourth column, derived from the same authority, presents the same province as swarming with more than 25,000,000 of inhabitants. During all this time, however, the province of Canton, which for the last century has been the seat of foreign commerce, has been nearly stationary; both columns exhibiting that province as containing a little more than a million of inhabitants; when it is well known that Canton is one of the most populous regions of the empire, and possesses between the provincial city and Macao, more inhabitants than are assigned to the whole province. Again, Yun-nan, which is known to be deficient in population, and which was at the beginning of the present dynasty but imperfectly subjected to the Tartar yoke, is said in the first and fourth columns to contain more than double the population of Canton; while the neighboring province of Kwei-chow, which is similarly circumstanced, contained according to the first census but 51,089, and according to the next estimate of the same writer nearly 3,000,000. There is also much inconsistency with regard to the returns for Füh-kéen; the population of that region contained according to the fourth column but 1,684,528; while we may venture to say, that there are a million emigrants from Füh-kéen in various parts of the Chinese coast, and the Malayan archipelago, and more than ten times that number in the province itself. Lastly, the province of Hoo-pih, in the centre of China, fertile, populous, and one of the first that submitted to the Tartar yoke, is rated at 469,927 in the first column, and at 24,604,369 in the fourth column. These incongruities compel us to hesitate respecting the estimates in question, and incline us to depend more implicitly on those accounts the dates of which are certain, and the items consistent with each other.

It will easily be seen from what has been before stated, that the author inclines to receive the highest estimate that has been given of the Chinese population, and to rate it at 361,221,900: and thus after the fullest consideration of all that has been said on either side of the subject,—after the most patient investigation of native documents,—and after extensive inquiries and observations among the people for more than twenty years, he cannot resist the conviction which forces itself upon him, that the population of China Proper is as above stated; besides upwards of a million more for the inhabitants of Formosa, and the various tribes of Chinese Tartary, under the sway of the emperor of China.

If the population of China really amount to such overwhelming numbers, then what a distressing spectacle presents itself to the eye of the Christian philanthropist. Three hundred and sixty millions of human beings huddled together in one country, under the sway of one despotic monarch, influenced by the same delusive philosophy, and bowing down to the same absurd superstition. One third of the human race, and one half of the heathen world, held by one tie, and bound by one spell; one million of whom are every month dropping into eternity, untaught, unsanctified, and, as far as we know—unsaved. How unaccountable it appears that one individual should be allowed to fetter the minds of so vast a portion of immortal men, and to forbid the introduction of evangelical liberty. How distressing to think, that this nation has been for ages in its present demoralized and degraded condition, with no light beaming on the people, but that derived from atheism and polytheism, with now and then an obscure ray from a questionable form of Christianity. If we were sure that this state of things would always continue, or that the Gospel was not destined at an early period to subjugate and renovate China, we might almost be led to grow weary of such an unimproving and unimprovable world. To see the demon of darkness reigning in one soul is painful; but to see him rampant over a whole nation, and that nation constituting one third of the human race, is beyond measure distressing, and might well induce one to exclaim: 'Oh that my head were waters, and mine eyes a fountain of tears, that I might weep day and night for the slain of the daughter of this people!'

There are, doubtless, amongst such a vast concourse of human beings, numbers, who according to the light they have, lead tolerably decent lives, as it regards moral and social duties ; but they must all be destitute of right views of divine and eternal things. And where these fundamental truths are misapprehended, there can be little hope of the claims of human relations being properly sustained. In fact, experience forces upon those who have had the most frequent and intimate intercourse with them, the unwelcome truth, that amongst them in a remarkable degree, "there is none righteous, no, not one: there is none that understandeth; there is none that seeketh after God; they are all gone out of the way, they are together become unprofitable; there is none that doeth good, no, not one. Their throat is an open sepulchre, with their tongues they have used deceit; the poison of asps is under their lips; whose mouth is full of cursing and bitterness; their feet are swift to shed blood; destruction and misery are in their ways, and the way of peace have they not known;" and why—but because, "there is no fear of God before their eyes?" Now, if it be true, that they have "all sinned and come short of the glory of God;" that "without shedding of blood there is no remission," and that "without faith, it is impossible to please God;" if they cannot "call on him in whom they have not believed, nor believe in him of whom they have not heard, nor hear without a preacher;" then, how wretched must be the condition, and how dismal the prospect of a nation of sinners, and so great a nation, involved in one common ruin with ourselves, and yet ignorant of the only way of salvation. We are not warranted by divine revelation to conclude, that wilful and determined sinners will be forgiven without an interest in the great atonement; and we have no reason to imagine, that such interest can be obtained, by adult transgressors, without a knowledge of, and faith in, the Divine Mediator. How truly affecting and heart-rending is it, therefore, that so large a portion of the human race should be shut up together, under one tyrannical government, whose exclusive policy forbids all intercourse with foreigners, and whose proud self-sufficiency imagines their native institutions fully adequate to all the requirements of the present and the future world. Really, if the apostle Paul, speaking under the influence of inspiration, could express himself so feelingly and so strongly, relative to God's ancient people, as to "wish himself separated from Christ, for his brethren and kinsmen according to the flesh;" and if his "heart's desire and prayer to God for Israel was, that they might be saved;" then, surely, Christians in the present day, may be excused for feeling strongly on the subject of China's danger, and for panting eagerly after China's salvation.

But the population of China, in its present condition, not only distresses—it appals the mind. The man, who shall set himself to reform his household, or to enlighten his neighborhood, has assigned himself a task of some difficulty; yet one of proportionate ease, compared with the great object of arousing a whole nation, turning the current of popular opinion, and bringing the mass of a people to think aright on the subject of religion. The difficulty is increased, however, when the reform of such a nation is attempted, and that in opposition to early and long cherished prejudices, backed by all the array of political power and philosophical cunning. Where shall we begin, or where can we hope to end the Herculean task? And what proportion do our present means and efforts bear to the end in view? Some score of individuals, is all that the churches of England and America now devote to the conversion of China—one thousand persons are thereby brought under instruction, and not more than ten converted every year. This is a very small proportion, and protracted will be the period, ere we can expect at such a rate to succeed. Could we bring one thousand individuals under instruction every day, and give them only a day's teaching each, it would take one thousand years to bring all the population of China thus under the sound of the Gospel; and if even ten of these separate thousands were every day converted to God, it would require one hundred thousand years to make all these mighty hosts savingly acquainted with divine truth. This is a startling view of the matter; but a more affecting consideration still, is, that the ranks of heathenism are increasing at a thousand-fold greater ratio, than we can expect, by such a system of proselyting, to thin

them. For, even allowing an increase of only one per cent. per annum, on the whole population, we shall find that they are thus adding three and a half millions, yearly, to their number; so that according to our most sanguine calculations, the heathen would multiply faster than they could be brought over to Christianity. Besides which, while we are thus aiming to rescue a few, the many are still perishing for lack of knowledge.

Thus the very magnitude of the object disheartens and depresses the mind. The multitude of individuals to be benefitted, astonishes—and the distance to which the supposed accomplishment of the design is removed, sickens—so that men of common mould, and the usual energies, would hardly venture on such an undertaking; and Christians, in general, despairing of success, are tempted to restrain prayer before God. And what shall we say to these things? Shall we give up the attempt as hopeless, and leave the Chinese to perish, unpitied, and unaided? God forbid. It must be remembered, that we depend not on human resources; for if we did, we never should have attempted the work: and had we thus rashly ventured on the undertaking, we should speedily have sounded a retreat. Our hope is in the Father of Lights, from whom cometh down every good and every perfect gift, and with whom there is no variableness, neither shadow of turning. He hath said, “I have sworn by myself, the word hath gone out of my mouth in righteousness, and shall not return, that unto me every knee shall bow, and every tongue shall swear.” And hath he said, and shall he not do it? Hath he spoken, and shall he not bring it to pass? He can cause a nation to be born in a day, and even the conversion of so great and populous a nation as China, is not beyond the compass of Almighty power. Is anything too hard for the Lord?

But God does not need to be at the expense of a miracle, or to step out of the way of his ordinary providence to accomplish such an event. The plain preaching of the Gospel, by humble unassuming individuals, accompanied and blessed by the powerful energy of his Holy Spirit, will accomplish, in due time, the desired end; but, in such a way, that the power will, after all, appear to be that of God, and not of men. The character of the Gospel is *diffusion*; it is compared to a little leaven that gradually spreads itself, till it leavens the whole lump. The very instinct of Christianity is *propagation*; and no sooner does one obtain a knowledge of divine things himself, but he is anxious to make it known to others. Thus an individual converted under the preaching of the word, on the shores of China, like Andrew, on the coast of Galilee, first finds out his own brother Simon, and tells him of Jesus of Nazareth. In this way, one may be the means of awakening ten, and ten of communicating the same blessing to a hundred; and so they may go on, without any miracle, except that of grace, spreading and increasing in a tenfold ratio, till a district—a county—a province—and the whole empire is evangelized. In this view of the case, numbers no longer appal, nor difficulties dishearten; and though China contained double the amount of inhabitants, fenced around by much severer restrictions, we need not fear attempting, nor despair of succeeding, in the work of evangelizing that people.

On the contrary, there is something in the very abundance of the population which constitutes a ground of encouragement; for the inhabitants of that empire, though numerous, and spread over eighteen provinces, must be considered as a great whole; and what bears on the political, intellectual, moral, and religious condition of the people, bears upon them as a whole. Thus China, though vast, is under one despotic form of government, and if measures could be adopted that would influence the ruler of so vast an empire, the whole mass of his subjects would, in a great measure, be affected thereby. It is not a fanatical suggestion, that the prayers of pious Christians, on behalf of the “Son of Heaven,” would be heard in the court of heaven, particularly if all the available means be employed to inform, enlighten, and affect his mind. It is not impossible that a remonstrance drawn up by Christian missionaries, may reach the “dragon throne;” or, that a devoted and zealous preacher of the Gospel should get introduced to court, and plead the cause of Christianity in the imperial ear: and though the expression of his “holy will” might, at first, prove

unfavorable, yet the repetition of such attempts, might, in time, prove successful; and induce the government to grant free toleration to the profession of real godliness, through the length and breadth of the land. The man, who should make this the business of his life, and expend his talents and energies in seeking such an introduction, and procuring such an edict, would effect, under God, more than Archimedes contemplated, when he speculated upon moving the world.

But the Chinese are not only living under one form of despotic rule, they possess, likewise, one universal language and literature. It is a remarkable fact, that notwithstanding the spoken dialects of each province and county vary so materially, that the Chinese of different districts are absolutely unintelligible to each other; yet, the written medium of the whole empire is easily understood by all, and writing instead of speaking, constitutes the universal method of exchanging ideas. The Chinese written language, being symbolical, and the same symbols being used to designate certain significations, whatever sounds be attached to the character, each instructed person readily understands a book, though he may use a different dialect from the writer. It is remarkable, further, that not only are the same signs employed for certain ideas, in all parts of the country, but the same style is used. The disposal of the characters, as well as the characters themselves, is according to one uniform method; so that a person able to write well, in Chinese, no matter what may be his native dialect, is intelligible to the remotest borders of the empire. Yea, even beyond the limits of Chinese rule, the Chinese character and style are understood, and throughout Cochin-China, Corea, and Japan, the same mode of writing is current and legible. Thus a book, once composed in the customary Chinese style, if intelligible to one learned man, would be intelligible to all; and might travel among the hundreds of millions inhabiting south-eastern Asia, communicating intelligence throughout the whole region. What a stimulus does this afford to an active and energetic mind, while engaged in studying the Chinese language, or inditing a book for their instruction, that he is doing what may be available to the benefit of so many millions, and that to the latest generation! Such a book needs only to be multiplied and circulated, without undergoing the slightest alteration, in order to enlighten and edify one third of the human race.

The morals, also, of this numerous people have one striking characteristic, and their religious views and practices are precisely similar throughout the empire. When a man has studied the main features of the Chinese character in one place and one person, he has studied them in all; and when he has discovered a train of argument that will silence the philosophical and superstitious objections of one individual, he has provided himself with materials that will be serviceable on all occasions. This uniformity and unvariableness of the Chinese mind is to be traced to their possessing one set of opinions on philosophy and religion; which being laid down in their ancient books, and stereotyped from age to age, constitutes the public and universal sentiment on the above topics, and runs through the whole mass of society. Hence the missionary finds the Chinese always using the same arguments and starting the same objections, which having been often answered before, may be easily replied to again. In this view of the matter, the multiplicity of their population dwindles into insignificance, and affords an advantage to the missionary not to be met with elsewhere.

Whilst considering the population of China in all its bearings, it may be well to observe, that it is possible to draw encouragement from its very increase. It has been before observed, that China, partly by additions to the number enrolled, and partly by the preponderance of births over deaths, has doubled its population several times during the last century. Such has been the rapidity and extent of the increase, that all the waste lands, within the empire, capable of cultivation, have been occupied; and the surplus population, unable to gain a subsistence at home, have been compelled to emigrate by thousands every year, to the islands and countries around. Now the number of inhabitants is still increasing, and the Chinese, in spite of their exclusive and restric-

tive system, are bursting forth on every side, and, without our asking it, are coming in contact with Christians, and seeking shelter under European governments, where missionaries may labor unimpeded and unprohibited among them. If the same causes continue to operate, without any counteracting influence, there seems nothing to prevent the Chinese from crowding into the British possessions in Hindostan, and, under the mild and just sway of our Indian rulers, multiplying still more fast and plentifully than they have done in their own country. They have already their hundreds of thousands in Siam, and will soon occupy Birmah, Pegu, and Assam. They have long colonized the islands of the Malayan archipelago, and what should hinder them from pushing on to New Holland, where millions of acres await their assiduous and energetic cultivation; while the extensive and fertile regions of New Guinea and New Ireland lie still more contiguous to their mother country. A nation increasing as does the Chinese, cannot be long confined within narrow bounds, and restriction with them is impossible. Imperial edicts are already weak and inefficient, but will soon be flung to the winds. Hunger cannot be controlled, and necessity knows no law. Let but another age roll by, and China double her population once more, and her very increase will break down her political barriers, and bring her myriads in contact with the Christian world. Let vigorous measures be taken for the thorough instruction of the Chinese emigrants, and, while coming adventurers get an acquaintance with the truth, returning individuals will carry with them what they have learned; and thus, within and without the limits of the empire, all will gradually be evangelized. The multiplication of their numbers, therefore, viewed in this light, presents an encouraging aspect, and would lead us to anticipate the period as not far distant when China shall stretch out her hands unto God.

HISTORY OF THE SCOTTISH UNIVERSITIES.

[WE have given a brief account of the Universities of Edinburgh and Glasgow, in Vol. XIII., pp. 328—334, and Vol. XIV. pp. 162—167. In the present paper, we shall present the most material facts in relation to the history and existing condition of the remaining Universities of North Britain.]

UNIVERSITY OF ST. ANDREWS.

HISTORY.

THE University of St. Andrews was founded by Henry Wardlaw, Bishop of the diocese, in 1411, and obtained the sanction of papal confirmation in 1413, from Benedict XIII. The Bull institutes a general Study, or University, for instruction in Theology, canon and civil Law, Medicine, and the Liberal Arts, with power to confer degrees on such candidates for these honors as the bishop might, after due examination, and advising with the doctors and masters of the University, deem to be worthy of them. Other Bulls were issued by Benedict, confirming certain privileges bestowed on the University by Bishop Wardlaw. These benefactions of the Church, were ratified by James I., in 1432.

The infant University, thus countenanced by the Throne and the Church, appears to have prospered. Another institution of a similar nature, by and by arose. This was the college of St. SALVATOR, established by James Kennedy, Bishop of the see, and confirmed by Pope Nicolas V., about 1455, and in favor of which new grants were made by the same prelate, and by Pius II., in 1458. By the papal Bull, the College was to consist of a provost, a licentiate, a baccalaureate, four masters of arts and priests, and six scholars. All the members of college, in opposition to the prevailing licentiousness of the day, were re-

quired "*honeste vivere, ut decet ecclesiasticos, ita quod non habeant publicas concubinas, nec sint noctivagi, sive brigantes, aut aliis notoriis criminibus intenti.*" About ten years after, Paul II. honored it with the privilege of conferring degrees in theology and the arts.

The example of Bishops Wardlaw and Kennedy was followed by dignitaries who succeeded them. In 1512, Alexander Stuart, Archbishop of St. Andrews, and John Hepburn, prior of the Metropolitan church in that city, founded the college of St. LEONARD, which, in the same year, received the royal confirmation, and the usual immunities and privileges. It was to consist of twenty-five persons. All the members were, as in St. Salvator's, to live within the walls, and to conform to certain regulations, most of which are now obsolete.

In 1537, James Beaton, Archbishop of the see, added another institution, called the College of St. MARY, and procured for it, in the same year, the confirmation of Paul III. There was to be maintained in it a number of bursars, to be nominated by the archbishop; and the regents and superiors of the College were privileged to confer degrees. In 1553, John Hamilton, Archbishop of the diocese, gave a new establishment to the College, perfecting the work which his predecessor had begun. It was to consist of 36 persons, and to be exempted from all public burdens.

All these Seminaries continued in this state, till 1579, with the exception of the founding of a professorship of humanity in each of the Colleges of St. Salvator and St. Leonard, at an uncertain period between their foundation and 1579. They certainly contributed to uphold the institutions, and continue the domination of the Romish church, but, at the same time, diffused knowledge and improvement among a rude and illiterate people. In 1579, at the instance of the General Assembly of the Church, and under the authority of the King and Parliament, they were subjected to many and great innovations. This change, known by the name of "Buchanan's Reformation," was introduced, in order to adapt these establishments to the Reformed religion. It is not necessary, however, to detail these changes, as they were afterwards greatly modified. In 1668, their privileges were amplified, by the institution of a professorship of mathematics, and in 1721, of medicine.

In 1747, by an act of Parliament, the two Colleges of St. Salvator, and St. Leonard were united. The union took place in consequence of an agreement entered into for the purpose between the masters and professors of the two Seminaries, in consequence of the insufficiency of the funds at once to provide for the payment of the salaries and to keep the buildings in repair. The statute ordained, that the United College should consist of one principal and the following professorships;—one of Greek, three of Philosophy, one of Humanity, (Latin,) one of Civil History, one of Mathematics, and one of Medicine, sixteen bursars on the original foundations, together with such as have been since, or may hereafter be added on the original foundation, and the necessary servants. All the funds were joined into one common stock.

The Senatus Academicus of St. Andrews, have manifested great zeal in the cause of literature and science. In 1811, they resolved that their medical chair, which had not been very efficient, should be a chair for instruction in the principles of medicine, anatomy, and chemistry. A fund was created to meet the expense of chemical apparatus and class experiments. About 1818-19, a class for political economy was opened by the professor of Moral Philosophy, which has been well attended. In 1825-6, the United College originated a lectureship in Natural History, appropriating twenty-five guineas to the lecturer.

CHARITABLE FOUNDATIONS.

In the United College, there are 22 foundations for bursaries; their benefit is extended to 75 students; their aggregate value is about £900 per annum. There are 14 of £20 each; four of £15; two of £14; about 40 of £10; 10 between £10 and £5; and one of £5. Of these bursaries, 21 are given by general competition; eight are given by competition of the Madras school, (founded at St. Andrews in 1832, by Andrew Bell, D. D.); seven are given by the Uni-

versity and the United College; and the rest by private patrons. Sir Alexander Ramsay is patron of the 13 Ramsay bursaries, value £20 each.

In St. Mary's College, there are seven foundations for bursaries; their benefit is extended to 17 individuals; their aggregate annual value is about £200. There is one of £18; there are two of £15; ten between £15 and £10; three of £10, and there is one of £7. The fees hitherto exacted for the degrees of B. A. and M. A., have been abolished.

GENERAL ADMINISTRATION.

The ordinary affairs of the University are administered by the Senatus Academicus, which consists of the rector, two principals, the professors in St. Mary's College, and the professors of Humanity, Greek, Logic, Moral Philosophy, Natural Philosophy, Mathematics, Civil History, and Medicine, in the United College. The Chancellor is appointed by the Senatus Academicus. The rector is chosen annually, by the professors and students *cives*,* whose choice is limited to the professors of Divinity and of Ecclesiastical History, and to the principal of the United College.

OFFICERS OF THE UNIVERSITY.

	<i>Elected.</i>	<i>Electors.</i>
<i>Chancellor</i> , Robert Visc. Melville,	1826	The Senatus Academicus.
<i>Rector</i> , Sir David Brewster, K. H.,	1839	Professors and Students <i>cives</i> .
<i>Dean of the Faculty of Arts</i> , A. Anderson, LL. D.,		
<i>Librarian</i> , Rev. James Macbean, M. A.		
<i>Printer</i> , G. S. Tullis, Cupar-Fife.		

United College.

<i>Principal</i> , Sir David Brewster,	1838	The Crown, Patron.
<i>Chairs.</i> <i>Incumbents.</i>	<i>Appointed.</i>	<i>Patron.</i>
<i>Humanity</i> , Thomas Gillespie, LL. D.	1836	Duchess of Portland.
<i>Greek</i> , Andrew Alexander, M. A.,	1820	Crown.
<i>Mathematics</i> , Thomas Duncan, M. A.	1820	do.
<i>Logic and Rhetoric</i> , James Hunter, LL. D.	1804	College.
<i>Moral Philosophy, etc.</i> , Geo. Cook, D. D.,	1828	do.
<i>Natural Philosophy</i> , Adam Anderson, LL. D.	1837	do.
<i>Civil History</i> , William Ferrie, D. D.,	1803	Marquis of Ailsa.
<i>Medicine</i> , Robert Briggs, M. D.,	1811	University.
<i>Chemistry, with application to the Arts</i> , R. Briggs, M. D.,		
<i>Civil Engineering</i> , Drs. Briggs & Anderson, and Prof. Duncan,		
<i>Philosophy of the Senses</i> , Sir David Brewster.		

College of St. Mary.

<i>Principal & Primary, Prof. of Divinity</i> , Robert Haldane, D. D.	1823	Crown.
<i>Chair.</i> <i>Incumbents.</i>	<i>Appointed.</i>	<i>Patron.</i>
<i>Divinity</i> , Thomas T. Jackson,	1836	Crown.
<i>Ecclesiastical History</i> , Geo. Buist, D. D.	1823	do.
<i>Oriental Languages</i> , William Tennant,	1835	do.

MISCELLANEOUS OBSERVATIONS.

All the members of the Senatus Academicus must subscribe the confession of Faith and Formula of the Church of Scotland, before the Presbytery of St. Andrews, and take the oath of allegiance to her Majesty, before a Civil Court.

The University does not recognize any authority independently of the University authorities, as having a right to institute new faculties or professorships. The University returns one representative, annually, to the General Assembly of the National Church.

The salaries of the professors, including fees and all perquisites, vary from £200 to £480, per annum. The professor of Humanity has the largest salary.

The professor of Oriental languages in St. Mary's College, teaches Hebrew,

* Those students, who, after two years' residence, are exempted from the payment of fees.

Chaldee and Syriac. He conducts his course chiefly by examinations. He does not use the points, though he recommends his students to make themselves acquainted with them, after they have acquired a knowledge of the language. The principal of St. Mary's College is the only principal now in Scotland, who, as such, instructs a class, though it was formerly the practice of all to do so. He teaches theology. The second professor of divinity lectures on the Evidences of Christianity and Biblical Criticism. The professor of Church History is, also, professor of Divinity. All the professors give prizes. Examinations are intermingled with lectures.

Attempts to form a Civil History class have been made in all the Universities of Scotland, and have uniformly proved abortive. Dr. Chalmers taught Moral Philosophy and Political Economy, in this University, several years, with distinguished reputation. The principal of the United College, Sir David Brewster, is well known in the scientific world.

UNIVERSITY AND KING'S COLLEGE OF ABERDEEN.

HISTORY.

Aberdeen is the principal city in the north of Scotland. It is divided into Old and New Aberdeen. The population of both is between 40,000 and 50,000. The old town was of some importance as early as A. D. 893. The foundation of the University may be ascribed to William Elphinstone, bishop of Aberdeen. A papal Bull was issued for its erection, on the 10th of Feb. 1495. The buildings were commenced April 2, 1500, and the course of instruction in 1505. The first code of statutes for its government, were promulgated in 1505; the second, about 1530. The members appointed by the latter, were 42; of whom the chief were a doctor in Theology (who held the office of principal), a doctor of the Canon Law, a doctor of the Civil Law, and a doctor of Medicine. Various changes and improvements were made at the Reformation, and at other periods, so as to adapt the University to the progress of society.

OFFICERS.

	<i>Elected.</i>	<i>Electors.</i>
<i>Chancellor</i> , Earl of Aberdeen, K. T.,	1827	Senatus Academicus.
<i>Rector</i> , Lord Francis Egerton,	1837	do.
<i>Principal</i> , William Jack, D. D.,	1815	Rector, Professors, and procuratores gentium.
<i>Sub-principal</i> , H. Macpherson, M. D.,	1817	do.
<i>Curator of Library</i> , Prof. Scott.		
<i>Librarian</i> , Robert Cruikshank, M. A.		
<i>Secretary</i> , W. Gregory, M. D.		
<i>Printers</i> , D. Chalmers & Co.		

<i>Chairs.</i>	<i>Founded.</i>	<i>Incumbents.</i>	<i>Elected.</i>	<i>Electors.</i>
<i>Greek</i> ,	1505	H. Macpherson, M. D.,	1797	Rector, Professors, etc.
<i>Humanity, Chem. & Nat. Hist.</i> ,	1505	Pat. Forbes, D. D.,	1817	do.
<i>Mathematics</i> ,	1505	John Tullock, M. A.,	1811	Senatus Academicus.
<i>Natural Philosophy</i> ,	1505	John Fleming, D. D.,	1834	do.
<i>Moral Philosophy</i> ,	1505	Hercules Scott, M. A.,	1821	do.
<i>Divinity</i> ,	1620	Duncan Mearns, D. D.,	1815	{ Synod of Aberdeen, Principal and Dean.
<i>Oriental Languages</i> ,	1674	James Bently, M. A.,	1798	
<i>Medicine</i> ,	1505	William Gregory, M. D.,	1839	{ Rector Sen. Acad. and Procuratores,
<i>Civil Law</i> ,	1505	Pat. Davidson, LL. D.	1833	

There are besides, the following lecturers; Dr. Mearns on Practical Religion, Prof. Scott, on the Evidences and Principles of Christianity, Messrs. Adam Mitchell, and James Greig, Murray's Sunday Lecturers, and Wm. Gregory, M. D., A. Moir, M. A., David Kerr, A. Kilgour, M. D., Robert Robertson, W. Templeton, W. C. Fowler, and G. Dickie, on various branches of Medicine and Surgery.

GOVERNMENT.

The affairs of the College are conducted, and its discipline administered, by the Senatus Academicus, which consists of the principal and professors. From

the decisions of this body, appeal may be made to the court of the rector and his four assessors; and finally, to the chancellor.

CHARITABLE FOUNDATIONS.

The number of foundations for bursaries, is 32. Their benefits are extended to 134 students. Their aggregate value amounts to £1,771 per annum. There is one of the annual value of £50, one of £40, one of £27, there are four of £25, four of £22 10s., six of £20, thirty-three between £20 and £15, ten of £15, nineteen between £15 and £10, and fifty-five of £10 and under. About 80 of these exhibitions are open to public competition.

GENERAL ARRANGEMENTS.

The session commences on the last Monday in October, and terminates at the end of 22 weeks. The average age at which the students enter, is fourteen. They assemble every morning for prayers in the public school. Divine worship is celebrated twice every Sunday, in the chapel; and there is a lecture on practical religion, in the public school.

CLASSES.

The professor of Humanity (Latin) teaches two classes—an elementary class which is attended by students of the first year, in conjunction with the elementary Greek class; and a higher class, which is attended by students of the second, third, and fourth years, all of whom meet together in this class. The first class is engaged in elementary studies; the second read extracts from Suetonius, Lucretius, Cicero, Tacitus, Juvenal, and Lucan. The students in Greek are divided in like manner. The *Græca Minora* and *Majora* are the text books. Prizes are distributed as in the Latin classes. Some branches of mathematics and natural philosophy are taught practically, when the weather will permit. The professors in these two departments, meet the students three times a day. The professor of moral philosophy, also, teaches logic, rhetoric, and political economy. The professorships of medicine and civil law, seem to be nearly sinecures. The divinity professor is required by the Church to hear the discourses, which, according to its injunctions, must be prescribed to all theological students. The study of Hebrew appears to be prosecuted under great disadvantages.

MISCELLANEOUS.

The average age at which students are admitted to College, is 14. No age is required. Much complaint is made, that the students are not well grounded in Latin and Greek when they are admitted. Many are in very indigent circumstances, and are obliged to return home and work at farm-labor in the vacations. A great portion of them are natives of Aberdeen, and of the northern counties of Scotland.

A lectureship has been founded by Dr. Murray, of Philadelphia. The duties of the lecturer consist in preaching to the masters and students in the college-chapel, twice every Sunday during the session of College. His salary amounts to £120.

There is no common table kept for the professors and students, but the students board themselves throughout the town. Every professor considers it his duty to have all the students attending his class, under his particular inspection and observation.

Many young men, on leaving college, take the degree of M. A. In order to this, the only requisition is, to undergo an examination in natural philosophy. In point of fact, any person may be graduated, on paying the fees, which amount to £2, 17s. 8d. The expense attending degrees in medicine, amount to £26, 5s. 6d., of which, £10 3s. are for parchment and stamp. The expense in relation to degrees in law and divinity is the same, with the exception of the stamp.

The professors and masters are required to subscribe the Presbyterian Confession of Faith.

MARISCHAL COLLEGE, AND UNIVERSITY OF ABERDEEN.

HISTORY.

This College was founded by Earl Marischal, under royal authority, in April, 1593, after the establishment of the Reformation and of Presbyterianism in Scotland. It was denominated an Academy, or Seminary of learning; and the founder assigns, as his reason for establishing it, the deficiency of literary and Christian education—considering his attempt to remove what he justly considered as the most serious evil, to be a suitable expression of gratitude to the Almighty for the blessings which he himself enjoyed. The College was to consist of a principal, three teachers, six alumni, and two inferior persons for the management of the revenues of the College. The principal was to be a person of piety and integrity—well instructed in sacred literature, that he might unfold the mysteries of the Word of God; and for this, he must be skilled in the learned languages, particularly Hebrew and Syriac. The three teachers, or regents, were to instruct in Latin, Greek, Logic, Ethics, Politics, and Mathematics. The foundation was confirmed by the General Assembly, and, also, ratified by an act of Parliament. Subsequent alterations have been effected, though less modification, (owing to the enlightened views of the founder,) has been needed than in other Scottish Universities. By subsequent endowments, the number of professorships has been increased to thirteen.

OFFICERS.

		<i>Elected.</i>	<i>Electors.</i>
<i>Chancellor,</i>	Duke of Richmond & Lennox,	1836	Senatus Academicus.
<i>Rector,</i>	Hon. J. C. Colquhoun,	1839	Suppositi of University.
<i>Dean of Faculty,</i>	A. Bannerman, M. P.	1837	Senatus & eldest minister of Aberdeen.
<i>Principal,</i>	Daniel Dewar, D. D., LL. D.,	1832	Crown.
<i>Librarian,</i>	Geo. Glennie, D. D.,	1838	{ Principal, four regents, and rector of
			{ Grammar school.
<i>Secretary,</i>	Geo. Cruickshank, LL. D.,	1821	Principal and Professors.
<i>Printers,</i>	D. Chalmers & Co.,	1796	do.

Professors.

<i>Chairs.</i>	<i>Founded.</i>	<i>Incumbents.</i>	<i>Appointed.</i>	<i>Patrons.</i>
<i>Greek,</i>	1593	Robert J. Brown, D. D.	1827	Crown.
<i>Civil & Nat. Hist.</i>	1593	Jas. Davidson, M. D.	1811	do.
<i>Natural Philosophy,</i>	1593	William Knight, LL. D.	1821	do.
<i>Mor. Phil. & Logic,</i>	1593	Geo. Glennie, D. D.	1796	do.
<i>Mathematics,</i>	1613	J. Cruickshank, LL. D.	1817	Town Council of Aberdeen
<i>Divinity,</i>	1616	Alex. Black, D. D.	1831	do.
<i>Oriental Languages,</i>	1723	Geo. G. McLean, M. D.	1835	Sir A. Ramsay of Balmain
<i>Church History,</i>	1833	Daniel Dewar, D. D.	1833	Crown.
<i>Humanity,</i>	1839			do.
<i>Medicine,</i>	1700	J. Macrobin, M. D.	1839	do.
<i>Chemistry,</i>	1793	Thos. Clark, M. D.	1833	College.
<i>Anatomy,</i>	1839	Allen Thomson, M. D.	1839	Crown.
<i>Surgery,</i>	1839	William Pirrie, M. D.	1839	do.

Lecturers.

<i>Practical Religion,</i>	1825	Alexander Black, D. D.	1831	Trustees of Gordon of Murtle.
<i>Evi. of Christianity,</i>	1838	Daniel Dewar, D. D.	1838	College.
<i>Scot's Law, etc.,</i>	1839	James Edmond, M. A.	1828	Society of Advocates Aberdeen.
<i>Botany,</i>	1781	William Knight, LL. D.	1811	College.
<i>Materia Medica,</i>	1818	William Henderson, M. D.	1818	do.
<i>Institutes of Med.</i>	1819	Alex. Harvey, M. D.	1839	do.
<i>Midwifery,</i>	1826	James Jamieson,	1839	do.
<i>Med. Jurisprudence,</i>	1839	Fr. Ogston, M. D.	1839	do.
<i>Comp. Anatomy,</i>	1839	William McKinnan, M. D.	1839	do.

GENERAL ARRANGEMENT.

The session in the arts commences with an open competition for bursaries on the last Monday of October, and ends on the first Friday of April. The average age at which students enter the college, is fourteen.

Previously to being enrolled as members of a class, those who intend to qualify for a degree, must undergo an entrance-examination. Daily examinations take place in all the classes; and towards the end of the session, each class is submitted to a public examination in the common hall. Candidates for the degree of M. A. are examined on all the branches of the curriculum, including the Evidences of Christianity, instructions in which are given to students of the third and fourth years. A weekly lecture on practical religion has been endowed since 1825. The fees for the complete course of four years' instruction in the Faculty of arts do not exceed £23. The Divinity session extends from Christmas to the first Friday of April; the medical session from the first Monday of November to the third Friday of April; the session for Scots law, from the first Monday of November to the first Friday of April.

CHARITABLE FOUNDATIONS.

The number of foundations for bursaries is 45. Their aggregate value is about £1,160 annually. There are two of the yearly value of £30; four of £26 5s.; eight, of £25; two between £20 and £15; two of £15; fourteen between £15 and £10; twenty-three of £10; and sixty, under £10. About 67 of these are open to public competition. The two of £30 are awarded by comparative trial for excellence in Mathematics, to students who have attended to that science for two sessions.

MISCELLANEOUS.

The remarks which were made under King's College, in relation to the classical studies, will apply, generally, to Marischal College. The theological course requires six years. This department is composed of the professors of Divinity and Oriental languages. In general, only a small portion of the original Scriptures is read, and that very imperfectly. "The students might, perhaps, be able to consult lexicons for themselves for a little while after they leave college, but have attained so little familiarity with the process, that it is for the most part soon forgotten. Chaldee and Syriac are not taught, because the professor can hardly ever get his students to be masters of Hebrew."

There has been a great addition to the number of students within the last 30 years. A considerable proportion of them are in very indigent circumstances.

The professor of Divinity receives a salary of £50 for a course of lectures on practical religion.

The funds for the support of the library amount to £905.*

THE SABBATH SCHOOL AN AUXILIARY TO THE MINISTRY.

[By HARVEY NEWCOMB.]

I TAKE it as a settled point, that the preaching of the gospel is the great means instituted by the Lord Jesus Christ, for advancing his kingdom, and saving souls. And, whenever any other instrumentality, however good and efficient, is exalted above this, or represented as of more importance, of greater utility, or as better adapted to secure the end; then such instrumentality is manifestly out of its place, in the minds of those who entertain such views. And next to the preaching of the gospel is family instruction. The family relation is one of the great means employed in all ages, to preserve religion in the world. Without this, it seems hardly possible that religion could ever gain a foothold

* For a brief notice of one or two new colleges in Scotland, and of the number of students at all the universities, see the article on Literary and Miscellaneous Intelligence, on a subsequent page of this No.

in any community. And family instruction certainly stands next in importance to the preaching of the gospel. It is not my purpose, however, in this place, to enter into a discussion of these sentiments, nor to advance any arguments to prove them. I only state them, that what I have to say on another subject, may not be misapprehended.

It is to be regretted that the idea of drawing a comparison between the influence of the Sabbath School and the ministry, should ever have been entertained; or, that it should ever have been supposed by any, that the Sabbath School is designed to take the place of family instruction. Yet, we sometimes hear the Sabbath School, in anniversary speeches, exalted above every other means of grace, and placed on a level with those modern improvements in mechanics and locomotion, which supersede, or throw into comparative disuse, the agencies employed in former times. But this is not only adopting a wrong principle, but it is injuring the credit, and destroying the power of the very instrumentality which it is destined to exalt. The Lord Jesus Christ, in settling the order of the Christian dispensation, had in view before his omniscient eye, the varied circumstances of different ages and countries; and he fixed upon those permanent instrumentalities which he saw to be adapted to all these varieties; and in his choice of the Christian ministry, we see evidence of divine wisdom; for the public appeal of the living voice, to assemblies of men, has proved, in all ages, the most powerful means of moving and influencing any community. All the improvements of subsequent ages, therefore, in the introduction of printing and books, and the institution of common schools and Sabbath Schools, are to be regarded as subordinate to this grand instrumentality; and chiefly useful, in the salvation of souls, as they tend to give power and efficiency to the preaching of the gospel. The same may likewise be said in regard to the power which they give to family instruction. It is when viewed in this light, that the great importance and real value of the Sabbath School system is seen. I may say, also, that it is when viewed in this light, that the proper course is pursued to render the influence of the Sabbath School most salutary and efficient. When so viewed, it will be used mainly as an instrument for exciting a general interest throughout the community, in the *private study of the Bible*. And this ought to be the great end of the Sabbath School. If it does not effect this, it does little good. It is of small account for a congregation to be collected in classes for three quarters of an hour, on the Sabbath, to *talk about* a portion of Scripture; but it is a great object gained, if the spending of this time in this way, shall secure the private and thorough study of this portion of Scripture, by every one so assembled. But when the Sabbath School is thrust out of its proper place, or permitted to occupy a higher position than properly belongs to it, this grand point will be overlooked, and varied and overstrained efforts will be made for *immediate effect*, by the constant introduction of novelties, and by incessant attempts to keep up excitement. Yet these, in the end, will fail; and in spite of them, the cause will languish. There must be something to take a deeper hold of the general mind, or a permanent interest in the Sabbath School cannot be maintained.

One of the greatest impediments in the way of the gospel is the tendency to stagnation in the general mind. This is deeply felt by those who attempt to proclaim the gospel among a people where no progress has been made, for ages, in any useful improvements, or in the state of society. And perhaps to this cause, may be mainly traced the great apostasy of the middle ages. It is still felt, to a greater or less extent, in most places. Whatever, therefore, tends to wake up intellect, prepares the way for the gospel to be heard with greater effect. But this is true, in a tenfold degree, when the mind is waked up to the investigation and contemplation of religious truth; for, strange as it may seem, when the value of the interests concerned are considered, it is nevertheless true, that on no subject is there so much apathy as on this. It is a general complaint, that a great proportion of the good seed, sown by the spiritual husbandman, falls by the way side. The difficulty is, the attention is not aroused; and when the attention is not awake, the truth is neither appre-

hended nor retained. Yet, there is more in the Bible that is capable of waking up intellect, and stirring up the deep fountains of thought, than in all other books that have been written since the foundation of the world. There is more that is soul-stirring, heart-stirring, and calculated to awaken a deep and permanent state of inquiry in the minds of men. This is proved by the fact, that it is only in those communities where the Bible is possessed, and where it has a hold upon the minds of the people, that intellect is thoroughly aroused.

Now, it appears to me, that if this principle is seized hold of in a proper manner, in connection with the Sabbath School system, it is capable of being wielded with immense power by the Christian ministry in this country. Let a whole congregation, or a majority of the members of a congregation, become deeply interested in the *study of the Bible*, in connection with the Sabbath School, and there will be an interest awakened in preaching, which was never felt before. Nor will this be all—preaching will be *understood* and *felt*, as it never was before. Painful as the fact is, it is nevertheless true, that even in this enlightened community, individuals are often found, grown to years of maturity, who have never read the *whole* Bible. But how many more are to be found, who have never *studied* it, so as to have their minds brought fully into contact with its soul-stirring truths.

But is the Sabbath School capable of accomplishing so desirable an object? And what means are there, within the reach of the ministry, which can be employed to enlist a people, and secure a permanent interest in such a course of study? I feel great reluctance in speaking of ministers, lest I should seem to be attempting to instruct them in their duty—a thing which I feel by no means competent to do. Yet, I cannot speak the convictions of my own mind, on this subject, without alluding to them; and I am strongly and deeply impressed with the sentiment that the Sabbath School has as yet hardly begun to exert the influence upon our congregations, which it might do if it were made the means, generally, (as I know it can be,) of waking up and sustaining a permanent interest in the deep and thorough study of the Holy Scriptures. I have no doubt that ministers generally feel this; but how shall this interest be awakened? This is the question. I have never forgotten, and I think I never shall forget, a remark of Dr. Beecher's, which I read many years ago, nor the impression which it then made upon my own mind—"Whatever *ought* to be done, *can* be done." I shall not stop here to inquire whether this is *theologically* correct or not; but, understood in a popular sense, as a practical principle applicable to practicable things, I think there can be no dispute about it; and it was in this sense, that it was spoken. And, in this restricted sense, it is a principle of immense power, when it takes full possession of a man's mind, as a principle of action. It removes all the "lions" out of the way of the slothful. It takes away every plea of sloth, and every excuse of indifference, where any worthy object of effort is set before the mind. In its application to the subject under consideration, it will stand *logically* thus:—It would be a great benefit to the minds and hearts of the members of a Christian congregation, and it would greatly increase the power and force of the preached gospel, if a general interest were awakened in the thorough and close study of the Bible:—such an interest *ought* to be awakened:—*and therefore* such an interest *can* be awakened, in all our congregations. I believe it. I have seen it done. I have seen such an interest awakened in the study of the Sabbath School lesson, among a laboring population, that the newspaper would be laid aside for the Bible lesson. I believe it can be done any where. But *how* shall it be done? And how can ministers accomplish such an object, when they cannot engage as superintendents or teachers of the Sabbath School, nor withdraw their time and strength on the Sabbath from their public duties? In answer to this, I would say, first, That they must *feel deeply interested themselves*, in the object to be accomplished. For I suppose it to be correct, as a general principle, that no one can wake up a deeper interest in any object in the minds of others, than he feels himself. But it may be taken for granted, that Christian ministers generally do feel deeply interested in this object. And then, secondly, They must *believe* that it *can be done*. Otherwise they will be faint hearted in their efforts, and ready to give up,

when obstacles are encountered. Thirdly, They must *have a will to do it*. And then, a principle, proved by the common sense and experience of mankind, so as to pass into a proverb, will prove that it can and will be done—“*Where there's a will there's a way.*”

I suppose that every minister who truly magnifies his office, will be to his congregation, in regard to every movement for the promotion of religion, what the main-spring is to the watch; and not only the main-spring, but the hair-spring also—the *motive power* and the *regulator*. And, if this be so, what is to hinder him from accomplishing the very object under consideration? If he is able to touch the springs which keep all the wheels of religious feeling and action in regular motion throughout his congregation, what is to hinder him from producing this very movement, and keeping it in permanent operation? Nor is it necessary to point out the particular means to be employed to produce this result, to one who has such springs of action within his reach. I will, however, notice one means, because it is connected with a great principle; because it is the most efficient means that a minister can employ, to accomplish the object proposed; and because there is reason to believe it is sadly neglected. I allude to a weekly meeting of the teachers, for consultation upon the Sabbath School lesson. I say *consultation*, for if this meeting is made the place of preparation, without previous study, it will defeat the object. The importance of such a meeting, *with the pastor at its head*, can scarcely be overrated. How can the minister, as the watchman of his flock, and the guardian of the truth, perform his duty, unless he is able both to know what is taught in the Sabbath School, and to give direction to its operations and to the minds of those who teach? Let the teachers study their lessons thoroughly in private, and then meet together at the pastor's study, compare their views, and receive instruction from him where they are erroneous or deficient, and it will wake up a new interest both in their minds and in his, which will diffuse itself through the whole school, and be felt in all the families of the congregation. This meeting will be to the Sabbath School and the congregation, what the heart is to the body; and in the same manner it will sustain the interest which is created by it; for the influence which it sends out will return again, by the effects which it will produce among the young people, in the families, and among adults, to reanimate the pastor's zeal and awaken new interest, to flow down again through the teachers and scholars, and return to him continuously, as the blood flows through the arteries to the remotest extremities, and returns again to the heart. But, a Sabbath School without a teacher's meeting, is like a human body without a heart. This meeting will bring the pastor into direct contact with the minds of the best portion of his church every week. It will make him acquainted with their habits and modes of thought and feeling. It will enable him to give direction to their thoughts, and wake up a thirst for religious knowledge. It will give him an opportunity of directing the operations of the school, and moulding it to his own liking. It will give him the means of knowing every week, the state of mind of the most interesting portion of his hearers. For the utmost freedom should be used at this meeting; he should feel at liberty to make any inquiries of the teachers which he pleases, concerning the members of their classes; and they, in their turn, should be made to feel at liberty to ask any questions they please, for information, and to make any suggestions they please, for the improvement of the school. It will enable him, also, to have his influence constantly, though indirectly, felt upon the whole school.

The great objection generally felt against the measure here proposed, is the difficulty of inducing teachers to attend such a meeting, especially where they live at a distance from each other. But I am fully persuaded that this difficulty will be overcome, wherever a minister determines in his own mind that he will sustain a teacher's meeting. It will be hard at first, but as soon as the teachers become interested, this difficulty will vanish. I suppose that nearly every individual in a congregation might be assembled together weekly at any given time and place, to remain an hour and a half, if every one could, by so doing, honestly obtain *one dollar*. To sustain a teacher's meeting, then, only requires

that the interest should be raised in their minds as high as the value of one dollar. And is it to be believed, that Christian men and women cannot be convinced that the best interests of the Sabbath School and the congregation, and their own personal improvement in Christian knowledge, are not worth so much as one dollar a week? It is, moreover, a fact proved by experiment, that such an interest may in a little time be awakened by such a meeting, that no ordinary hindrance will prevent a teacher from attending it. It must, however, be commenced without expecting all the teachers to attend at first. But they will be gradually drawn in; and those who do not come, will find themselves falling so much behind their associates, that they will fall off, and give place to such as are more deeply interested.

But in connection with this, and as an auxiliary to it, a minister ought frequently to pass silently through the school, and observe how the teachers perform their duty; and, where it is called for, to urge upon the scholars the necessity and importance of thorough study. This will enable him to make his suggestions to the teachers, at their meeting, with more effect. There are also other springs to be touched. There is nothing better than the Sabbath School lesson to give directness and force to family instruction; and the minister who knows how to regulate the little wheels, will very soon have the Sabbath School lesson generally studied as a *family exercise*. And by his interest in this matter, he will find an avenue opened to the minds and hearts of the younger portion of his congregation, in his family visits, which will be of great advantage in his pastoral labors. And if he will take these opportunities to instruct the children in the method of study pursued in the school, and help them out of difficulties, he will find a new cord binding them to his heart.

Where the course here marked out is faithfully and perseveringly pursued, I think there can be no doubt, that a constant and growing interest will be felt in the Sabbath School; and that gradually the adult members of the congregation will fall in; and thus, the minister will find himself preaching to a people, the greater part of whom are engaged every week in a course of instruction of which he himself has the principal direction. Such a state of things needs only to be hinted at, to have its great advantages seen and appreciated.

LONGEVITY OF THE GRADUATES OF HARVARD COLLEGE;

EXHIBITED IN A TABULAR LIST OF SUCH AS HAVE REACHED OR PASSED THE AGE OF
EIGHTY-FOUR.

[Prepared by J. P. DABNEY, M. A., of Cambridge.]

[Some few names, (chiefly before the end of the seventeenth century) as the writer, upon closer observation finds, hardly fall within the exact limits laid down in the above title. He thinks it best, however, to let them pass, rather than disturb the series at the moment of going to the press.]

N. B. All which follows the name to the first colon, indicates the birth-place and lineage.

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| <p>1642. William Hubbard, b. in England; min. of Ipswich, ord. 1656; the well-known historian, &c; d. Sept. 14, 1804. 83.</p> <p>1645. Samuel Stow, b. in England; min. of Middletown, Ct. [1650—'60.]; d. May 8, 1704. 82.</p> <p>1647. Comfort Star, Ashford, Kent, Eng.; min. Cumberland co., Eng.; ejected in 1662, d. at Lewes, Sussex, Oct. 30, 1711. 87.</p> <p>1650. Joshua Hobart, Hingham, son of</p> | <p>Rev. Peter Hobart: min. of Southold, Long Island, N. Y.; d. Feb. 28, 1717. 89.</p> <p>— Jeremiah Hobart, Hingham, son of Rev. Peter Hobart: min. of Topsfield [1672—'80], Hempstead, Long Island, [fr. 1656,] and Haddam, Ct., [fr. 1700]; d. Nov. 6, 1715. 85.</p> <p>1656. Increase Mather, son of Rev. Richard M., Dorchester: min. of O. N. Ch. Bost. [fr. 1669,] and Pres. of H. U. [1685—1701]; d. Aug. 23, 1723. 85.</p> |
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1659. Samuel Cheever, New Haven, Ct., son of Ezekiel, the celebrated schoolmaster: min. of Marblehead, ord. Aug. 13, 1684; d. May 29, 1724. 85.

1661. Joseph Whiting, Lynn, son of Rev. S. W.: min. of Lynn, [1680—'82,] ord. at Southampton, Long Island about 1682; d. Apr. 7, 1723. 82.

1662. Solomon Stoddard, Bost., son of Anthony S.: min. of Northampton, 1672; d. Feb. 11, 1729. 85.

1668. Zechariah Whitman, Weymouth, son of John W.: min. of Hull, [fr. 1670]; d. Nov. 5, 1726. 82.*

1677. Thomas Cheever, Ipswich, br. of Rev. S. C. (1659): min. of Malden, [1681—1686,] and of Chelsea, [fr. 1715]; d. Nov. 27, 1749. 93.

1684. Nehemiah Walter, b. in Ireland: min. of Roxbury, ord. Oct. 17, 1688; d. Sept. 17, 1750. 86.

1689. John Hancock, Cambridge, son of Nath. H.: min. of Lexington, ord. Nov. 2, 1698; familiarly styled "Bishop H." d. Dec. 5, 1752. 82.

1692. Ebenezer White, Weymouth(?): min. of Bridgehampton, Long Island; d. 1756. 84.

1693. Henry Flynt, Dorchester, son of Rev. Josiah F. (1664): Cambridge. Tutor and Fellow of the Corporation over 50 years. d. Feb. 13, 1760. 85.

1698. John White, Brookline: min. of Gloucester, [fr. 1703]; d. Jan. 16, 1760. 83.

— Oxenbridge Thacher, Milton, son of Rev. P. T. (1671): Bost. Select-man and Repr. many years: d. Oct. 29, 1772. 91.

1699. Daniel Greenleaf, ———: min. of Yarmouth, [1708—'27]; d. Aug. 26, 1763. 85.

— Samuel Niles, Braintree: min. of Braintree, fr. 1711; d. May 1, 1762. 88.

1700. John Barnard, Bost.: min. of Marblehead, ord. July 16, 1716; d. Jan. 24, 1770. 89.

1701. Timothy Cutler, Charlestown, son of Major John C.: min. of Stratford, Ct., [1709—'19.] Pres. of Yale Coll., [1719—1722]; min. of Christ Ch. Bost. [fr. 1723]; d. Aug. 17, 1765. 82.

— Israel Loring, Hull: min. of Sudbury, ord. Nov. 20, 1706; d. March 9, 1772. 91.

— Nicholas Sever, Roxbury: min. of Dover, N. H., [1711—'15]; Plymouth, Judge of C. Pl. Ct.; d. Apr. 7, 1764. 84.

1702. Samson Sheafe, Portsmouth, N. H.(?): merch. in P.; d. — 1772. 91.

— Peleg Wiswall, Duxbury, only son of Rev. Ichabod W.: schoolmaster in Bost. (north-end); d. Sept. 2, 1767. 84.

1703. William Allen, Boston: first min. of Greenland, N. H.; ord. Feb. 15, 1707; d. Sept. 8, 1760. 84.

1707. Timothy Ruggles, Roxbury: min. of Rochester, [1710]; d. Oct. 28, 1768. 84.

1707. Stephen Jaques, Newbury: schoolmaster awhile on Cape Cod; returned to N., and d. (as it is there computed) about 1782,—doubtless *Æt.* 90—93. *asterized* in Catal. of 1779.

1709. Benjamin Prescott, Concord, son of Capt. Jon. P.: first min. of Danvers, S. P. [1713—'56]; d. May 28, 1777. 90.

1710. Joseph Adams, Braintree, son of Deacon Joseph A.: first minister of Newington, N. H., ord. Nov. 16, 1715; d. May 26, 1783. 94.

1711. John Chipman, Barnstable: first min. of Beverly, N. P., ord. Dec. 28, 1715; d. March 23, 1775. 84.

1712. Nath. Appleton, Ipswich, son of Hon. Judge A.: min. of Cambridge, ord. Oct. 9, 1717; d. Feb. 9, 1784. 91.

— Eleazer Tyng, Woburn, son of Hon. Jon. T.: J. of Peace at Tyngsboro', and Col. of the Middlesex regt.; d. — 1782. 92.

— John Nutting, Cambridge: master of the grammar-school, Notary-public and Collector of the port, Salem; d. May 20, 1790. 96.

1713. Stephen Williams, Deerfield, son of Rev. Jn. W. (1683): first min. of Longmeadow, [from 1717]; d. June 10, 1783. 89.

1714. Ebenezer Gay, Dedham: min. of Hingham, ord. June 11, 1716; d. March 18, 1787. *nearly* 91.

1717. Daniel Perkins, Topsfield: min. of Bridgewater, W. P., ord. Oct. 4, 1721; d. Sept. 29, 1782. 86.

1720. John Angier, Watertown(?): min. of Bridgewater, E. P., Feb. 28, 1725; d. Apr. 14, 1787. 86.

— Thomas Smith, Boston, son of T. S. merch.: min. of Portland, Me., ord. March 8, 1727; d. May 23, 1795. 93.

— Ezra Carpenter, Rehoboth: min. of Swansey, N. H. [1753—'69,] and of Keene, [1753—'60]; d. in Walpole, Aug. 26, 1785. 86.

1721. Nathan Bucknam, Malden: min. of Medway, E. P., ord. Dec. 29, 1724; d. Feb. 6, 1795. 91.

1722. Edmund Quincy, son of E. Q. (1699): Bost. J. of C. Pl. Ct.; d. July 4, 1788. 85.

— Edmund March, Newbury: min. of Amesbury, ord. 1728; d. at Newburyport, March 6, 1791. 88.

1723. Stephen Greenleaf, Yarmouth, son of Rev. Daniel G.: Bost. Sheriff of Suffolk co.; d. Jan. 26, 1795. 92.

— Joseph Lynde, ———: Repr. of Charlestown, J. of Peace, &c., phys. in Worcester fr. 1783, druggist in Hartford, Ct.; d. in W. Dec., 1788. 86.

— Isaac Abbot, Andover: Deacon of the South Ch. in A.; d. Sept. 9, 1784. 86.

1724. Dudley Woodbridge, Simsbury, Ct., son of Rev. D. W. (1694): physician in Stonington, Ct., styled "D. W., Esq.;" d. Nov. 1790. 86.

— William Balch, Beverly: first min.

* His age has been variously stated by different authorities, at 78, 82, & 85. (*J. Farmer.*)

of Bradford, E. P., ord. June 7, 1728; d. Jan. 12, 1792. 88.

1724. David Hall, Pomfret, Ct.: min. of Sutton, ord. Nov. 15, 1729; d. May 8, 1789. 85.

— Samuel Allis:* d. at Somers, Ct., Jan. 1797. 92.

1725. John Tyng, nephew of E. T. (1712): the "eccentric Judge T. of Tyngsboro"; d. Apr. 7, 1797. 93.

— James Pike, Newbury: first min. of Somersworth, N. H., ord. Oct. 28, 1730; d. Mar. 19, 1792. 89.

— Ebenezer Flagg, Woburn: min. of Chester, N. H., ord. 1736; d. Nov. 14, 1796. 92.

1726. Joseph Lord, son of Rev. J. L., (1691.) Charleston, S. C.: a preacher and physician; d. at Westmoreland, N. H., — 1789. 86.

— Atherton Wales, Braintree: min. of Marshfield, N. P., ord. 1739; d. Nov. 29, 1795. 92.

1728. Thaddeus Mason, Lexington: Register of Deeds for Middlesex, at Cambridge; d. May, 1, 1802. 95.

— John Seccombe, Medford: first min. of Harvard, [1733—1757]; d. — 1792. 84.

1729. Richard Clarke, Boston(?): merch. and Tea-Consignee in B.; d. (as a refugee) in London, Feb. 27, 1795. 85.

— Joseph Lee, br. of Tho. L. (1722): Judge of C. Pl. for Middlesex at Cambridge; d. Dec. 5, 1802. 93.

1730. William Royal, Dorchester, br., probably, of Hon. Isaac R., Medford: Repr., &c. of Dorchester; d. in Stoughton, Jan. 15, 1794. 84.

1731. Samuel Niles, Braintree, son of Rev. S. N. (1699): farmer in B., and Repr. Judge of C. Pl. Ct. for Suffolk; removed to and d. in Lebanon, Ct., Apr. 30, 1804. 92.

— Stephen Sewall, —: schoolmaster in Newbury; d. Sept. — 1795. 87.

— Samuel Bacheller, Reading: min. of Haverhill, W. P. [1735—'61]; d. in Royalston, March 19, 1796. 89.

— Samuel Kendall, —: first min. of New Salem. d. Jan. 31, 1792. 85.

1732. Timothy Ruggles, Rochester, son of Rev. T. R. (1707): att'y at law, in Rochester, Sandwich and Harwich; Repr., also, of R. and H.; Ch. Just. of C. Pl. for Worcester co.; Col. in active service, [1755—'60.] and known to after times as "Brigadier R."; d. (as a refugee) in Wilmot, N. S., Sept. 1795. 86.

— Joseph Gardner, —: min. of

Newport, R. I. [1740—'43]; d. in Boston as the "Hon. Jos. G." Apr. 6, 1806. 92.

1732. Sampson Spaulding, Chelmsford: first min. of Tewksbury, ord. Nov. 23, 1737; d. Dec. 15, 1796. 86.

1733. William Vassall, son of Major Leonard V.: gent. in Boston; d. (as a refugee,) at Battersea Rise, Surrey, Eng., May 8, 1800. 85.

— Edmund Freeman, Sandwich, son of E. F.: farmer in Mansfield, Ct., chiefly; d. March 9, 1800. 89.

— Jedediah Adams, Quincy: first min. of Stoughton, ord. Feb. 19, 1746; d. Feb. 25, 1799. 88.

— Joseph Cleverly, —: Episcopal reader in Quincy; d. March 16, 1802. 89.

— Enoch Parker —: schoolmaster in Newton; d. Feb. 16, 1801. 87.

1735. Samuel Curwin, Salem, son of Rev. Geo. C. (1701): merch. in S.; d. Apr. 9, 1802. 86.

— Eliakim Willis, New Bedford: min. of Malden, ord. 1752; d. March 14, 1801. 87.

— Ivory Hovey, Topsfield: min. of Rochester, [1740—'65.] and of Plymouth, Monument Ponds, [fr. 1770]; d. Nov. 4, 1803. 90.

1736. George Jaffrey, Portsmouth, N. H., son of Hon. Geo. J., (1702): merch. in P.; d. Dec. 1802. 86.

— Francis Hutchinson, son of Hon. Wm. H. (1702): "merch. in Norwich, Ct., and a Lieut. in Brigadier Waldo's corps."—*Winthrop's MS. Hist. of Graduates, &c.* d. at New Salem, Feb. 1801. 85.

— Norton Quincy, son of Col. John Q. (1708,) Braintree: gent. in "Germantown" Braintree; d. Oct. 1801. 85.

— John Porter, Abington: min. of Bridgewater, N. P., ord. 1740; d. March 12, 1802. 87.

1737. Ebenezer Morse, Medfield: min. of Boylston [1743—'75.] dismissed for political heresy; d. Jan. 3, 1802. 84.

1738. Jonathan Davis, Cambridge: physician in Roxbury; d. Feb. 6, 1801. 85.

1739. Edward Brattle Oliver, Boston: Bost. (north-end); d. Apr. 3, 1797. 84.

— Daniel Emerson, Reading: min. of Hollis, N. H., ord. 1743; d. Sept. 30, 1801. 85.

1740. Samuel Hale, Newbury: merch. in Portsmouth, N. H.; d. July 10, 1807. 89.

— Benjamin Willis, Bridgewater: Judge of C. Pl. for Plymouth, in B.; d. July 13, 1807. 87.

1741. David Phips, son of Lieut. Gov. Spencer P. (1703): Sheriff of Middlesex, in Cambridge, to the Revolution; afterwards a Capt. in the Royal navy; d. (as a refugee) at Bath, Eng., July 7, 1811. 87.

— Joseph Waldo, Boston: merch. in B. to the Revolution; d. (as a refugee) in Bristol, Eng., Apr. 1816. 94.

— Joseph Roberts, Boston: min. of Leicester, [1754—'62]; d. in Weston, Apr. 30, 1811. 91.

* This individual occasions some perplexity, not indeed as to the fact of his death, the place, or his advanced age; but as to the field of his ministry. Although Winthrop's MS. History of Graduates, calls him "minister of Somers," yet so does not the Col. Cent. which publishes his death (as above,) nor is his name found under the head of "Somers" in the List of Connecticut ministers and churches, Am. Qu. Reg. Vol. IV.

— John Mellen, Hopkinton: min. of Sterling, [1744—'78]; d. in Reading, July 4, 1807. 85.

1743. John Usher, son of Rev. John U., Episcopal missionary, (1719): min. of the Episcopal ch., Bristol, R. I.; d. July 5, 1804. 84.

— John Crocker —: phys. in Richmond, Berkshire co.; d. May 4, 1815. 93.

1744. John Wingate, Hampton, N. H., son of Col. Joshua W.: farmer and schoolmaster in Northampton, N. H.; d. Sept. 4, 1812. 88.

— Peter Frye, Andover: Repr. from Salem, Col. of the Essex reg't, &c.; d. (as a refugee,) at Camberwell, Surrey, near London, Feb. 1, 1820. 97.

— James Welman, Lynn: min. of Millbury, [1747—'60,] and Cornish, N. H., [1768—'85]; d. Oct. 18, 1808. 85.

1745. William Davis, Boston: merch. in Bost.; d. Apr. 13, 1812. 84.

— Nehemiah Porter, Hamilton: min. of Essex, [1750—'66,] and of Ashfield [fr. 1774]; d. Feb. 29, 1820. 99 and 11 ms.

1746. Edw. A. Holyoke, Marblehead, son of Rev. E. H. (1705) afterwards Pres. of H. U.: physician in Salem three quarters of a century; d. March 31, 1829. 100 and 7 ms.*

1747. William Ellery, Newport, R. I., son of Lt. Gov. W. E. (1722): Newport, R. I., M. Cont. C. [1776—'80,] a signer of the Decl. of Ind. and Collector of N. for thirty years; d. Feb. 15, 1820. 93.

1748. George Leonard, Norton: Repr. of N., Judge of Prob. for Bristol, M. C. do. 6 years, [1787—'95,] d. July 26, 1819. 90.

— Joseph Gooch, son of Jos. G., esq., (1720) Milton; "d. in Vermont, the autumn of 1811."—*Rev. Dr. Peirce*. Qu. where? He must, in that case, have been about 84 or 85 years of age. He is however *unmastered* before the Catal. of 1815.

— John Erving, Boston, son of Hon. Jn. E.: Bost. gent., Col. of militia, a M. Couns'r.; d. (as a refugee,) in Bath, Eng., June 17, 1816. 89.

1748. Richard Perkins, Bridgewater, W. P., son of Rev. J. P. (1717): phys. in B.; d. Oct. 16, 1813. 84.

1749. Cotton Tufts, Medford, son of Dr. S. T. (1724): phys. in Weymouth; d. Dec. 8, 1815. 84.

— Israel Cheever, Concord, son of Daniel C.: min. of New Bedford, [to 1759]; d. at Liverpool, N. S.

1751. William Watson, Plymouth: Naval Officer in P. before the Revol'n, Judge of C. Pl. Ct.; d. Apr. 22, 1815. 85.

1752. Ammi R. Cutter, North Yarmouth, Me., son of Rev. A. R. C. (1725): phys. in Portsmouth, N. H.; d. Dec. 8, 1820. 86.

— Charles Turner, Scituate: min. of Duxbury, [1755—'75,] removed to Turner, Me., M. C. for Oxford distr. [1809—'13]; d. Aug. 1818. 86.

1753. Oliver Wendell, Boston: Boston, Judge of Probate, State Senator, &c.; d. in Cambr. Jan. 15, 1818. 85.

— Peter Thacher Smith, Portland, Me., son of Rev. Tho. S. (1720): min. of Windham, Me., [1762—'90]; d. (as "P. T. S., esq.," Oct. 1826. 95.

1755. David Sewall, York, Me.: Judge of the S. J. Ct. of Ms., &c.; d. Oct. 22, 1825. 90.

— John Adams, Quincy: Quincy, second President of the United States; d. in Q. July 4, 1826, nearly 91.

— William Whittemore, W. Cambr.(?): schoolmaster in W. C.; d. March 9, 1818. 86.

1756. Nath. Lothrop, Plymouth: phys. in P.; d. Oct. 20, 1828. 91.

— Timothy Walker, Concord, N. H., son of Rev. T. W. (1725): officer in the Revolutionary War, Ch. Justice of Ct. of C. Pl.; d. in Concord, N. H., May 5, 1822, 85.

— Henry Hill, Boston: merch. in B.; d. July 7, 1828. 92.

1757. Thomas Phips, Quincy(?) : phys. in Q.; d. Nov. 4, 1817. 85.

— Jedediah Parker, —: Boston, (Unity st.); d. Aug. 21, 1826. 89.

1758. Samuel Danforth, Cambr., son of Hon. Judge D. (1715): eminent phys. in Boston, and Pres. of M. M. S., [1794—'98]; d. Nov. 17, 1827. 87.

— Joseph Pearson —: Exeter, N. H., Secretary of State; d. — 1823, *probably* 84-5.

— Eliab Stone, Framingham: min. of Reading, N. P., ord. May 20, 1761; d. Aug. 31, 1822. 85.

1759. Edmund Dana, Cambr., eldest son of Hon. Richard D. (1718): ord. in Lond., Jan. 1765; d. in Wroxeter, Eng., Aug. 1823. 84.

— Paine Wingate, Amesbury, son of Rev. P. W. (1723): min. of Hampton-Falls, N. H. [1763—'71,] left the profession; Repr. [1793—'95,] and Senator, [1789—'95,] in the U. S. Congress, fr. N. H.; d. in Stratham, (his residence,) March 7, 1838. *nearly* 99.

1760. Daniel Leonard, Norton, cousin of Hon. G. L. (1748): att'y-at-law in Taunton, and Repr. of T., became a refugee, Ch. Justice of Bermuda an uncertain time, d. in London, June 27, 1829. 89.

— James Baker, Dorchester: phys. in D.; d. Jan. 3, 1825. 85.

— Henry Cumings, Tyngsboro': min. of Billerica, ord. Jan. 1763; d. Sept. 3, 1823. 84.

1761. Edward Wigglesworth, Hamilton,

* It is curious enough, that the two leading names in length of days, in this series should stand in juxtaposition; and scarcely less so, that three of the highest cases of longevity in the List, and almost in consecutive years, (Frye, Porter, and Ellery,) should mark, by the event of their decease, the beginning, the middle, and the end of the self-same month, (Feb. 1820).

son of Rev. S. W. (1707) : an officer in the Revolution—"Col. W.;" d. Dec. 8, 1826, 87.

— Adam Porter, Abington : removed to and died, probably, in Cumington, Hampshire co. *asterized* in Catal. of 1830 ; probably *over* 84.

1762. Timothy Alden, Bridgewater, S. P. : min. of Yarmouth, ord. Dec. 13, 1769 ; d. Nov. 3, 1828. 92.

— Geo. Partridge, Duxbury : Dep. Sheriff of Plymouth co., M. Cont. C. [1780—'89] ; d. July 7, 1828. 88.

— Josiah Windship, Cambridge : min. of Woolwich, Me., ord. 1765 ; d. Jan. 29, 1824. 84.

1763. Samuel Eaton, Quincy, son of Rev. E. E. (1729) : min. of Harpswell, Me., ord. Oct. 1764 ; d. Oct. 1822. 85.

— Timothy Pickering, Salem : Col., Adj. General, and Q. Master General in the Revolutionary War, Member of the Cabinet, U. S. Senator and Representative ; d. in Salem, (his residence,) Jan. 29, 1829. 84.

— Samuel Perley, Ipswich : min. of Seabrook, N. H., [1765—'75,] Moultonborough, [1778—'79,] Groton and Hebron, [1779—'84,] and Gray, Me., [1784—'91] ; d. Nov. 28, 1831. 89.

1764. Benjamin Bourne, ——— : physician in Sandwich ; d. July, 1827. 84.

— Thomas Lancaster, Rowley : min. of Scarboro' Me., ord. 1775 ; d. Jan. 27, 1831. 89.

— Nehemiah Ordway, Amesbury : min. of Middletown, N. H., [1778, dism.] and of Haverhill, W. P., [1789—'94] ; d. in Pembroke, N. H., June, 1836. 93.

— Rufus Wells, Deerfield : first min. of Whately, ord. 1771 ; d. Nov. 8, 1834. 90.

— Daniel Fuller, Middletown : min. of Gloucester precinct, [1770—1821] ; d. in Boston, May 23, 1829. 89.

1765. John Thompson, Scarboro' Me. : first min. of Standish, Me., [1768—'83,] inst. at South-Berwick, 1783 ; d. Dec., 1828. 88.

— Jacob Rice, ——— : first min. of Henniker, N. H., [1769—'82,] do. of Brownfield, Me., inst. Oct. 1806 ; d. Feb. 1, 1824. 84.

— Andrew Fuller, ——— : Lyndeborough, N. H. ; d. Apr. 1831. 88.

— Joseph Willard, Grafton : min. of Mendon, [1769—'82,] ord. at Boxborough, Nov. 2, 1785 ; d. Sept. 13, 1828. 86.

— Joseph Currier, Amesbury : first min. of Goffstown, N. H., [1771—'74] ; d. in Mass., July 30, 1824. 86.

1766. Jacob Ashton, Salem(?) : Pres. of Insurance Office in S. more than 30 years ; d. Dec. 28, 1829. 85.

— Joshua Fisher, Dedham : eminent physician in Beverly ; d. March 15, 1833. 85.

1767. Jeremiah Shaw, Hampton, N. H. : min. of Moultonborough, N. H., ord. 1779 ; d. Oct. 1834. 88.

— Simeon Chase, ——— : West-Newbury ; d. Oct. 1829. 84.

1768. John Ballantine, Westfield, son of Rev. Jn. B. (1735) : farmer in W., occasional preacher, and Deacon of the church ; d. Apr. 15, 1832. 84.(?)

— Nath. Porter, Topsfield : first min. of Conway, N. H., ord. Oct. 20, 1778 ; d. Nov. 11, 1837. 92.

1770. Paul Langdon, Portsmouth, N. H., son of Rev. Dr. L. (1740) : midshipman in the "Continental" navy in 1778, teacher at different periods, both before and after, lastly, farmer in the interior of N. Y. State, where he *is said to have* died, in 1836 ; if so, probably 84—86.

— Samuel Sheldon Pool, Reading : early a preacher, then Judge of Prob. at Yarmouth, N. S., nearly 40 years ; d. in 1836. 87—88.

— Isaac Stone, Shrewsbury : min. of Douglas, [1771—1805] ; d. in Oxford, Feb. 27, 1837. 89.

1771. Andrew Bradford, Duxbury, descended, in the fourth generation, from Gov. Wm. B. of Plymouth : teacher of youth, entered the army in 1775, Paymaster in Col. Gamaliel B.'s (his brother) regiment ; d. in Duxbury, Jan. 1837. 90.

— Samuel Nye, Sandwich : physician in Salisbury ; d. June 4, 1834. 85.

— Perez Morton, Plymouth : Att'y-General of Ms. [1811—'32] ; d. in Dorchester, (his residence,) Oct. 14, 1837. 87.

1772. John Hastings, Cambridge : captain in the "Continental" service [war of 1775, &c.] ; d. in Cambridge-port, Feb. 16, 1839. 86.

— Daniel Chaplin, Rowley : min. of Groton, ord. Jan. 1, 1778 ; d. Apr. 3, 1831. 88.

1773. Jeremiah Barnard, Bolton : min. of Amherst, N. H., ord. March 3, 1780 ; d. Jan. 15, 1835. 84.

1774. Samuel Emery, Boston : Bees-wax manufacturer in Philadelphia. [The eldest Alumnus present at the Centennial celebration, Sept. 1836] ; d. March 7, 1838. 88.

— Joseph Hall, Sutton, son of Rev. D. H. (1724) : resident many years at or near Whitehall, N. Y. ; d. in Sutton, Apr. 25, 1840. 88.

1776. John Prince, Boston : min. of First Church, Salem, ord. Nov. 1779 ; d. June 7, 1836. 85.

— Ezra Ripley, Woodstock, Ct. : min. of Concord, ord. Nov. 1778 ; d. Sept. 21, 1841. 90½.

1777. Daniel Kilham, Wenham : State Senator and Counsellor ; d. in W., (his residence,) Oct. 13, 1841. 89.

1778. Aaron Bancroft, Reading : first min. of second church in Worcester, ord. Feb. 1786 ; d. Aug. 19, 1839. 84.

— Cornelius Lynde, ——— : "Died at Williamstown, Vt., Feb. 21, 1836, Cornelius Lynde, a revolutionary officer, aged 84."—*Amer. Alm. for* 1837. [Qu. Is this the person?]

1779. Levi Whitman, Bridgewater : min. of Wellfleet, ord. Apr. 1785, dism. —; d. in Kingston, Nov. 7, 1838. 91.

1782. Samuel Balch, Amesbury : in the Continental service, [war of 1775, &c.] ; d. in Newburyport, Nov. 9, 1839. 85.

— Henry Wight, Medfield : min. of Bristol, R. I., [Jan. 1785—Nov. 1828] ; d. Aug. 12, 1837. 84.

There are yet among the Living, who come within the Title at the head of this article, the following :

1763. Samson Salter Blowers, Boston, grandson of Rev. Tho. B. of Beverly, (1695) : attorney-at-law in B. to the Revolution ; a refugee, now resident in Halifax, N. S., and late Ch. Justice of the S. J. Ct., of Nova Scotia. 100 years 4 weeks.

1765. Ezra Green, Malden, half-br. of Rev. A. G., formerly of Malden (1789) : surgeon in the "Continental" navy, [1777—1778, &c.] , physician and Post-master in Dover, N. H. 95 years 11 mos.

1767. Timothy Farrar, Lincoln, br. of Rev. Stephen F. of New Ipswich, N. H., (1755) : resides in N. I. ; formerly a Judge of the S. J. Ct. of N. H. 94 ys., 10 mos.

1770. Aaron Hutchinson, Grafton, son of Rev. A. H. (Yale C. 1747) : Lebanon, N. H., probably over 90.

1773. James Trecothick, Boston : merch. in London to advanced age, and now resides in the environs. 88.

— John Trumbull, Lebanon, Ct., youngest son of Gov. Jon. T. (1727) : aide-camp to Washington, and adjutant under Gen. Gates, at Saratoga ; after the Peace, a well-known artist, now resides at New Haven, Ct. 86.

1775. Samuel Gay, [Qu., son of Martin G., Bost. and gr-son of Rev. Dr. G. of Hingham?] "lives at Fort Cumberland, New Br."—Rev. Dr. Pierce. If living, probably 90.

— William Weeks, — : resides in Hopkinton, N. H.

— Samuel Bass, Randolph : farmer in R. ; d. Feb. 3—6, 1842. 85.

1788. Nathan Underwood, Lexington : min. of Harwich, ord. Nov. 1792, dism. —; d. May 2, 1841. 88. [N. U. was at the time of graduation, 35 years of age ; doubtless, of all those who "have been nursed in the bosom" of Harvard, *the maturest in years*.]

1776. Isaac Hurd, Charlestown, son of Benj. H. : physician in Billerica, and since, in Concord. 87.

— James Lovell, Boston or Cambridge, son of Hon. J. D. L. (1756) : resides in Orangeburg, S. C. 84.

1777. Hodijah Baylies, — : Dighton, Judge of Probate for Bristol co., formerly.

— Huntington Porter, Bridgewater, N. P., son of Rev. Jn. P. (1736) : min. of Rye, N. H., [Dec. 1784—1833 ?] ; resides at Roxbury, Ms. 87.

— George Sparhawk, Brighton : physician in Walpole, N. H., and one of the founders of the N. H. Med. Society.

1778. Eleazer James, — : attorney-at-law, formerly, in Barre ; resides in Worcester. *conj.* 88

— Zephaniah Willis, Bridgewater : min. of Kingston, [1780—1828], Repr. of K. 85.

1779. Abijah Cheever, — : physician in Saugus. *conj.* 85.

1781. Elijah Paine, Pomfret, Ct. : resides at Williamstown, Vt., late Judge of S. J. Ct. of Verm., U. S. Senator, [1795—1801.] 85.

1782. Benj. Parker, Bradford (?) : resident in the Southern states for some years, has since returned to B. *conj.* 85.

1783. Asa Packard, Bridgewater, N. P. : min. of Marlboro' [1785—1819], resides in Lancaster. 84.*

In the foregoing series, there are several points remarkable enough to call for comment. Those, for instance, who hold to *long life*, as hereditary in certain races, will be pleased to see that about one sixth part of the above names are, one with another, nearly allied. Fourteen instances are found of father and son ; a few others, (as the two first Cheevers, the Hobarts and Leonards,) were brothers ; the two Wingates and Tyngs, were also of a common stock, and near kindred ; while in some other cases, the individuals could boast, either in their fathers or their sons, (yet not sons of Harvard,) a parallel longevity to their own. Ezekiel Cheever, the celebrated schoolmaster and author of the well-known "Accidence," who died in Boston, Aug. 1708, aged 93, was father of the two of the name, referred to above.

Again, the relative longevity of classes is a curious point of comparison. Strictly

* Some few other unasterized names there are, ranging prior 1783, and for two or three years later, which, as will be seen, are left without notice : in regard to three or four such, the "whereabout" of the individuals it is not easy to trace, or, consequently, to be sure that they are yet among the living ; and of about as many more, (to whom no such uncertainty pertains) their precise stage in life, the writer has not had opportunity to discover.

speaking, the aggregate age of a complete class is not indeed easy to be given; although the late John Farmer undertook to present such a table of the classes from 1747 to 1766, inclusive, some years since, in one of our city prints, (see Boston Daily Adv. for July, 1835,) showing in columns, the average age of the entire class, and also of the clerical part of it. The writer has sometimes marvelled by what process he set about to do this; since within those twenty years, (and it may be said of any equal portion of the academical register,) there are not a few names which, it must be believed, not even the patient and prying research of Farmer could draw out from their deep obscurity, and, by tracking them to the end of their career, determine its limit. To the writer of this, it is quite clear, that Mr. F.'s estimate, as to some individuals in perhaps each of these classes, must have been *conjectural*: founded, perhaps, on the time of their being "*asterized*" in the catalogue—a most deceitful criterion indeed! as, from some little intimacy with that document, *we* have good reason to know.

But though it is not very easy to attain the absolute sum of human existence in any one class, yet the comparison can, for any useful purpose, be well enough made without it. A class, taken at one point in life, when viewed in reference to surrounding classes, will sometimes exhibit a result widely variant from that afforded at an earlier or later point. Take, for example, those of 1764, 1765, 1766. The last, at the date of forty years from graduation (1806), (when, if every member had not touched the mark of three-score years, the majority had no doubt passed it,) seem to have kept their ranks almost unbroken. Of the above three classes, numbering 46, 54, and 40, the mortality at the date just named, was 20, 27 (one-half,) and 10, (one-fourth). John Farmer accordingly, in his table referred to, gives the class of 1766, as the highest average of the entire twenty, viz. 64½. The maturity and even the decline of life, exhibits in this instance, a case perhaps the strongest in the catalogue. But in the years just at hand, especially 1814, '15, and '16, death made a sudden and wide inroad upon their numbers, and Dr. Fisher, the last survivor, died in 1833, at the age only of 84. In the class of 1764, however, *five* instances are found, (and in that of '65, *six*) of equal, and, with one exception under each year, of much longer life than Dr. Fisher's, including, in the latter, one survivor, whose term verges to a century, and whose course is yet unfinished. The class of 1765 numbers *eight* octogenarians, whose aggregate age is that of 693, and the average 86½. There is no similar example, we believe. Let the reader compare, also, for the measure of longevity, and by several attained, the class of 1766 with those of 1731, 1733, and 1741. For another case, the classes of 1780 and 1781 stand side by side, and are shown in remarkable contrast. The former has from the first, been passing away with a silent celerity much beyond the usual ratio, and as long since as Feb. 1841, (the date of the late Lt. Gov. Winthrop's decease,) the funereal pall had covered the whole. Their direct successors, however, often dwell with something like complacency on their happy immunity; and tell us that even yet they gather together one-third of their number. The same proportion of the living can be found in the class of 1780, only by going back to the Catalogue of 1824. Among those of recent years, that of 1826 has thus far been remarkably exempt from the ravages of death. No asterisk disfigured its face, till the catalogue of 1836, and to the five which then appeared, there has been no addition since. Of classes prematurely extinct, the writer can recall no instance so remarkable as that of 1754. The two last survivors both died in 1807, one at 70, the other at 73 years of age. There remained more than one among the living, in the contiguous class on either side of it, for nearly twenty years later. The class of 1750, however, died out almost as much before their day, as that of 1754.

The constantly contracting limit of man's brief span, which is now and then confidently maintained, does not find much support in the aspect of the Catalogue at the present time, compared with earlier days. In that of 1751, John Hancock of Lexington, long known as "Bishop Hancock," was the Patriarch of the living; who died the following year, at the age of 82! In that of 1758, Henry Flynt—the venerable Tutor,—had the same pre-eminence; and he died in 1760, having reached 85. While we are writing, there are yet, "pilgrims on the earth," *three*, who are pressing on for an hundred years, or have already reached that goal; one, if not two, have left their *ninetieth* year behind, and at least 7 or 8 beside are following close upon their track; filling up the space from *eighty-five* onward.

STATISTICS OF THE CONNECTICUT BAR.

[The following brief notices of several distinguished members of the Legal Profession in Connecticut, originally prepared by Hon. Thomas Day, Esq., of Hartford, to accompany the two last volumes of his Connecticut Reports, and published in an Appendix to the same, have been obligingly forwarded by the compiler for insertion in the American Quarterly Register. A few only of the gentlemen here noticed, have deceased. Several are living at an advanced age. Chief Justice Williams, Judge Church, and Judge Sherman, are of the existing bench of the Superior Court, and Supreme Court of Errors.—*Eds.*]

STEPHEN MIX MITCHELL.

BORN at Wethersfield, December 20th, 1743; educated at Yale College, and graduated in 1763; studied law at New Haven, while a Tutor in Yale College, and afterwards, under the direction of Jared Ingersoll, Esq.; admitted to the Bar, in Fairfield County, in 1770; removed to Wethersfield in 1772, and there established himself in the practice of the law. In May, 1779, he accepted the office of an Associate Judge of the County Court, and relinquished practice; held that office until May, 1790, when he was placed at the head of that Court; held the latter situation until October, 1795, when he was appointed a Judge of the Superior Court; and in May, 1807, Chief Justice of that Court; which office he held until May, 1814, when he became legally disqualified by age.

He represented the town of Wethersfield in the General Assembly of the State, in Oct., 1778, May, 1779, Oct., 1779, May, 1780, Oct., 1780, May, 1781, Oct., 1781, May, 1782, Oct., 1782, (when he was chosen Clerk of the House of Representatives,) May, 1783, and Oct., 1783. He was chosen Assistant in May, 1784, and annually thereafter, for nine successive years; and was, in that capacity, a member of the Supreme Court of Errors.

He was a delegate from the State in the Congress of the United States, previous to the adoption of the Constitution, in the years 1783, 1785, 1786, 1787, and 1788. In Oct., 1793, he was appointed a Senator in the Congress of the United States, for the unexpired part of the term made vacant by the death of the Hon. Roger Sherman; in which situation he continued until he became a Judge of the Superior Court, in October, 1795.

In September, 1807, he received from the Corporation of Yale College the honorary degree of LL. D. He was a member of the Convention that formed the Constitution of the State, in 1818. He died at his residence in Wethersfield, Sept. 30th, 1835.

JONATHAN BRACE.

Born at Harwinton, November 12th, 1754; educated at Yale College; graduated in 1779; studied law, under the direction of Oliver Ellsworth, Esq., (afterwards Chief Justice of the Supreme Court of the United States,) then of Hartford; admitted to the Bar, at Bennington, in Vermont, in November, 1779;* settled immediately in the practice of the law, at Pawlet; removed, in April, 1782, to Manchester; practiced in the counties of Bennington and Rutland, and occasionally attended Courts in the State of New York, about five years; during a part of which period, he held the office of State's Attorney for the county of Bennington, and was chosen, by the Freemen of the State, a member of the Council of Censors, to revise the Constitution of the State. In January, 1786, he removed back to Connecticut, and settled at Glastenbury;

* The members of College having been dispersed by the war, and deprived of the means of pursuing their academical studies to advantage, Mr. B., with many others, employed a part of his time, during his college course, in preparation for his profession; in consequence of which, he was enabled to sustain an examination for admission to the Bar, so soon after his graduation.

practised there until August, 1794, when he removed to Hartford; was appointed State's Attorney for the county of Hartford, in December, 1807; appointed Judge of the County Court for the county of Hartford, and Judge of Probate, for the district of Hartford, in May, 1809, when he resigned the office of State's Attorney and relinquished practice; held the former office until 1821, and then resigned it; and the latter office until 1824, when he declined a re-appointment.

He represented the town of Glastenbury in the General Assembly of the State, in May, 1788, May, 1791, Oct., 1791, May, 1792, May, 1793, May, 1794; was chosen Assistant, in May, 1798; elected a Representative from Connecticut in the Congress of the United States, in 1799; resigned in May, 1801; was re-chosen Assistant, in May, 1802, and annually thereafter, until the adoption of the Constitution of the State, in 1818; chosen Senator under the Constitution, in 1819 and 1820, when he declined a further election.

As one of the two senior Aldermen of the city of Hartford, he became a Judge of the City Court, in 1797, in which situation he continued, with the exception of two years, until September, 1815, when he was elected Mayor of the city, and, in that capacity, presiding Judge of the City Court; held that office until November, 1824, when he resigned, having become legally disqualified by age. He died at Hartford, August 26, 1837.

SILVESTER GILBERT.

Born in Hebron, Oct. 20, 1755; educated at Dartmouth College, and graduated in 1775; read law in Hartford, under the tuition of Jesse Root, Esq., (afterwards Chief Justice,) and was admitted to the Bar in Hartford County, in Nov., 1777, and settled in Hebron, his native town, then in the county of Hartford. On the organization of Tolland County, in 1786, he was appointed State's Attorney for that county, and continued in that office until 1807, (21 years,) when he was appointed Chief Judge of the County Court, and Judge of Probate, and continued to hold and exercise those offices until May, 1825, except the time he was absent, attending the 15th Congress of the United States, of which he was a member. From the early part of his practice, until the year 1810, he had one or two law-students in his office, and in that year he commenced a regular law-school, and continued it six years, with from seven to ten students. The whole number of young gentlemen, who read law under his tuition, is 56, a majority of whom completed their studies preparatory for the Bar, in his office.

In September, 1780, he was chosen a member of the General Assembly, being then the youngest member of the House. Between that time and the adoption of the new Constitution of the State, he was thirty times chosen to represent the town of Hebron in the General Assembly. In the year 1826, he was once more chosen and attended, when he was the oldest member, and formed the House. He was one of the Committee appointed in May, 1795, to sell the Western Reserve.

He held various town offices at different times, and was town clerk for twenty-three years in succession.

After the close of the revolutionary war, there was a great increase of litigation. The courts were crowded with litigants. Of this business he had a large share.

NOAH WEBSTER.

Born in Hartford, (West Hartford society,) October 16, 1758; educated at Yale College, and graduated there, in 1778; read law chiefly in his private apartments, but passed one summer in the family of the late Chief Justice Ellsworth, and another summer in the family of the late Judge Trumbull; was admitted to the Bar in Hartford, April, 1781, being examined in company with the late Lt. Gov. Goodrich; began the practice of law in Hartford, in 1789; was admitted to practice in the courts of the United States, October, 1790, Chief Justice Jay presiding. At the close of 1793, he left the practice of the

law, and removed to New York, where he established a newspaper, with a view to support the administration of Gen. Washington. In 1798, he removed to New Haven; and was a representative of that town in the General Assembly of the State, May and October sessions, 1802, May, 1803, May, 1804, October, 1805, May and October, 1806, and October, 1807. He was a justice of the quorum for New Haven County, from June, 1806, until June, 1811. In 1812, he removed to Amherst, Ms., where he continued ten years. During this period, he was twice a representative from that town in the Legislature of Massachusetts, viz. in 1814, '15, and in 1819. While he resided there, Amherst College was established, and he was President of the Board of Trustees; and in that capacity, it fell to his lot to induct into office the Rev. Dr. Moore, the first President of that institution. In 1822, he returned to New Haven, where he has since resided. Much the greater part of his life has been devoted to philological pursuits. The honorary degree of LL. D. has been conferred upon him by Yale and Middlebury Colleges.

HEZEKIAH HUNTINGTON.

Born at Tolland, Dec. 31, 1759; studied law, one year, with Gideon Granger, Esq., of Suffield, (father of the late Postmaster General); and two years, with John Trumbull, Esq., of Hartford, (afterwards a Judge of the Superior Court); admitted to the Bar, at Hartford, in 1789; settled in the practice of the law, at Suffield, in the fall of 1790; appointed, by Mr. Jefferson, Attorney of of the district of Connecticut, January 17, 1806, and held that office, by subsequent re-appointments, until the 17th of January, 1829.

He represented the town of Suffield in the General Assembly of the State, in May, 1802, May, 1804, October, 1804, May, 1805, and October, 1805. In 1801, he was appointed one of the Commissioners under the Bankrupt law of the United States, and held that situation about two years. He removed to Hartford, in April, 1813; he was appointed State's Attorney for the county of Hartford, in August, 1818, and held that office until January 1822; after which he gradually retired from practice.

SIMEON BALDWIN.

Born in Norwich, Dec. 14, 1761; educated at Yale College, where he graduated in 1781; was preceptor of the Academy in Albany, in 1782, and in 1783 became a Tutor in Yale College, and held that situation three years; read law with Judge Chauncey, and was admitted to the Bar, in New Haven county, in 1786, and settled in the city of New Haven, in the practice of the law. In 1790, he was appointed clerk of the District and Circuit Courts of the United States, for Connecticut, and held that office until the autumn of 1803, when having been elected a Representative in the eighth Congress of the United States, he resigned his office of clerk, attended the two sessions of that Congress, and declining a re-election, he was, in 1805, again appointed clerk of the District and Circuit Courts, by Judge Law, and was, in 1806, removed by his successor, Judge Edwards. In the autumn of the same year, he was appointed an Associate Judge of the Superior Court, and of the Supreme Court of Errors, and continued in office until superseded, in May, 1817. He then returned to the Bar, for a short period, until his son became established in practice in the same county. In 1820, he was appointed, by the General Assembly, one of the Commissioners of the Farmington Canal, and was made President of that board. In 1826, he was chosen Mayor of the city of New Haven. Having seen the canal located, made and extended to Connecticut river in Northampton, he resigned his office of Commissioner in 1830, and has not since sustained any public office.

THEODORE DWIGHT.

Born at Northampton, Ms., Dec. 15, 1764; in November, 1783, began the study of law, in the office of Pierpont Edwards, Esq., at New Haven; ad-

mitted to the Bar in January, 1787; passed the time at Greenfield, in the county of Fairfield, until November, 1787, when he settled in the practice of law, at Haddam, in the county of Middlesex; in February, 1791, removed to Hartford, and resumed practice in that city; in October, 1806, was elected a Representative to Congress for a single session, to fill a vacancy which had occurred, by the resignation of the Hon. John Cotton Smith, but declined being a candidate at any future election. In May, 1809, he was elected a member of the Council of the State, and was continued, by re-election, until 1815, when he relinquished the practice of law, and removed to Albany, in the State of New York, and established the Daily Advertiser in that city. In February, 1817, he removed to the city of New York, and commenced the publication of the New York Daily Advertiser. He remained in the city of New York, until 1836, when he returned to Hartford, where he now resides.

DAVID DAGGETT.

Born at Attleborough, in the county of Bristol, State of Massachusetts, Dec. 31, 1764; educated at Yale College, and graduated there in 1783; read law with Charles Chauncey, Esq., of New Haven, (afterwards a Judge of the Superior Court,) from November, 1783, until January, 1786, when he was admitted to the Bar, in New Haven county. In April, 1786, he was chosen a Tutor in Yale College, which office he declined, and settled in the practice of law in New Haven. He represented the town of New Haven in the General Assembly, at each successive session from October, 1791, until 1797. In May, 1794, he was chosen Speaker of the House of Representatives, and continued Speaker until May, 1797, when he was chosen a member of the Council or Upper House; resigned his seat in that House, in 1804. In May and October, 1805, he was a member of the House of Representatives. In 1809, he was again elected a member of the Upper House, which place he continued to hold until May, 1813, when he was appointed a Senator in the Congress of the United States, for six years, from the 4th of March preceding. In June, 1811, he was appointed State's Attorney for the county of New Haven, and resigned the office in 1813, on being appointed Senator. In November, 1824, he became an associate instructor in the law school at New Haven, with his present coadjutor, Judge Hitchcock; and in 1826, he was appointed Kent Professor of Law in Yale College; both of which places he now occupies. In May, 1826, he was appointed an Associate Judge of the Supreme Court; and in May, 1832, was made Chief Justice, and continued in that station until Dec. 31, 1834, when he was constitutionally disqualified by age. In 1828 and 1829, he was Mayor of the city of New Haven. In 1826, he received from the corporation of Yale College the honorary degree of LL. D.

JOHN COTTON SMITH.

Born at Sharon, Feb. 12, 1765; educated at Yale College and graduated there in 1783; read law with John Canfield, Esq., of Sharon; admitted to the Bar in Litchfield county, March, 1786, and settled in the practice of the law in Sharon. In 1793, he was first elected a Representative of the town of Sharon to the General Assembly. He was afterwards a Representative in both sessions of the General Assembly, in the years 1796, 1797, 1798, and 1799, being chosen, at the latter session, Clerk of the House. In May, 1800, he was chosen Speaker. In September, 1800, he was elected a Representative to the second session of the sixth Congress, being the first session held at the city of Washington. He was re-elected to the 7th, 8th, and 9th Congress; resigned in July, 1806, after the first session of the ninth Congress. In October, 1806, he was elected a Representative to the State Legislature, and chosen Speaker; also in 1807 and 1808. In May, 1809, he was elected a member of the Council. In October, 1809, he was appointed an Associate Judge of the Superior Court, and Supreme Court of Errors. In May, 1811, and again in 1812, he was chosen Lieutenant Governor, and officiated as Chief Magistrate from the death of Governor Gris-

wold, in October, 1812, the residue of the term. In May, 1813, he was chosen Governor, and continued in that office four years.

In September, 1814, he received from the corporation of Yale College, the honorary degree of LL. D. In April 1813, he was elected a member of the Historical Society of Massachusetts; and in July, 1836, a member of the Royal Society of Northern Antiquarians, in Copenhagen in Denmark. In 1826, he was chosen President of the American Board of Commissioners for Foreign Missions; and in 1831, President of the American Bible Society.

AUGUSTUS PETTIBONE.

Born at Norfolk, Litchfield county, Feb. 19, 1766; entered Yale College, 1784, and continued there about two years; then read law with Dudley Humphrey, Esq., of Norfolk, a practising lawyer, from Sept. 1787, till the April following; then attended Judge Reeve's lectures at Litchfield, until March, 1790, when he was admitted to the Bar in Litchfield county, and settled in the practice of law at Norfolk. He continued in practice until 1812, when he relinquished it, and was appointed an Associate Judge of the County Court for the county of Litchfield. In this office he continued until 1816, when he was appointed Chief Judge of that Court, and continued to hold the office, until May, 1831.

He represented the town of Norfolk in the General Assembly, October session, 1800, May and October, 1801, May and October, 1802, May and October, 1803, May and October, 1804, May and October, 1805, May and October, 1807, October, 1808, May and October, 1812, May and October, 1813, May and October, 1814, October, 1817, and May and October, 1818. After the adoption of the Constitution, he represented the town in the years 1819, 1820, 1821, 1823, 1824 and 1825. He also attended two special sessions of the General Assembly, in the years 1812 and 1815. In the year 1818, he was chosen a delegate from the town of Norfolk in the Convention held at Hartford, to form a Constitution for the State; he attended, and was appointed one of the Committee to draft a Constitution for the consideration of the Convention. He was a Senator from the 17th senatorial district in the General Assembly, for the years 1830 and 1831.

NATHANIEL TERRY.

Born at Enfield, January 30, 1768; educated at Yale College; graduated in 1786; studied law at Hartford, with Jesse Root, Esq., (afterwards Chief Judge of the Superior Court); admitted to the Bar in Hartford county, in February, 1789; settled in practice, at Enfield; removed to Hartford, in March, 1796; was appointed Chief Judge of the County Court, in May, 1807, and relinquished practice, except in the higher courts; resigned this office, in 1809.

He represented the town of Hartford in the General Assembly of the State, in May, 1804, October, 1804, May, 1805, May, 1809, October, 1809, October, 1810, May, 1811, October, 1811, May, 1812, October, 1812, October, 1814, May, 1815. He was a Representative from Connecticut, in the 15th Congress of the United States; a member of the Convention that formed the Constitution of the State in 1818; Mayor of the city of Hartford, and as such, presiding Judge of the City Court, from December, 1824, to March, 1831.

CALVIN GODDARD.

Born at Shrewsbury, Ms., July 17, 1768; educated at Dartmouth College, where he graduated in 1786; studied law with Jeremiah Halsey, Esq., of Preston; was admitted to the Bar at Norwich, in November, 1790; settled in the practice of law at Plainfield, Ct. He was a Representative of the town of Plainfield in the General Assembly, at its sessions in October, 1795; October, 1797; May and October, 1798; May, 1799, when he was chosen one of the clerks; May, 1800, a clerk; October, 1800, chosen Speaker; and May, 1801, Speaker. He was a Representative of the people of Connecticut, in the Con-

gress of the United States, from the 4th of March, 1801, to the 4th of March, 1805, and was then re-elected; but before the next meeting of Congress, he resigned his place. In May, 1807, he again represented the town of Plainfield, in the General Assembly, and was again chosen Speaker. Devoting himself now to his professional duties, his practice extended itself into the adjoining county of New London to such a degree, that he was induced to change his place of residence; and he accordingly removed, in the spring of 1807, to Norwich, and there purchased a seat, distinguished alike for its natural beauties and its historical associations, which he still occupies. In May, 1808, he was elected an Assistant, or member of the upper house in the Legislature; which place he held, by successive annual elections, until June, 1815, when he relinquished it, and accepted the office of a Judge of the Superior Court, and of the Supreme Court of Errors. This office he held until June, 1818, when, the political party opposed to him having gained the ascendancy, he was permitted to return to practice.* At the next succeeding election, he was chosen a Representative of the town of Norwich, in the General Assembly. He was State's Attorney for the county of New London, from 1810 to 1815; and Mayor of the city of Norwich, from 1814 to 1831. He was one of the delegates from the several New England States, who met at Hartford, in 1814, known as the Hartford Convention—an event, associated, as it is, with the *mens sibi conscia recti*, which he recurs to with evident satisfaction.

ROGER MINOTT SHERMAN.

Born at Woburn, Ms., May, 22, 1773; educated at Yale College, where he graduated in 1792; became a tutor in that institution, in March, 1795, (succeeding James Gould in that office,) and remained there somewhat over a year; studied law with Oliver Ellsworth, (afterwards Chief Justice of the United States,) then attended Judge Reeve's lectures at Litchfield, and while a Tutor in Yale College, received instruction from Simeon Baldwin of New Haven, (afterwards a Judge of the Superior Court.) He was admitted to the Bar, at New Haven, in the spring of 1796; and in May of that year, settled in the practice of law at Norwalk, Connecticut. He represented that town in the General Assembly, May and October sessions, 1798. In November, 1807, he removed from Norwalk to Fairfield, in the same county, where he has since resided, and still resides. In May, 1814, he became an Assistant, or member of the upper branch of the Legislature, and continued in that situation, by annual elections, until May, 1818. He was a Representative of the town of Fairfield, in the General Assembly, in the years 1825 and 1838. In May, 1840, he accepted the appointment of a Judge of the Superior Court, and of the Supreme Court of Errors, and relinquished a practice which had been continued, without interruption, for forty-four years. In October, 1814, he was designated, by the General Assembly, as one of the delegates from this State to the Convention held at Hartford, in December of that year; which he attended accordingly. In 1829, the corporation of Yale College conferred on him the honorary degree of LL. D.

CALVIN WILLEY.

Born at East Haddam, Connecticut, Sept. 15, 1776; commenced the study of law at Hebron, in this State, in June, 1795, with John Thompson Peters, late a Judge of the Supreme Court, and read law with him until February, 1798, when he was admitted to the Bar in Tolland county, and commenced the practice of law, the same year, at Chatham, Ct. From Chatham he removed to Stafford, in 1800, and in that town pursued the practice of law until March, 1808, at which time he removed from Stafford to Tolland, where he has since resided, and still resides.

While he lived in Stafford, he twice represented that town in the General Assembly of this State; and in 1806, was appointed the first postmaster at

* This, it will be observed, was previous to the adoption of the State Constitution, when all the Judges were appointed annually, by the General Assembly.

Stafford Springs, which office he held till he removed to Tolland, in 1808. Since he has resided in Tolland, he has been eight years postmaster in that place, and seven years Judge of Probate for Stafford district, which contained, during that time, six whole towns and a part of Ellington. In 1824, he was an Elector of President and Vice President of the United States; and has seven times represented the town of Tolland in the General Assembly of the State; has been two years a member of the Senate; and six years a member of the Senate of the United States, which term expired March, 1831. Since that time, he has held no public office, save that of justice of the peace, but has pursued, with assiduity, the profession in which he has been so long engaged, and to which he is strongly attached.

THOMAS S. WILLIAMS.

Born at Wethersfield, June 26, 1777; educated at Yale College; graduated in 1794; attended Judge Reeve's lectures, at Litchfield, from March 4, 1797, until some time in the summer of 1798; then read law with Zephaniah Swift, Esq., of Windham, (afterwards Chief Justice,) from August, 1798, until February, 1799, when he was admitted to the Bar in Windham county: settled in the practice of the law, at Mansfield; removed to Hartford, in December, 1803. In 1809, he was appointed attorney of the Board of Managers of the School Fund, and held the situation about a year, when the Board itself was superseded, by the appointment of a Commissioner. He represented the town of Hartford, in the General Assembly, October, 1813, October, 1815, (when he was appointed Clerk of the House of Representatives,) October 1816, (and again Clerk,) in 1819, 1825, 1827, and 1829. He represented the State, in the fifteenth Congress of the United States, viz., from March 4, 1817, to March 4, 1819. In May, 1829, he was appointed an Associate Judge of the Supreme Court of Errors, and of the Superior Court; and in May, 1834, he was appointed Chief Justice, from and after the 30th of December, 1834, which office he now holds. He was Mayor of the city of Hartford from March, 1831, until April, 1835. In August, 1834, he received from the Corporation of Yale College the honorary degree of LL. D.

SETH P. BEERS

Was a native of Woodbury, Ct. On the 13th of August, 1800, he commenced reading law with Noah B. Benedict, Esq., of that town, with whom he continued till November, 1801, when he entered the office of Ephraim Kirby, Esq., of Litchfield, then Supervisor of the internal revenues of the United States for the State of Connecticut, where he continued as a clerk, till the office was abolished in February, 1803; when he resumed and continued his legal studies with Mr. Kirby, till the 20th of June, 1803; from which time he attended the lectures of Judge Reeve, till the 20th of March, 1805; when he was admitted to the Bar in Litchfield county, and settled in the practice of law at Litchfield. On the 18th of November, 1813, he was appointed Collector of the direct taxes and internal revenues of the United States for the county of Litchfield; which office he held till it was abolished, the 2d of April, 1820. In September, 1820, he was appointed State's Attorney for the county. He was a Representative from the town of Litchfield, in the Legislature of 1820, 1821, 1822, and 1823. At the session of 1821, he was chosen Clerk of the House; and in May, 1822 and 1823, was chosen Speaker. In 1824, he was elected a State Senator, and while a member of that body, was appointed Assistant Commissioner of the School Fund; and, on the resignation of the Hon. James Hillhouse, was appointed sole Commissioner, on the 1st of June, 1825, which office he still holds. On being appointed Commissioner, he relinquished the practice of law, and resigned the office of State's Attorney.

SAMUEL CHURCH.

Born at Salisbury, Connecticut, Feb. 4, 1785; educated at Yale College, where he graduated in 1803; commenced his professional studies, in the spring

of 1804, with Judson Canfield, Esq., of Sharon, and remained in his office about a year; then attended the law lectures of Judge Reeve and Judge Gould, at Litchfield, until September, 1806; when he was admitted to the Bar of the county of Litchfield. In June, 1807, he was examined and admitted to the Bar of the Supreme Court of the State of Ohio, to which State he, at that time, contemplated a removal. In the spring of 1808, he commenced the practice of the law in Salisbury, in which town he has ever since resided. In May, 1810, he was appointed, by the Hon. Gideon Granger, Postmaster General, to the office of deputy-postmaster in that town; which office he retained until the spring of 1820, when he resigned it, upon being elected a member of the General Assembly. He was a member of the Convention which formed the Constitution of the State, in 1818. He was a Representative of the town of Salisbury, in the General Assembly, in the years 1821, 1823, 1824, 1829, and 1831; being first clerk of the House in 1823. He was a member of the Senate of the State, in the years 1825, 1826, and 1827. In May, 1821, he was appointed Judge of Probate for the district of Sharon; and in 1823, he succeeded Seth P. Beers, Esq., in the office of State's Attorney for the county of Litchfield. These offices he continued to hold until May, 1832, when he resigned them, and accepted the office of an Associate Judge of the Superior Court, and Supreme Court of Errors, to which he was then appointed to fill the vacancy to take place on the 10th of January, 1833, by the promotion of Judge Daggett to the office of Chief Justice.

SOME NOTICES OF MEMBERS OF THE BAR,

Who have resided and practised law in the town of New Milford, Litchfield County, Conn.

PATRIDGE THACHER,

who was born in Lebanon, Ct., about the year 1714 or 1715, and came to reside in New Milford, in the year 1743, was the first regular member of the Bar who resided in the town. He was not regularly educated for the Bar; and at what time he became a member of it, is not known; but probably it was soon after the organization of the county of Litchfield, which was in the year 1751. Being an avowed loyalist, Mr. Thacher ceased practising law, on or near the commencement of the Revolutionary war. He was a man of strict integrity, strong mind, and considerable information, but of many and striking peculiarities. He represented the town of New Milford, in the General Assembly, in October, 1759, and in October, 1765. He died Jan. 9, 1786, and in the 72d year of his age.

DANIEL EVERITT,

the second member of the Bar in New Milford, and the first who was regularly educated to the legal profession, was a native of Bethlem, in Litchfield county. He read law with Andrew Adams, Esq., of Litchfield, afterwards Chief Justice of the Superior Court. He came to reside in New Milford, and commenced the practice of law there, in the year 1772. He was chosen a member of the General Assembly four times, viz. in October, 1780, May, 1781, and in May and October, 1783. He was also a delegate to the Convention which ratified the Federal Constitution. In May, 1790, he was appointed Judge of Probate for the district of New Milford; which office he held until his death, in Jan. 1805, in the 57th year of his age.

SAMUEL BOSTWICK,

the third member of the Bar in New Milford, was a native of the town; was educated at Yale College, where he graduated in the year 1780; read law with Daniel Everitt, Esq., and was admitted to the bar in Litchfield county, about the year 1783; from which time he continued to reside and practise law in New Milford, until his death, on the 3d of April, 1799, at the age of 44 years. He was a member of the General Assembly, May session, 1796.

NICHOLAS S. MASTERS

was born in what is now the town of Washington; was educated at Yale College, where he graduated in 1779; read law with Daniel Everitt, Esq., and settled in New Milford, in the practice of law, immediately after his admission to the Bar, about the year 1785. He continued the practice here until his death, on the 12th of September, 1795, in the 38th year of his age. He was a member of the General Assembly, in May, 1792, and again, in May, 1794.

PHILO RUGGLES,

a native of New Milford, read law for a considerable time (probably two years or more) with Samuel Bostwick, Esq., his brother-in-law, but completed his preparatory studies with Judge Reeve, and was admitted to the Bar, in 1791. He immediately afterwards commenced the practice of law in his native town, which he continued until the year 1804, when he removed to Poughkeepsie, N. Y.; where he continued to practice until 1825, when he removed to the city of New York. He there resumed and continued the practice of his profession until his death, which took place in 1829, at the age of 64. He was four times elected a member of the General Assembly of Connecticut; was also a member for the county of Dutchess, in the Legislature of New York, and, for a considerable time, Surrogate for that county. He was much and deservedly esteemed for his personal worth and professional acquirements.

DAVID S. BOARDMAN,

a native of the town of New Milford, was graduated at Yale College, in 1793; pursued his legal studies under Judge Reeve, until March, 1795, when he was admitted to the Bar of Litchfield county; and having settled in his profession in his native town, pursued the practice of law there, until May, 1831; when he gave up the practice, on being appointed Chief Judge of the County Court. This office he held for five years.

On the death of Mr. Everitt, in 1805, he was appointed Judge of Probate for the district of New Milford, to which office he was re-appointed for sixteen years in succession. He was elected eight times a member of the General Assembly, viz. in October, 1812, May, 1813, October, 1813, October, 1814, and May, 1815, and again in the years 1827, 1828, and 1829.

PERRY SMITH,

a native of the town of Washington, settled in the practice of law, in New Milford, soon after his admission to the Bar of Litchfield county, about the year 1807; was elected a member of the General Assembly, in the years 1822 and 1823, and again in the years 1835 and 1836. During the latter session, he was appointed a Senator of the United States, for six years from the 4th of March following. He was also appointed Judge of Probate for the year 1833, and again for the year 1835. On obtaining the appointment of Senator, he gave up the practice of law, which he had pursued until that time.

NATHANIEL PERRY,

a native of Woodbury, read law with the late John Strong, Esq., of that place, for about eighteen months, and completed his studies with Asa Chapman, Esq., then a practitioner of law at Newtown, and afterwards a Judge of the Superior Court. He was admitted to the Bar in Fairfield county, in April, 1816; and soon after his admission, commenced the practice of law at Woodbury, and continued there until the year 1823; when he removed to New Milford, where he still continues in the practice. He was elected a member of the General Assembly, in the year 1832, and was Clerk of the House of Representatives. He was appointed Judge of Probate for the district of New Milford, in the years 1832 and 1834, and again in the year 1838, and has ever since continued to hold the office.

DAVID C. SANFORD,

a native of New Milford, commenced his legal studies with Seth P. Beers, Esq., of Litchfield, and completed them with Asa Chapman, Esq., then in the practice of law at Newtown; was admitted to the Bar, in November, 1820, in Fairfield county; about one year after which, he commenced practice in Litchfield, where he continued until January, 1831. He then removed to Norwalk, and practised there until the fall of 1833, when, on account of severe domestic afflictions, he left the place, and returned to New Milford, and resumed the practice of his profession. He was appointed State's Attorney for the county of Litchfield, in 1839, which office he still holds.

SAMUEL D. ORTON

was admitted to the Bar, in the year 1830; having read law with the late Matthew Miner, Esq., of Woodbury, and with Perry Smith, Esq., of New Milford, where he began practice, immediately after his admission.

DANIEL B. WILSON

was admitted to the Bar, in Litchfield, in April, 1839; having read law with David C. Sanford, Esq., and immediately commenced practice in New Milford.

APPENDIX

TO

BRIEF SURVEY OF THE CONGREGATIONAL CHURCHES AND MINISTERS

IN THE

COUNTY OF MIDDLESEX, AND IN CHELSEA, COUNTY OF SUFFOLK, MS.,

PUBLISHED IN THE ELEVENTH VOLUME:

CONTAINING ADDITIONAL NOTICES OF CHURCHES AND MINISTERS; FACTS
ILLUSTRATIVE OF ANCIENT ECCLESIASTICAL USAGES; WITH
COPIOUS REFERENCES TO AUTHORITIES.

[By SAMUEL SEWALL, M. A., Pastor of the Church in Burlington, Ms.]

[Concluded from Vol. xiv. p. 264.]

SOUTH READING, CHURCH OF, (A.)

43. *Reading the Scriptures in Public Worship, a custom of recent date in the Congregational Churches of New England.*

ON the Records of the church in this place, notice is taken of the present of a Bible from Major Nathanael Barber of Boston, to the Parish in South Reading, August 13, 1775; for which the Parish, on that day, voted their thanks, and "*to have the Scriptures read publicly upon the Sabbath for the future.*"¹ From this vote it appears, that this ancient church, gathered in 1645, had no public reading of the Scriptures in its Sabbath assemblies till 1775; and was then quickened to introduce the exercise by the present of a Bible from abroad.

The reading of the Scriptures, as a part of public worship, according to modern usage, is comparatively but of recent date in most, if not all the ancient Congregational churches in New England. Hutchinson, in his chapter upon "Ecclesiastical Customs" during the Colonial government of Massachusetts, observes, "In Boston, after prayer and before singing, it was the practice for several years for the minister *to read and expound a chapter;*" but that for some reason "in a few years it was laid aside, except when it came in place of a sermon."² And so it was, doubtless, in other of the first settled towns in this colony and throughout the country. When the ministers ceased to *expound* the Word of God in the public assembly, they ceased also to *read* it; so that it

may reasonably be questioned, whether any instance can be produced, of reading the Scriptures *without note or comment*, as the manner now is, in any of the New England churches of the Congregational denomination earlier than 1699. In that year, this custom was commenced in Brattle Street Church, Boston. But the other sister churches in that city were slow to follow the example. And a great majority of those in the country seem not to have adopted the custom till after the middle of the last century, and a few not till since the beginning of the present.

To account for the omission by our pious ancestors, of a custom so becoming and useful in public worship, and sanctioned by the example of the Jewish Church, and by that of the primitive Christians,³ it is necessary to advert to the opinions and views of their brethren the Puritans on this subject in the mother country. The Liturgy of the Church of England, as compiled under King Edward VI, and revised and altered in the reigns of Elizabeth and James I. appointed set lessons out of the Old and New Testaments to be read in public worship on Lord's days, both morning and evening, in all the churches of the Establishment. In imitation, also, of the primitive churches, in which some of the Apocryphal Books, the Epistles of Clement of Rome, and the Shepherd of Hermas were occasionally read in public worship,⁴ as well as the Canonical Scriptures, it selected from the Apocrypha some of its lessons for Saints' Days, and for every day in the year; signifying expressly, however, that these were ordered to be read in churches "for example of life, and instruction of manners," and not to be applied "to establish any doctrine."⁴ But the early Puritans objected to the Lessons from the Apocrypha, that they were no part of the Word of God; and to those from Canonical Scripture, that some passages in them were wrongly translated,⁵ and expressed regret that "the method of Reading, used in some foreign Churches, where Scriptures are read *before the time of Divine Service*, and without either *choice or stint appointed by any determinate Order*," was not adopted in England.⁵ Likewise against the "simple reading" of the Scriptures (that is, the bare reading, without exposition) in the churches, they alleged several general reasons: such as, 1. It is not a *necessary* part of Divine worship; so that a number of churches practised it not, and yet were not chargeable with breach of the Divine command, which they would have been, if the practice were a necessary duty. 2. The Scriptures are dark and hard to be understood, and therefore need be interpreted when read. 3. Reading them is an easy exercise; and therefore one from which much good may not be expected. 4. A fourth, and seemingly the grand objection was, that reading the Scriptures, as a part of the public worship of God, though acknowledged to be useful for some purposes, had ordinarily little or no efficacy as a means for the conversion and salvation of men; that this honor belonged to preaching only; that it was not the *Word read*, but the *Word preached*, by which souls were ordinarily won unto Christ; and that a case in which this effect should result from the bare reading of the Scriptures, might be justly accounted as something extraordinary and miraculous.⁵ These objections of the Puritans to the reading of God's Word in the worship of his house, are all found, (though not formally stated and numbered as here,) and largely answered, in the fifth book of "Ecclesiastical Polity," by Richard Hooker, the great champion of the Church of England, who published that Book in 1597; and who took them from a work which he expressly quotes, or constantly refers to, of "T. C." that is, doubtless, Thomas Cartwright, the antagonist of Archbishop Whitgift, and one of the most eminent Puritans and popular preachers of his day. By these reasons and such as these, recommended by the name of Cartwright and others, his successors both in principle and in influence, our Puritan ancestors were probably prejudiced not only against the Lessons prescribed in the Book of Common Prayer, but against all reading of the Sacred Scriptures in public worship whatever. Notwithstanding they deeply revered the Scriptures, and went beyond Conformists in their opinion of the perfection of them as a Rule, regarding them as the Standard of *discipline and worship*, as well as of *faith and practice*, yet still they were led, by the influence of the above objections, to look upon reading the Scriptures in public worship without expounding them, as a custom of doubtful if not pernicious tendency on the whole, and therefore to omit it in the stated exercises of the Sabbath, in the churches gathered by them when they came to this country.

When Brattle Street Church, Boston, was established in 1699, one article of the "Manifesto" or declaration of the aims and designs of its founders in their undertaking, was,

"2d, We design only the true and pure worship of God, according to the rules appearing plainly to us in his word, conformably to the known practice of many of the churches of the United Brethren in London, and throughout all England.

"We judge it, therefore, most suitable and convenient, that in our publick worship, *some part of the Holy Scripture be read* by the minister, at his discretion.

"*In all other parts of divine worship*, (as prayer, singing, preaching, blessing the people, and administering the Sacraments,) *we conform to the ordinary practice of the churches of Christ in this country.*"⁶

The obvious implication of the above article is, that *in reading the Scriptures*, the practice of the new church would *not be conformed to*, but *diverse from* that of the other churches of the land. There can be no question, therefore, that Brattle Street Church, Boston, was the first to introduce the now general custom in New England, of reading the Scriptures in public worship, without exposition, note or comment. The popular sentiment, however, was very strongly set against this custom at its commencement among us. For this and other peculiarities in worship and discipline, the scheme of setting up the new church appeared to some, (says Rev. Dr. Palfrey, its recent pastor, in his *Historical Sermon*,) "to savour strongly of Presbyterianism; while others apprehended it to be little better than Episcopacy in disguise."⁷ And though the differences between this and the other churches of Boston were soon accommodated, so as that Christian fellowship was maintained between them and their respective pastors; yet some years elapsed, before the other churches could be reconciled to any of its peculiarities, especially to this of reading the Scriptures. And hence, so late as 1713, Rev. Dr. Colman, its pastor, took occasion to complain at a Thursday Lecture, of the neglect of this primitive practice in the public worship of God. "1713, Aug. 13, Mr. Colman preaches from Ps. 132, 8, his 2d Sermon. Shewd that a due worshipping of God was a people's Strength and Safety. Spake much of the Sabbath.—Bewaild that the Word of God was not publicly honoured by being Read to y^e Assemblies on y^e Lord's Day."⁸ Gradually, however, the ancient prejudices against reading the Scriptures in the Sabbath Assemblies gave way; and the churches, one after another, both in town and in country adopted the practice; but several of them at first not without uniting exposition with reading. For example: In the New Brick Church, Boston, (then Rev. Mr. Welstead's) "the reading of the Scriptures, as part of the publick service, commenced in 1729, as appears by a vote of April 14"—"that the Bible Capt. Henry Deering has made an offer of to the church, in order for Mr. Wellstead's *reading and expounding*, be accepted."⁹ Concerning its introduction into the Old South Church, Boston, Rev. Dr. Wisner furnishes the following extract from the Records. "April 24, 1737. The brethren of the church stay'd, and Voted, that the *Holy Scriptures be read in public* after the first pray, in the morning and afternoon; and that it be left to the discretion of the pastors, *what parts of Scripture to be read, and what to expound*:" and then adds, "This was doubtless the introduction of the reading of the Scriptures in public worship in this congregation; our fathers having long abstained from the commendable practice, to be, in this respect as in others, as *different* as possible from the Church of England, which *requires* the Scriptures to be read, and *prescribes the portions for every service*."¹⁰ Under date of the first Sabbath after the above vote was passed by the Old South Church, Rev. Dr. Sewall, its senior pastor, writes in his Journal, "1737, May 1, Ld's. day: We began y^e Public Reading of y^e Script^s. I read 1 Ch. Gen^s. Mr. Prince 1 ch. Matt. I spake a few words by way of Exposⁿ & Exhⁿ. Y^e preached fr. 1 Thess. 5. 27. P. M. I preach'd at y^e New Meeting House, fr. John 4. 24." These two readings from the Old and New Testaments in one half day, seemed, not improbably, to some of the audience, like an approach at least to the First and Second Lessons according to the Liturgy of the Church of England; though nothing, surely, was farther from the thoughts of the ministers who read them. In first church, Braintree, (now of Quincy,) the *reading of the Holy Scriptures in course in the public assembly* was commenced October 8, 1732, the first Lord's day on which they held public worship in their new meeting house.¹¹ First church Salem, voted "to have the Scriptures read, as a part of public worship," Dec^r 27, 1736.¹² In the church of Lincoln, this custom began in 1763.¹³ The church of Wilmington voted Nov. 21, 1768, "that y^e Sacred Scriptures should be publicly read in the worshipping assembly in this place: and that I" (Rev. Mr. Morrill, then their pastor,) "should add such an exposition as I saw meet, either upon the whole or part of the Chapter yⁿ read."¹⁴ Some of the churches, beside that mentioned at the head of this article, were stimulated to adopt this practice by the gift of a Bible for this purpose by some generous friend. So the church of Lexington. "June 9, 1793. The Church and Congregation agreed gratefully to accept Governor Hancock's benevolent Present of a large and handsome Bible, and that the Scriptures be read as a part of divine Service in public worship, for the future."¹⁵ And in the same way, did the custom commence in first church, Chelmsford, 1762, with the presenting of "a very elegant folio Bible," from Joshua Henshaw, Esq., of Boston;¹⁶ and in the church of Burlington in 1789, at the receipt of a folio Bible for the pulpit from the children of their first pastor, Rev. Supply Clap, deceased.¹⁷ According to Rev. Mr. Felt, in his History of Ipswich, the pastor of the first church in that ancient town, used to begin public service in 1641, with prayer, and then the teacher *read and expounded* a chapter. This practice was dispensed with in the place about 1770; but revived (without exposition, it is presumed) in the First Parish in 1807; and in the South Parish, in 1826.¹⁸ The third church of Ipswich, now the church of Hamilton, voted "to have a portion of the Old Testament read in the forenoon, and another of the New, in the afternoon, of the Sabbath." March 27, 1774.¹⁸

The following extract exhibits the order of services on the Sabbath, in Brattle Street Church, 1701; at that time probably, and for several years afterward, the only Congregational Church in New England, in which the Scriptures were read, without exposition, as a part of public worship. Judge Sewall, from whose manuscripts it is taken, was originally much opposed to this church, on account of the peculiarities on which it was founded. But he had now, it seems, become reconciled to them; and was afterward the constant friend of its first pastor, Rev. Dr. Colman, and the father-in-law of his colleague, Rev. William Cooper. Mr. Adams, to whom he refers in it, as assisting Mr. Colman, was Mr. Eliphalet Adams, afterwards the settled minister of New London. From this extract it appears to have been then customary in that church, to read the Psalms in course, as in the Church of England, both parts of the day; and a portion (probably in course) from the Old Testament in the morning, and from the New in the afternoon; unlike in this, to the Church of England, which appoints a Lesson from each Testament both for morning and for evening service on every ordinary Sabbath through the year.

"1701. Sabbath. Nov. 30. I went to the Manifesto Ch. to hear Mr. Adams. Mr. Coleman was praying when I went in, so y^e! I thought myself disappointed. But his Prayer was short: When ended, he *read distinctly* the 137, & 138th Psalms, and the seventh of Joshua, concerning the Conviction, Sentence, and Execution of Achan. Then sung the Second part of y^e Sixty ninth Psalm. Mr. Brattle set it to Windsor Tune. Then Mr. Adams prayd very well and more largely. And gave us a very good Sermon from Gal. 4. 18. Doct. *It is just and commendable, &c.* Mr. Adams gave y^e Blessing.

"In the Afternoon Mr. Adams made a short Prayer, *read the 139th Psalm, & the Six and twentieth Chapter of the Acts*; 'Then Agrippa said'—Sung. Mr. Coleman made a very good Sermon from Jer. 31. 33.—'and will be their God, and they shall be my people.' Prayd—Sung—Contribut.—Gave y^e Blessing," &c.¹⁹

[¹ Chh. Records. ² Hutchinson's Hist. Vol. I. Ch. 4, p. 427. ³ Caves' Prim. Christianity, Part I. Ch. IX. ⁴ Wheatly on the Com. Prayer, Ch. III. Sect. 10. ⁵ Hooker's Eccl. Polity, Book V. Sect. 19, 20. ⁶ Manifesto, Appendix, Charlestown C., Am. Qu. Reg. Vol. XII. p. 239. ⁷ Palfrey's Hist. Sermon, p. 8. ⁸ Ware's Hist. Disc., App. p. 57. ¹⁰ Wisner's Hist., App. p. 105. ¹¹ Hancock's Hist. Serms., p. 25, note. ¹² Fell's Annals of Salem, p. 413. ¹³ Shattuck's Hist. Concord, Lincoln, &c. p. 304. ¹⁴ Wilmington Chh. Records. ¹⁵ Church Records, p. 136 ¹⁶ Allen's Hist., p. 51. ¹⁷ Chh. Records. ¹⁸ Fell's Hist. Ipswich, &c. p. 212, 279. ¹⁹ Sewall's Journal.]

SOUTH READING, (B.)

44.

Mr. Hobby.

The following obituary notice of this venerated minister is from the Boston Weekly News Letter of July 11, 1765. From the initials of the author's name (J. E.) subscribed to the address accompanying it to the editors of that paper, it appears to have been written by Rev. Mr. Joseph Emerson, of Malden.

"On June 18th, 1765, died the Reverend Mr. William Hobby, Pastor of the first Church in Reading, in the 58th year of his age, and 33d of his Ministry; and was interred the following Friday, the Ministers and others from the neighbouring Towns attending his Funeral, which was conducted in the Method lately introduced. His corps preceded by his Church, was carried into the Meeting House, where a Prayer was made suitable to the Occasion, by one of the senior Ministers.

"This Gentleman was generally esteemed as another *Apollo*: One of superiour natural Endowments, as well as Acquirements: One of a quick Perception, a ready Invention, an acute Wit, a fluent Tongue; a Tongue that was like the Pen of a ready Writer. He was one that excelled both in the Gift of *Prayer*, and in that of *Preaching*. He was well acquainted with Books, and (of) a retentive Memory, and was at all Times prepared, as well as dispos'd, to bring forth out of his Treasure Things new and old. But he seemed to be never so much in his Element, as when in the Pulpit. Here he *prayed* with that Copiousness and Enlargement, and *preached* with that Fluency and Fervor which could not but engage the Attention, and excite the Admiration of his Hearers.

"He was a Man sound in the Faith, and valiant for the Truth, and zealous not for the Form only, but the Power of Godliness.

"In the latter Part of his Time, he was exercised with, and languished under very painful and distressing Infirmities: And as he drew near the Close of Life, he expressed a lively Hope of future Blessedness. Death was far from being a Terror to him. He was willing, yea desirous to be absent from the Body, that he might be present with the Lord.

"He has left behind him a very serious Letter, directed to his People, and dated as *from the Grave*, giving suitable and seasonable Counsels and Directions, and the most solemn Charges, accompanied with very stimulating Motives, relating to *the choice of a Minister*, which, it is hoped, they will pay a great Regard to: As likewise to all the precious and important Truths of the Gospel, which, from Time to Time, he inculcated upon them in the Course of his Ministry. As *he* endeavoured while living, so may *they* now endeavour, that they may be *able after his Decease to have these Things always in Remembrance!*

"And as they have been Remarkable for their *ministerial* kindnesses; may there *now* be Occasion to wish them a bountiful Reward, in the Language of Naomi, Ruth 2. 20. Blessed be *they* of the Lord, who have not left off *their* kindness to the Living and to the Dead!"

MALDEN, (A.)

45. *Mr. Matthews: Churches anciently could not be gathered, nor Ministers preach or be ordained, without the consent of magistrates and neighboring churches; or, to the known dissatisfaction of the General Court.*

Not only was the church of Malden fined by the General Court for calling Mr. Matthews to the pastoral office, without the consent of magistrates and neighboring churches, as stated in the Notes;¹ but Mr. Matthews himself, according to Hutchinson, was fined by the same authority about the same time. "No church," saith he, in his chapter upon "The Ecclesiastical Constitution of the Colony," &c.—"No church could be gathered without the allowance of the magistrates, consisting of and elected by members of the churches; and a minister, for preaching to such a society, was liable to a penalty. *Mr. Matthews, a minister, about the year 1650, was fined ten pounds for this offence.*"² There can be no doubt that Mr. Matthews was fined; but there seems to be reason to query, whether it was for the offence here suggested.

At the gathering of churches in Massachusetts, it was an early practice to give previous notice to some of the magistrates, and to the neighboring churches, and to invite them to be present at the solemnity, that so they might give countenance to the transaction, and there signify their consent and approbation. This was done, for instance, at the gathering of the present First Church, Cambridge, Feb. 1, 1635-6.³ Soon after, "Mr. Mather and others, of Dorchester, intending to begin a new church there, (a great part of the old one being gone to Connecticut) *desired the approbation of the other churches and of the magistrates.*" But on the appointed day, April 1, 1636, not being thought meet by the magistrates and elders of the churches present to be embodied immediately, "they were content to forbear to join till further consideration:" which being had, they were gathered, August 23d, of the same year, into a new church, "with *approbation of the magistrates and elders.*"³ And this primitive practice in such cases was soon after required by law. Within a week from the first attempt just mentioned to gather a church at Dorchester, there was an order issued by the General Court, April 7, 1636, "that no church should be allowed, &c. *that was gathered without consent of the churches and the magistrates.*"³ And to an Act of Court, passed 1641, and authorizing "all the people of God within this jurisdiction, who are not in a church way, and be orthodox in judgment, and not scandalous in life,—to gather themselves into a church estate, provided they do it in a Christian way," &c., there was also annexed this further provision, viz. "The Court doth not, nor will hereafter approve of any such companies of men, as shall join in any pretended way of church fellowship, *unless they shall acquaint three or more magistrates dwelling next, and the elders of the neighbour churches where they intend to join, and have their approbation therein.*"⁴ Accordingly, in compliance doubtless with this law, the founders of the church of Woburn made previous application to the church of Charlestown, with which some of them were in covenant, and which, after a fortnight's delay, dismissed those applicants who were among its members, and granted all of them "*liberty to gather a church of their own.*"⁵ And on the day of this solemnity, August 14th, 1642, Mr. Increase Nowell of the magistrates was there; and also the elders and messengers of divers neighboring and other churches, who signified their approbation of their proceedings by giving them the right hand of fellowship.⁶ At the gathering likewise of the church at Marblehead, 1634, the work was countenanced with the presence of the Deputy Governor, five of the Assistants, &c. &c.⁷ And at that of the church of Sherburne, March 26, 1635, Major General Gookin and Judge Sewall, two of the magistrates or assistants were present, as likewise a large number of ministers from churches in the vicinity and more distant.⁸ Nor did this ancient practice, sanctioned by law, entirely cease with the Old Charter government. For at the gathering of the church of Lexington, Oct. 21, 1696, under the Provincial Charter, one of the Council, which had succeeded to the Board of Assistants under the former government, was present, to give countenance to the good work.⁸

For reasons similar to those, on which this practice at the *gathering of churches* was founded, it was also a practice from the early history of Massachusetts, to give notice to magistrates and neighboring churches, of the *ordination of elders*, in order to their consent and approbation. Hence, the church of Watertown incurred the displeasure and censure of their brethren abroad, for venturing without giving such notice, to ordain Rev. Mr. Knowles as colleague to their pastor, Rev. Mr. Phillips, in 1640.⁹ And to show its approbation of the prevailing custom on such occasions, and to prevent the evils, which they apprehended might result from ordinations that had not the sanction of the civil authorities, the General Court, in one instance at least, interfered to frustrate the design of ordaining one, whom they supposed incompetently qualified for his office. Speaking of the Second or Old North Church, Boston, at its foundation, Rev. Mr. Ware, one of its recent pastors, observes, "For a few years—one of the brethren, Michael Powell, conducted the worship of God's house, and to such satisfaction, that he would have been ordained Teacher, had it not been for the *interference of the General Court*, who 'would not suffer one, that was illiterate as to academical education, to be called to the teaching office in such a place as Boston.'" ¹⁰ And to guard still more effectually against the inconveniences that might arise from the neglect of this practice, the Court gave it shortly after, viz. in 1658,¹¹ the authority of a law. "Whereas it is the duty of the Christian magi-*trate* to take care the people be fed with wholesome and sound doctrine, and in this hour of temptation wherein the enemy designeth to sow corrupt seed, *every company cannot be thought able or fit to judge of the Gospel qualifications required in the publick dispensers of the word*, and all societies of Christians are bound to attend order and communion of churches, considering also the rich blessing of God, flowing from the good agreement of the civil and church estate, and the horrible mischiefs and confusions that follow on the contrary: *It is therefore ordered*, that henceforth no person shall publickly and constantly preach to any company of people, whether in church society or not, or be ordained to the office of a teaching elder, where *any two organick churches, council of state, or general court shall declare their dissatisfaction thereat*, either in reference to doctrine or practice, (the said offence being declared to the said company of people, church or person,) until the offence be orderly removed: and in case of ordination of any teaching elder, *timely notice thereof shall be given unto three or four of the neighbouring organick churches, for their approbation.*" ¹¹ By warrant of this statute it was, that Mr. Jeremiah Shepard, (afterward minister of Lynn,) who had been preaching about 1677 in a private house at Chebacco, Ipswich, with great acceptance, was forbidden by order of the Board of Assistants to continue his services there, they being offensive to the First Church and Parish. And when the people of that place had been incorporated into a distinct parish in 1679, and had chosen Mr. Shepard for their stated minister, they were not allowed to settle him, because the Court's Committee, appointed to see "to the settlement of an able, pious, and orthodox minister among them," *refused their approbation of the choice*, on the ground that Mr. Shepard had never united himself "to any particular Congregational Church."¹²

It was for the neglect or contempt of the general practice, which this law confirmed and established, that the church of Malden was fined, upon calling Mr. Matthews. According to Hubbard, "In the year 1651, the General Court, taking it for granted that the civil power is *custos utriusque tabulæ*, interposed their authority in a matter of an ecclesiastical concernment; scil. the *choice of a minister by the church of Malden*, and passed an handsome fine or mulct upon all of the church that were actors therein, for calling the said minister to his pastoral office, *without the consent and approbation of neighbouring churches, and allowance of the magistrates*, (if not against the same,) contrary to the approved practice of the country, provided in that case."¹³ The minister here referred to, Mr. Matthews, was then lying under the public censure of the Court. And Johnson speaking of him observes, that he had continued preaching at Hull, where he had been settled some years before, "till he had lost the approbation of some able understanding men, among both Magistrates and Ministers, by weak and unsafe expressions in his teaching, yet notwithstanding he was called to the office of a Pastor by the brethren of this Church of Christ at Malden, although *some Neighbour churches were unsatisfied therewith*: for it is the manner of all the Churches of Christ here hitherto, *to have the approbation of their Sister churches, and the civil Government also* in the proceedings of this nature, by the which means *Communion of Churches* is continued, peace preserved, and the truths of Christ sincerely acknowledged."¹⁴ It is not surprising therefore, that the church of Malden was made to smart for their temerity in calling to office a person so offensive both to the government and to the neighboring churches and their pastors, as Mr. Matthews seems then to have been. Mr. Matthews likewise was fined at the same time, according to the above quotation from Hutchinson, for preaching to a church that *had been gathered "without the allowance of the magistrates."* There appears however no evidence of any such informality in embodying the church at Malden. Johnson speaks of this transaction, as having taken place some time before they obtained "*any Church Officer to administer the seals unto them;*" and

expressly refers to their irregular proceeding *in calling a pastor*; but gives no hint of any such irregularity, "when they were gathered into a church state."¹⁴ And hence there seems plausible ground for questioning, whether Mr. Matthews and the church that called him were not both fined for similar reasons: Whether, as the church was fined for calling him to office without *the allowance of neighboring churches*, and *against the known dislike of the Court*; so whether Mr. Matthews himself was not fined for presuming to preach to them as long as he had, *without such allowance*, and while *lying under the Court's censure*, rather than for preaching to a church that had been irregularly gathered, as Hutchinson states.

[¹*Am. Qu. Reg. Vol. XI. p. 192.* ²*Hutchinson's Hist. Vol. I. ch. 4, p. 423.* ³*Winthrop's Hist. by Savage, Vol. I.* ⁴*Revised Stat. Col. Laws, ch. xxxix. 1, 2.* ⁵*Woburn Town Rec.* ⁶*Johnson's W. W. Prov. Bk. II. ch. 22.* ⁷*Dana's Hist. Disc. pp. 9, 10.* ⁸*Am. Qu. Register, XI. 265, 266.* ⁹*Francis' Hist. p. 28.* ¹⁰*Ware's Hist. Disc. p. 5.* ¹¹*Revised Stat. Col. Laws, xxxix. 13.* ¹²*Crowell's Hist. Disc. pp. 13, 14.* ¹³*Hubbard's Hist. ch. lxi. p. 550.* ¹⁴*W. W. Providence, Bk. III. ch. vii.]*

MALDEN, (B.)

46. *Mr. Wigglesworth: Extracts from Sermon of Rev. Dr. Increase Mather at his death.*

The following passages copied from "the fragment of a sermon," referred to in the Notes,¹ are those from which the long forgotten particulars there given concerning Rev. Mr. Wigglesworth's settlement at Malden, the interruption of his labors for many years by a tedious sickness, his remarkable restoration to health and usefulness, and the protracted continuance of his ministry, were derived.

"From Cambridge the Star made his Remove, till he came to (disperse?) his sweet Influences upon thee, O Maldon, and He was thy faithful One *for above a Jubilee of years together,*" &c.

"It was *not long* after his coming to Maldon, that a Sickly Constitution so prevailed upon him as to confine him from his Publick Work *for some whole Sevens of Years.*"

—"He took a Short Voyage into another Country for the Recovery of his Health," &c.

"It pleased God, when the Distresses of the Church in Malden did extremely call for it, *wondrously to Restore his Faithful Servant.* He that had been, *for near Twenty Years, almost buried alive*, comes abroad again; and for *as many years more* (spent?) in a Publick usefulness received the Answer and Harvist of the Thousands of Supplications, with which the God of his Health had been addressed by him and for him."

[¹*Am. Qu. Reg. Vol. XI. p. 192.]*

MALDEN, (C.)

47. *Mr. Wigglesworth: the Inscription on his Grave Stone: Anecdote respecting.*

The following is a Copy of the Inscription on the Grave Stone of this excellent Minister. It is copied exactly, verbatim et literatim, except that the two last lines occupy three in the original. It alludes, it will be observed, to his well known medical as well as theological skill. The blank too, before "years," furnishes additional proof of the surprising oblivion into which the history of the ordination, &c., of this good man had fallen.

"*Memento Mori: Fugit Hora.*

"*Here Lyes Buried y^e Body of*

"*That Faithful Servant of*

"*Jesus Christ, y^e Reuerend*

"*MR. MICHAEL WIGGLESWORTH*

"*Pastour of y^e Church of Christ*

"*at Maulden years who*

"*Finished His Work and Entered*

"*Upon An Eternal Sabbath*

"*Of Rest on y^e Lord's Day June*

"*y^e 10th 1705 in y^e 74 year of his Age.*

"*Here lies Interd in Silent Graue Below*

"*Mauldens Physician for Soul and Body two."*

The anecdote subjoined, relative to this Inscription, is a striking proof of the veneration and affection, with which the memory of Mr. Wigglesworth long continued to be cherished in the scene of his labors. According to a current tradition in Malden, the venerable Dea. Ramsdell, who died there about 1825, at a very advanced age, and had doubtless heard in his youth from his parents or others of Mr. Wigglesworth's "*good report*," was accustomed as long as he lived, to make an annual visit to the Grave Yard in which the mortal remains of that good man were deposited, and carefully to rub off the moss, which had gathered, in each interval, on the Inscription, which told where he lay. The moss which had collected thickly upon it in 1834, bare melancholy witness, that no Deacon Ramsdell was then left to keep it plain and legible. Still

"The sweet remembrance of the just
Shall flourish, when he sleeps in dust."—Ps. cxii. Tate & Brady.

MALDEN, (D.)

48. *South Church; Vote for its reunion with the North or First Church.*

The following is a copy of the vote, by which this church was reunited with the North Church from which it had seceded, after a separation of almost sixty years. "1792 March 25th. The Brethren of the first and second Church of Christ in Malden, Voted in the North Meeting house (after the blessing was given) to be incorporated, with their Officers, into one Body, and to receive and embrace each other, as Members of one and the same Visible Church of Christ; and to cultivate Christian Communion & Fellowship, by a regular attendance upon the Ordinances of the Gospel, administer'd in said House: also, that the furniture of the Communion Tables be put into one common Stock—Eliakim Willis, Cler."—[*Church Records*.]

CHELMSFORD, (A.)

49. *Mr. Fiske.—Omitted.*

NATICK, INDIAN CHURCH, (A.)

50. *John Neesnummin, Josiah Shonks, Indian Preachers.*

Concerning John Nessnummin, Indian preacher at Natick, the manuscripts of Judge Sewall are the only known source of information. There he is not unfrequently mentioned: and the following passages copied from them, throw some light on his history and character.

"Jan^y 30. 1707-8. John Neesnummin comes to me with *Mr. R. Cotton's Letters*. I shew him to Dr. Mather. Bespeak a Lodging for him at Matthias Smith's: but after, they sent me word y^e could not doe it. So I was fain to lodg him in my Study. Jan^y 31. P. M. I send him on his way towards *Natick*, with a Letter to John Trowbridge" (of Newton) "to take him in if there should be occasion."

Feb. 10, 1707-8. Kept by him as a day of private prayer and fasting. Among the numerous petitions specified as offered on that occasion, are, "*Revive the Business of Religion at Natick, and accept and bless John Neesnummin*, who went thither last week for that End."

"1709 July 23. Mr. Mayhew goes to Natick to preach there tomorrow."—"1709 Sept^r 10. Mr. Mayhew takes his Journey homeward, *John Neesnummin* and *James Printer* being gone before."—"1710 March 27.—Got to Rickards'" (Plymouth) "about Sun-set—Laus Deo. Mr. Mayhew & *Jno. Neesnummin* were got thither before me by water. Mr. Little came to my chamber and Mr. Mayhew y^e evening."—"Second day Jan^y 1. 1710-11. Mr. Mayhew returns, having with great Patience staid the finishing that Excellent work of *Setting forth the Psalms and Gospel of John in English and Indian*. He was abundantly Laborious in skilfully revising the Translation and correcting the Press."

1717. July 30. 3. "Sam." (Thomas?) "Pegun & Sam. Abraham come to me earnestly to desire that *John Neesnummin* may be procur'd for y^m. They heard him July 28, and yesterday they had a Meeting, from whom they are sent to express y^e y^r unanimous and earnest desire."—N. B. The above Samuel Abraham was one of the Indian Selectmen of Natick for 1716, 1719; and one of the grantors of certain Indian common lands to Rev. Mr. Peabody, and of a Committee of the Proprietors to draw up and sign a deed of them in 1723, to encourage him to settle in the ministry at Natick for life. Likewise he and Thomas Pegun were of a Natick Committee for the sale of Indian lands at Maguncook or Hopkinton in 1715;¹ and for investing them in the Trustees of Mr. Hopkins' Legacy.

1718, July 20. 1. (Sabbath.)—"Mr. Mayhew preach'd y^e. day at Natick P. M. Says y^e. *Neesnumun preaches well, comends his Prayer especially.*"

1718. "2d day, Dec^r 1.—Mr. Mayhew tells me he preach'd at Needham yesterday : they had no minister there. *Preached a Lecture today at Natick at Jno. Neesnumun's house. He is not well.*"

From these extracts it may be plausibly inferred, that the Indian preacher they speak of, was originally from Martha's Vineyard or Cape Cod ; and came 1708 seeking employment from the Commissioners of the Society in England for the Propagation of the Gospel in New England, with letters of recommendation to Judge Sewall, their Secretary and Treasurer, from Rev. Roland Cotton of Sandwich. He was accordingly engaged and sent by them immediately to Natick, to aid Daniel Takawombpait, the Indian minister of that town, and to labor for the revival of the declining cause of religion there. But he did not remain at Natick long, at that time : for we find him in 1709, 1710, attending Rev. Experience Mayhew in his journeys from the Vineyard to Boston, and on his return ; and not improbably in the capacity of an interpreter, to assist that eminent missionary in the work upon which he was then employed by the Commissioners, viz. of re-publishing the Psalms and the Gospel of John in English and in the Indian of Eliot. After the death of Daniel of Natick, in 1716, he was, at the earnest request of the Indian inhabitants of that place, again sent there by the Commissioners, to be their minister ; and probably continued there in that office the rest of his days. He seems to have been a worthy and acceptable minister among his own nation ; and received the commendations of so competent a judge of merit as Rev. Mr. Mayhew, for his gifts both in preaching and in prayer. He appears likewise, for an Indian, to have made more than ordinary acquirements in learning. For in the Letter Book of Judge Sewall, his name is legibly and fairly subscribed with his own hand, in witness of the copy of a letter of lease from Judge Sewall to a Mr. Eleazar Fairbank, of a farm in Sherburne ; whereas Mr. Fairbank himself, in certifying the copy, could only subscribe his *mark*, and wrote his name, only as his hand and pen were guided by another.² He probably died at Natick of the sickness referred to above, December 1, 1718, or soon after. For in 1720, Josiah Shonks, another Indian, was engaged to preach there six months. "1720. The Town of Natick had agreed with Josiah Shonks to Imply him of the preaching at Natick of 6th months & began at s^d work 19th of December 1720, and we ought to payd five pound at the end of the 6th. months and the mony should be delivered before the Honorable Captain Sewall Esq. in Boston."¹ Nothing more is known of Josiah Shonks than is contained in the above record. He could not have preached at Natick long ; for in 1721, Rev. Oliver Peabody commenced his labors there, and was afterwards ordained over the church of Indians and English gathered there Dec. 1729. The old Indian church, gathered by Eliot, was reduced in 1698 to seven men and three women ; and had probably become extinct before the death of its Indian pastor, Daniel, in 1716.³

[¹ *Biglow's Hist: Extracts from Indian Records in pp. 27, 31.* ² *Letter Book, June 8, 1710.* ³ *See Notes, Vol. XI. p. 255.*]

BILLERICA, FIRST CHURCH, (A.)

51. *Records of First Church, Roxbury ; Memoranda in.*

The date of the gathering of first Church in Billerica, as also the date of the gathering of First Church, Groton, the dates of the ordination and death of Rev. Mr. Bunker, Malden, and of other similar events, given in this Brief Survey of Congregational Churches and Ministers in Middlesex County, have all been obtained from certain *Memoranda in Records of First Church, Roxbury*, through opportunity kindly given therefor by the present pastor of that Church, Rev. George Putnam. These Memoranda are, (at least, in part,) notices of interesting occurrences, begun by the venerable Eliot (as we learn from a reference in another hand, perhaps that of Rev. Mr. Walter.) "Month 4 : day 12 ; año 1642 ;" continued by his colleague, Rev. Samuel Danforth, from April 3, 1649, a short time before his ordination ; and resumed by Eliot "1674 : 7 mo : 24 day," about two months before Mr. Danforth's death. These notices are many of them very valuable ; giving authentic historical information concerning ministers and interesting events, which, in a considerable number of instances, has been sought in vain elsewhere, and could no where else, probably, have been obtained.

BILLERICA, (B.) REV. SAMUEL WHITING.

52. *Gathering of the Church at Lancaster ; Ordination of Rev. John Whiting, when.*

Rev. Mr. Whitney, in his History of Lancaster, is unable to assign the time, when the church there was gathered anew, after the dispersion of the people in Philip's War,

1676, and when its first pastor, Rev. John Whiting, second son of Rev. Samuel Whiting of Billerica, was ordained.¹ This deficiency may be supplied from the Journal of Judge Sewall, who gives there the following notice of those transactions. "Wednesday, Dec. 3, 1690. A Church is gathered, and Mr. John Whiting ordained minister at Lancaster. Mr. Sam^l. Whiting gives him his Charge, Mr. Estabrooks gives y^e Right hand of Fellowship: Mr. Brinsmead & others there." [¹ *Whitney's History of Worcester County, p. 47.*]

GROTON, (A.)

53. *Rev. Samuel Willard: Resigned the Vice Presidency of Harvard College before his death.*

It is commonly supposed, that Rev. Mr. Willard, first, minister of Groton, and afterward, of Old South Church, Boston, continued to preside over the College at Cambridge till his death. But it appears, on the authority of Judge Sewall, that in consequence of a sudden attack of sickness, he resigned his office in the College about three weeks before his decease. "Monday Aug^t. 11. 1707. Mr. Willard goes to Cambridge to *expound*, but finds few Scholars come together; and moreover was himself taken ill there, which oblig'd him to come from thence before Prayer Time.—Tuesday Aug^t. 12, between 6 & 7 I visited Mr. Willard to see how his Journey and Labour at y^e College had agreed with him; and he surpris'd me with y^e above account; told me of a great pain in 's head, and sickness at his Stomach; and that he believ'd he was near his End. I mentiond y^e *business of the College*. He desired me to do his *Message* by Word of Mouth; and whⁿ I did Thorsday following to y^e Gov^t & Council."—"Thorsday Aug^t. 14th. When y^e Gov^t enquired after Mr. Willard, I acquainted the Gov^t & Council y^t *Mr. Willard was not capable of doing the College work another year; He thank'd y^m for y^r Acceptance of his service and Reward.* Gov^t & Council order'd Mr. Winthrop and Brown to visit the Rev^d. Mr. Willard, and *Thank him for his good Service the six years past.* Sent down for concurrence," &c. &c.—"Dept^s concur & nominat y^e Rev^d. Mr. Nehemiah Hobart to officiat in y^e mean time till Oct^r next. This y^e Gov^t & Council did not accept, and so nothing was done." [*Sewall's Journ.*]

GROTON, (B.) REV. GERSHOM HOBART.

54. *Hobart Manuscripts: Account of.*

The Manuscripts from which the dates of the ordination and death of Rev. Gershom Hobart in the "Brief Survey" have been obtained, are often quoted or referred to at the present day, by the title of "*the Hobart Manuscripts.*" From the Collections of William Gibbs, Esq., formerly of Salem, now of Lexington, who copied them in part, these Manuscripts seem to be a brief Chronicle of interesting events, begun and continued for more than a century in the same volume by members of the Hobart family in three successive generations, and still preserved, it is understood, as a precious deposit, among their descendants. The series commences, apparently, with a notice by Rev. Peter Hobart, the patriarch of Hingham, of his arrival in this country from England, June 8, 1635; and is carried on by him till near the period of his death, January 20, 1678-9. Then his son, Mr. David Hobart of Hingham, takes it up, and pursues it till almost the time of his decease, Aug. 21, 1717. Here it is evident from the following extract, the manuscript volume remained a while in the hands of his widow. "*My son, Nehemiah Hobart was ordained pastor to the second Church of Hingham at cohasset the 13 of desember 1721.*" And now, if not before, her son, Rev. Mr. Hobart of Cohasset, took the volume into his keeping, inserted a memorial of his father's death, and pursued in it the design of his ancestors, till death cut short his labors at an early age, May 31, 1740. With a record of this melancholy event by a surviving brother, the notices of memorable occurrences contained in these Manuscripts appear to close. Judging from the specimens selected by Mr. Gibbs, though some of them are chiefly of private or local concern, yet very many of them belong to the civil or ecclesiastical history of those times, and are generally interesting. And the important dates, too, which these Manuscripts furnish, of some of which they are the only known source of information, and all of which (with only one or two exceptions that have been observed) are unquestionably accurate, render them a valuable document to the Chronologist.

NEWTON, FIRST CHURCH, (A.)

55. "*Danforth's Almanacks.*"

The Almanacs to which reference is made for the paragraph in the Notes, Vol. XI. p.

262, under Newton, First Church, respecting the success of Rev. Mr. Eliot's preaching to the Indians, are a curious relic of antiquity. They are five in number, sewn together in one small duodecimo volume. Four of them, for the years 1646, '47, '48 and '49, were composed by Rev. Samuel Danforth, then a resident Fellow or Tutor of the College at Cambridge, but settled in 1650, as a colleague with Eliot at Roxbury. The motto of the other for 1650, "*Parvum parva decent, sed inest sua gratia parvis*" on the title page, proclaims it to have been the work of Urian Oakes, who published it while "a lad of small stature," and resident at the College, but who was afterwards advanced to be its President.¹ Three of them have valuable Chronological Tables at the end; and all of them except that for 1649, were early furnished with blank leaves, on which various interesting occurrences were entered at the time by different hands. Interspersed on their blank pages, are likewise remarks on the weather, and frequent notices of planting, harvesting, grafting fruit trees, and gathering their fruits, beside other miscellaneous matter; for the apparent original proprietor, of at least four of them, John Hull, Esq., of Boston, Master of the Mint in 1652, and Treasurer of the Colony in 1676, was possessed in his day of considerable cultivated land both within the present bounds of the city, and at Muddy River, or Brookline. They are doubtless the older portion of that collection of "Interleav'd Almanacks" from 1646 to 1720, which the learned Prince refers to, as having once belonged to "the late Honourable John Hull and Judge Sewall of Boston Esqrs.," to Rev. Messrs. Shepard the younger of Charlestown, Gerrish of Wenham, and others, and as having been consulted by him in preparing his New England Chronology.² They were also, in the years 1824, '25, and again in 1833, in the hands of that eminent antiquary, John Farmer, Esq., who acknowledged, in his correspondence with their present owner, his indebtedness to them for one article that he was about to insert in his "Memoirs," &c. [¹*Mather's Magn. Vol. II. Bk. IV. Ch. 5.* ²*Prince's Chron. Hist. Preface.*]

NEWTON; MR. HOBART, (B.)

56. *Rev. Nehemiah Hobart: his death, funeral, &c., Notices of.*

The following additional notices of this highly esteemed divine, are from the Manuscripts of Judge Sewall.

"1712 Tuesday, Aug! 26. I went with my Son and Mr. Nichols in a Calash to y^e Funeral of Mr. Hobart. Mr Commissary carried Mr Pemberton in his Charret. The Gov! went with four Horses. Bearers, President, Mr Thacher of Milton; Mr Danforth of Dorchester, Mr Brattle of Cambridge; Mr Belcher of Dedham, Mr Pemberton. Mr Flint, Mr Barnard, and Mr Stephens led the three Daughters. Gov! & Sewall, Mr Commissary and Bromfield follow'd next after the Mourners. A great many people there. Suppose there were *more than forty Graduates*. Was interd a little more than an Hour before Sun-set. Mr Danforth went to Prayer; mentiond his having been *there more than Forty years*. Got home well about Eight."¹—Aug. 28. (Boston Thursday Lecture.) "Mr Pemberton preaches a Funeral Sermon on Mr Hobart. *My father.*"¹

"To Cousin Sarah Storke at Rumsey, (England) Jan^y 10. 1712—13.

—"Mr Nehemiah Hobart, a very worthy Minister of Newton, about 8 miles from hence, died the 25th. of August last, in the 64th year of his Age. He is much Lamented. I have a particular Loss; in that he was a very good old Friend. Aug! 17 he preach'd Forenoon & Afternoon; and at the Close of the day Bless'd the Congregation in the form prescribed Num. 6. 24, 25, 26: which made an impression upon many; they reckond he had taken leave of them, they should never hear him again! I think he had used that form but once before. Has left only Daughters."² [¹*Journal.*

²*Letter Book.*]

MARLBOROUGH, (A.)

57. *Rev. Mr. Brinsmead: Additional Notices of.*

Concerning this divine, very celebrated among our fathers, and yet respecting whom but little has been transmitted in any contemporary publication, the following notices by one intimate with him, may not be unacceptable.

"1685 Tuesday March y^e last. Went to Weymouth: heard Mr Brinsmead preach from Prov. 10. 29. See my Book of Records. After Lecture I took the acknowledgm^t of many Deeds——Lodg'd wth Mr Brinsmead. Wednesday morn. Ap. 1. Speaking to Mr Brinsmead to pray for drying up y^e River Euphrates, He told me he had pray'd that God would reveal to some or other, as to Daniel of old, the Understanding of y^e Prophetesies of y^a time; y^t so might know whereabouts we are. Went home: Mr Torrey accompanied me to Monotocot Bridge," &c.

"Thursday, July 2d. 1685—After y^e County Court is over, is a Conference at his Honours' present, the Gov^r Mr Stoughton, Dudley, Richards, Sewall; Mr Torrey, *Brinsmead*, Willard, Adams. Were unanimous as to what discoursed relating to our Circumstances, y^e Charter being condemned. *Every one spake.*"

"1691 June 17. Fast at y^e Townhouse, *Magistrates, Ministers*: Mr. Hale, Bayly, *Brinsmead*, Torrey, Moody, Willard pray; Mr. Lee preaches. Mr. Fisk, Thacher, Gookin, Jno. Danforth sup here."

"April 13. 1692. A Church is gathered at Wrentham, and Mr Man Ordained. *Mr Brinsmead* gave y^e Charge, and Mr. Gookin y^e Right Hand of Fellowship. The Ch. of Mendon also sent to and appeared."

"1698 May 5. Mr *Brinsmead* lodges here. May 6. Speaking of y^e uncertainty of y^e Conversion of Adam & Eve, I shew'd him Dr. Goodwin & Owen's Notions. He told me of a Converted Turk, and of Strange Visions at Meccha in y^e year 1620, to be seen in Clark's Examples. It being y^e same year with *Phm*? it affected me."

"1701 Monday, Apr. 14th. I ride" (to Newton) "& visit Mr Trowbridge—From thence to Mr Hobart's, with him to Sudbury, where we dine at Mr Sherman's. From thence to *Mr Brinsmead's*. He was much refresh'd with our Company. Day was doubtfull: But got very well thither, & when by Mr Brinsmead's fire, it Rained & haild much. Lodgd at *Mr. How's*—Apr. 15th, Mr Torrey, Mr. Dantorth of Dorchester, Mr Swift came to us from Framingham to visit *Mr Brinsmead*: He sd. 'twas as if came to his Funeral; if he were ready wish'd it were so. After dinner Mr Hobart and I come home."¹

Letter to Mr. Nathanael Higginson (London) May 1. 1701.

—"Our Lieut. Governour" (Mr Stoughton) "and Mr *Brinsmead* (*Cælebum nobile Par*) threaten to take their leave of us before it be long. Mr Brinsmead hath not preach'd for above this 12 moneth. The Lieut. Governour is much worn with continual anguish of the Strangury, or a disease akin to it; and his Stomack put almost quite out of Office." &c. &c.

"To Mr Thomas Bridge at Cohanzy in West New Jersey, Apr. 22. 1703.

"Sir, at my Return from Plimouth Court Apr. 3d. I met with Mr Charles Chauncey's Letter bewailing the death of my honoured and dear Friend Mr Israel Chauncey of Stratford March 14th. abt. 9. m. He bemoans their Loss in these Words. 'We are left very weak in the fall of our *Ancient & Honorable*. Very few gray Hairs are to be found in the Colony, in Civil or Sacred Improvement: Sure I am, there are now none to be found in this County.'

"I was much affected with this sad News; the rather bec. the pious Son performed the part of an Executor to his dear Father in writing this Letter to answer mine of March 8th. And the truth is, the Circumstances of the Province of the Massachusetts are much the same with those of Connecticut but now mentioned: *Our ancient & Honourable* are very much thin'd of late: *Mr Stoughton and Mr Brinsmead* are in particular very much miss'd: and other Cedars in our Lebanon are shaking and ready to fall," &c. &c.²

[¹ *Sewall's Journ.* ² *Sewall's Letter Book.*]

SHERBURNE, MR. GOOKIN, (A.)

58. *Rev. Daniel Gookin: His Lectures to the Indians at Natick; His death and Character.*

The following are two instances of those Lectures referred to in the Notes, Vol. XI. p. 265, in the quotation from Apostle Eliot's Letter to Sir Robert Boyle 1684, as delivered monthly by Rev. Mr. Gookin at Natick, to Indians and English.

"1686 Sept: 1. Went to *Natick Lecture*, Simon Gates shewing me y^e way; call'd as went at Noah Wiswall's: came home accompanied by Major Gookin and his Son Sam. till y^e way parted. *Mr Dan^l Gookin* preached, were about 40 or 50 Men at most, & a pretty many Women & Children," &c.¹ "1707. May 13. Mr. Dan^l Oliver, Capt. Tho. Fitch & I ride to *Natick*, and hear Mr Gookin preach and pray to the Indians there: Din'd at Capt. Fuller's as came back: got home well. Laus Deo."¹

To the above may be added the following notices of the death and character of this good minister, who thus exerted himself for the spiritual benefit of the Indians, as well as of his own flock.

"Sherbourn, Wednesday, January 8. 1717—18.

"The Reverend, learned, and pious Mr Daniel Gookin, the first Pastor of the Church of Christ in this Town deceased, aged about 67 years: who in his younger Time was Fellow of Harvard College about the space of Seven years; and since has been an Ordained Minister in said Town about 34 years; who many years preached the *Indian Lectures at Natick*; a Gentleman sound in his Doctrine, explaining the Scriptures to

the weakest Capacity, and painfull in his Studies, tender of his Flock, and Exemplary in his Life, and Lamented of all good Men that had Acquaintance with him, especially in his own Church and Town."

"N. The above written is *Clerk Rider's Letter to Mr. Campbell.*"²

"1717—18. Saturday, January 11th. Enquiring at Mrs Phillips's, a Sherbourn man tells me Mr Gookin dyed a Tuesday night, and is to be buried to-day. He was a good Scholar, and solid Divine. We were Fellows together at College, and have sung many a Tune in Consort; hope shall sing Hallelujah together in Heaven." "Jan^y 17, 1717—18.—Went to Mr Campbell's and gave his Wife (he not at home) Mr Colman's Sermon on Mr Hirst to facilitate his inserting Mr Gookin in *y^e News-Letter.*"¹

"Clerk Rider," the author of the above Obituary Notice for the Boston Weekly News Letter, then published by Mr. Campbell, was Mr. William Rider of Sherburne, for many years Clerk to the Indian Proprietors of Natick.³

[¹ *Sewall's Journal.* ² *Sewall's Letter Book.* ³ *Biglow's Hist. of Natick*, pp. 29, 30.]

SHERBURNE, (B.)

59. *Rev. Mr. Baker: Interval, formerly, between the commencement of the constant services of ministers, or of their call to the pastoral office, and their ordination, often long.*

From the notice given of this gentleman in the Notes,¹ it appears, that two years intervened between his call to the pastoral office at Sherburne, and his ordination. So long an interval as this, in similar cases, would now be accounted as very singular. But it seems to have occurred not unfrequently in former days; and that without producing surprise or impatience on the part of the church. His senior colleague, Rev. Mr. Gookin, had proposals for settlement that were acceptable, it seems, as early as April, 1681; but was not ordained, nor was the church gathered, till March, 1685.¹ Rev. Nehemiah Hobart officiated constantly at Newton two years, and Rev. Robert Breck at Marlborough apparently three years, before ordination.¹ Rev. Gershom Hobart of Groton was evidently invited to the charge of the church there as early as June 29, 1678; but was not ordained till Nov. 26, 1679.¹ And to these instances may be added that of Rev. Joseph Sewall of Old South Church, Boston: who was called to the pastoral office in that Church, as colleague with Rev. Mr. Pemberton, April 25, 1712; accepted the invitation October 12, 1712; but was not ordained till Sept. 16, 1713.²

[¹ See *Notes Am. Qu. Reg.*, Feb. 1839, p. 260, &c. &c. ² *Sewall's Journ.*]

LEXINGTON, CHURCH OF, (A.)

60. *New England or Bay Psalm Book.*

The book from which a "part of *y^e 48 (Psalm) from *y^e 9th v. to *y^e end, 'O God our thoughts' &c.*" was sung at the gathering of the church in Lexington, and the ordination of its first pastor, in 1696,¹ was that known by our fathers, as the *New England or Bay Psalm Book*. In that, the 9th verse of the 48th Psalm reads thus:**

"O God, our thoughts have been upon
Thy free benignity:
And that within the midst of
Thy house of sanctity."

The metrical version of the Psalms, &c. generally used by the first planters of New England, was that of Sternhold & Hopkins; in which the verse corresponding to that just quoted, is thus expressed:

"O Lord, we wait and doe attend
On thy good helpe and grace:
For which we doe all times attend
Within thy holy place."

This was the authorized version of the Established Church of England, made about 1550, in the reign of Edward VI. by Thomas Sternhold, Esq., John Hopkins, Robert Wisdome and others: men, observes Fuller, "whose *piety* was better than their *poetry*; and (who) had drank more of *Jordan* than of *Helicon.*"² Our fathers brought it with them from England, where they had from youth been accustomed to it, and where it was often bound up with the Holy Scriptures in the same volume; as the copy from which the above quotation is made, is found annexed to a "Bishop's Bible," printed 1575. But on coming to this country, they took offence, according to Mather, at its

"many *detractions* from, *additions* to, and *variations* of, not only the *text*, but the very *sense* of the Psalmist."³ Hence the leading ministers resolved on attempting a translation of the Psalms and other Scripture Songs into metre, which should more exactly accord with the Inspired Originals; in which undertaking, they who acted the principal part, were Rev. Messrs. Weld and Eliot of Roxbury, and Mather of Dorchester. But "these, like the rest, were of so different a genius for their poetry, that Mr. Shepard of Cambridge on the occasion addressed them to this purpose :

"You Roxbr'y poets, keep clear of the crime
Of missing to give us *very good rhyme* :
And you of Dorchester, *your verses lengthen*,
But with the *text's own words* you will them strengthen."³

The translation of the Psalms by these gentlemen, was published at Cambridge, N. E., in 1640; and afterward committed for revision and improvement to Rev. Mr. Henry Dunster, President of Harvard College, and eminent for his skill in the Oriental languages; by whom, aided as to the poetry, by Mr. Richard Lyon, an ingenious English gentleman then resident in his family, the work appears to have been completed, with the addition of the other Songs in Scripture, in two or three years.⁴ When finished, it was published by the title of "The Psalms, Hymns, and Spiritual Songs of the Old and New Testament; Faithfully translated into English Meeter, For the Use, Edification and Comfort of the Saints in Public and Private, especially in New England." Upon this version, made by their venerated ministers for their own particular use, the early inhabitants of New England, and several successive generations of their descendants set a high value. The use of it was enjoined upon all the Churches by a Synod,⁵ apparently that at Cambridge in 1648; and it was adopted by all of them within a few years after, in Massachusetts proper, except by the church of Salem, which, (with the church of Plymouth,) adhered to Ainsworth's version till 1667, when "the brethren in church meeting, agreed to use the New England Psalm Book, in connexion with that of Ainsworth."⁵ Nor was its reputation confined to New England alone. It was held in high esteem by dissenters in the mother country; and Prince observes of it, "I found in England it was by some eminent congregations preferred to all others in their public worship, even down to 1717, when I last left that part of the British kingdom."⁴ In 1726, the 21st edition of it was published in Boston. And a copy of the 17th edition, London, 1729, is now lying before the author of this Article, bound up with one of Baskett's Bibles in 12mo. Oxford, 1739. Even many of the learned men of New England in former times, while they could not but see and own the faults of its *diction*, still loved and commended it for its supposed faithfulness as a *translation*. Says Mather, "Though I heartily join with those gentlemen, who wish that the *poetry* hereof were mended; yet I must confess, that the Psalms have never yet seen a *translation*, that I know of, nearer to the Hebrew original: and I am willing to receive the excuse which our translators themselves do offer us, when they say, 'If the verses are not always so elegant as some desire or expect, let them consider, that God's altar needs not our polishings; we have respected rather a plain translation, than to smooth our verses with the sweetness of any paraphrase. We have attended *conscience* rather than *elegance*, *fidelity* rather than *ingenuity*; that so we may sing in Zion the Lord's songs of praise according unto his own will, until he bid us enter into our Master's joy, to sing eternal hallelujahs."³ And the learned and pious Prince of a later day, while he was actually attempting to amend or do away the faults in it, which the author of the *Magnalia* acknowledges as above, still observes, in praise of its translators, that "they not only had the happiness of approaching nearer to the inspired original, than all other versions in English rhyme, but in many places of excelling them in simplicity of style, and in affecting terms, being the words of God which more strongly touch the soul."⁴ But notwithstanding these high encomiums, this New England or Bay Version of the Psalms and Spiritual Songs of Holy Scripture, once so highly esteemed, so universally used for quite a century or more in all the churches of the Massachusetts Bay, has now at length become entirely obsolete. Its faults, which had long been too obvious to be denied by its warmest friends, gradually came to be accounted as too serious to be excused or tolerated; and accordingly the churches, one after another entirely laid it aside. Even the labors of the erudite Prince, to amend and improve it, that he might preserve the use of it in public worship, were not long of any avail. With all the polish which he could bestow, it was still regarded as too homely to be endured by the growing refinement and fastidious taste of the generation which succeeded him. And hence in the few churches in which the New England Psalm Book revised and improved by him found acceptance for a while, other versions were quickly substituted in its room. His own church, for instance, the Old South Church, Boston, which adopted his revised edition October, 1758, exchanged it for Watts, in October, 1786.⁶

[*Am. Qu. Reg. Feb. 1839, p. 266.* ² *Fuller's Chh. Hist. B. VII. p. 406, folio*

³ *Mather's Magn. Vol. I. B. 3. Life of Dunster.* ⁴ *Prince, in Wisner's Hist. of Old South Chh. App. p. 99.* ⁵ *Upham's Sec. Century Lect. p. 48.* ⁶ *Wisner's Hist. pp. 23, 100, note.]*

LEXINGTON, MR. EBENEZER HANCOCK, (B.)

61. *The occasional election of a pastor in former times by the joint vote of church and congregation, consistent with the general acknowledgment of the right of the church to a separate voice in such election, and of the necessity of its consent.*

"2 Novemb^r 1733. Att a Church Meeting for chusing a Minister; the Church agreed to *Join with the Inhabitants of y^e Town* in voting for the choice of a Minister. And proceeding in the Choice, they Elected my Son Ebenezer Hancock to be their Minister. Y^e Votes were 72 in all, whereof 62 were for my Son."¹

The good degree of union of opinion and feeling in Lexington, in favor of Mr. Hancock jun., displayed both by church and town in the above transaction, is a strong evidence of the popularity of that gentleman as a preacher; especially as he appears to have been chosen unanimously in the same way about a month before, at Sherburne, as the minister of that place.² Still, the occasional agreement of the churches of Massachusetts, in these and other instances, to join with their respective towns in the choice of their pastors, from motives of policy, or for the sake of convenience or peace, in an age when the rights of churches in such affairs were not generally and publicly disputed, is not to be construed as a concession at that day, that the members of such churches had no right of voting in the election of pastors, distinct from that which belonged to them as inhabitants of the towns where they dwelt. For by a law of the Province, passed 1695, and then in force, it was declared, "that no person, by reason of his voting in the church, shall be precluded from voting as an *inhabitant* of the town:"³ which declaration plainly implies the legal right of the church to a separate vote, as well as to voting in common with the other inhabitants of the town in which it was planted, in the election of a minister. And by the same law it was provided, that if the inhabitants of any town in regular meeting should refuse their concurrence in the choice of a minister that has been made by the church and submitted for their approbation, the person so chosen might still be settled over the whole town as its minister, and be entitled to a maintenance from it, should the choice be approved by a council of the elders and messengers of three or five neighboring churches, called by the church aforesaid to hear and consider the exceptions and allegations against its choice: but otherwise, the church must "proceed to the election of another minister."³ From this provision it was evidently the mind of the Legislature that enacted it, that the churches throughout this Commonwealth were rightfully entitled to take the lead in the business of electing their own pastors, and that their opinion and voice, in transactions of this nature, were chiefly to be regarded. And in consequence of this provision, it is likewise manifest, that no one could legally be set over a church as its pastor, or over the town to which it belonged, as its minister, without the approbation and consent of the church.

The acknowledgment, in former days, of the right of a church to a distinct nomination of its pastor is still further evident, from the accustomed way of proceeding in the choice and ordination of pastors in places where no church had previously existed.⁴ On the day appointed, a church (including the minister elect as a member) was first embodied by a council of churches convened for the purpose. Then, before the council proceeded to ordination, the newly gathered church always made a formal choice of the minister elect as its pastor; for which ceremony it would have been accounted needless and burdensome to stay the ordination, had not the choice by the church of its own pastor been thought an important affair, as well as a distinct one from the election of a minister by the town.

The following is a vote of admonition to the Church of Charlestown from the Old North Church, Boston, for its supposed abandonment of the right here claimed to have been legally granted, and generally conceded to the churches in that day.

"1697. 4d. 6m. [August.] This day the church voted a letter of admonition to the church in Charlestown, for betraying the liberties of the churches in *their late putting into the hands of the whole inhabitants the choice of a minister.*"⁵

In the above vote, as also in the remarks made on it by Rev. Mr. Ware, who quotes it from his Church Records, it is taken for granted that the church of Charlestown gave no other call to the minister referred to, than that which they gave him by joint vote with the other inhabitants of the town.⁵ But the facts in the case (as the extracts from the Records of the church of Charlestown subjoined do shew) were as follows. That church did, in the first instance, *meet separately from the town*, and vote to invite Mr. Pemberton, the gentleman alluded to in the Admonition, "to be *assistant* in the Work of the Ministry in order to office" therein. Two years after, having occasion again to provide a constant helper to their aged and infirm pastor, Rev. Mr. Morton, and being

satisfied with their former choice of Mr. Pemberton for this purpose, especially as he had been recently recommended to them for the office, by a majority of the pastors of the churches in Boston, they agreed, without first having a separate meeting of their own, and voting for Mr. Pemberton over again, to come together with the town, and vote jointly with them. If in this, "they betrayed the liberties of the churches," as the Vote of Admonition declares; or if they deviated from the general practice, as Rev. Mr. Ware infers from that vote they did, they doubtless did so unintentionally, as they probably made appear in their "Answer to the 3 Churches Letters," mentioned in the vote of May, 1697, which seem to have had relation to the transaction just spoken of.

VOTES, &c.

1694, Nov. 9. "A Church Meeting at wh.—Voted by the Church, that they thought it needfull to Call one to be Assistant in the Work of the Ministry in order to Office in this Church. And for that End appoynted a Church Meeting y^e 23d day of y^e Month at 9 of y^e clock in the morning."

"Nov. 23. A Church Meeting, wherein it was Voted, That the way of Nomination of the person to be Called as aforesaid, be by papers.—Upon which the Church proceeded, and *nominated and chose Mr Ebenezer Pemberton.*"

"Charles Town Feb : 18 : 96-7. The Committee appoynted" (by the Church and Congregation at a public fast, Feb. 11. 1696-7) "to wait upon the Elders at Boston for their advise, Respecting a Sutable person for the Work of the Ministry in Charles Town in Order to a Settlement—have Received the Advise of the Major part of them, at their Meeting at Boston Febr. 18. 1696-7, wh. is as followeth :

"That Mr Ebenezer Pemberton is a Sutable person for the work of the Ministry in Charlestown, in order to a Settlement there."

"It. The Committee doe conclude & agree That the Inhabitants doe convene in this place on the next fryday com fortnight at nine of the Clock in the forenoon, being the 12th day of March next In order to a free Choyce in that affaire.

"A True Coppy Test. C. Morton."

"Feb : 22d. 1696-7. At a meeting of the Church of Christ in Charles Town orderly warned thereunto, at the hous of Mr Charles Morton—Then agreed by the Brethren there present, That whereas they did formerly in the Yeare 1694 November 23 Vote & Nominated Mr. Ebenezer Pemberton to be an Assistant to Mr Charles Morton as a Settled help in the work of the Ministry—And wee are soe wel satisfyed in what They have Don herein as to Com to a free and general vote with the Inhabitants at the Time appoynted by the Committee In order to a Settled help to the Reverend Mr Charles Morton in the Work of the Ministry among us.

"This above sayd paper was read to the Inhabitants on March 12. 1696-7."

"A true Coppie Test : Ch : Morton."

"May 9. 1697. y^e Church Stop'd, they Voted, y^e y^e Committee should bring in their *Answer to y^e 3 Churches Letters* on the next Lord's day.—And at the same tyme (May 9) Voted and Declared that *they as a Church of Christ* did Vote Mr Simon Broadstreet to be a constant helper to me (their aged pastour) in the work of the Ministry."⁶

[¹ *Lexington Chh. Rec. p. 66.* ² *Biglow's Hist. Sherburne, p. 57.* ³ *Rev. Stat. Province Laws, Ch. XXXIII.* ⁴ *See onward, Tewksbury, A.* ⁵ *Ware's Hist. Disc. Appendix, p. 49.* ⁶ *Rec. of First Chh. Charlestown, pp. 362-365, or pp. 16-19 inverted.]*

WESTON, CHURCH OF, (A.)

62. *Ministers anciently imposed for settlement upon negligent towns and parishes in Massachusetts by the Courts of Sessions.*

During the early unsuccessful efforts of the Westerly Precinct of Watertown, afterwards Weston, to obtain a settled minister, it was presented in 1707 to the Court of Sessions for Middlesex, for not having one. While this presentment was yet pending, the inhabitants prepared a petition to that Court, one clause of which discovered an apprehension, that a minister might be imposed on them without their choice. "The petitioners say, 'Once more we humbly pray, that the Honourable Court would not put Mr Joseph Mors into the work of the ministry in our precinct.' &c."¹

At that day, when a town through negligence was destitute of a minister legally qualified for the space of six months, a law of the Province empowered the Court of Sessions in each County, upon complaint being made, to order that town to settle such a minister before the next session of the Court: and in case this order was not complied with, "then the said Court shall take effectual care to *procure and settle a minister* qualified as aforesaid, and order the charge thereof, and of such minister's maintenance, to be levied on the inhabitants of such town."²

This law was not allowed to remain a dead letter on the Statute Book. Its efficacy was felt by Malden in 1708. That town having continued destitute of a minister since the death of Mr. Wigglesworth in 1705, the Court of Sessions for Middlesex County ordered that year, that Mr. Thomas Tufts should be settled over them as their minister. By this measure, the people were effectually quickened to perform the duty which they had neglected, or by some cause had been prevented from fulfilling. For we find, that at a Meeting, October 27, 1708, the Town concurred with the Church in their choice of Mr. David Parsons as their minister, and voted him a salary; and then chose a Committee "to goe and get a petition drawne to present to the *General Corte* for the taking off the *Quarter Sessions Order* concerning Mr Thomas Tufts being the minister of Malden."³ Some of the inhabitants, however, seem to have preferred, for a minister, the person set over them by Order of Court, to him that was elected for the office by the Church and Town; for twelve of them entered their dissent upon the Records, to the proceedings of that meeting, on the alleged grounds that they were "*a contempt of authority*," and that the people were not able to maintain "*two ministers at once*."³

A similar interference of the civil authority, though it would now be regarded as an assumption of arbitrary power, was once productive of very salutary consequences in the First Parish of Braintree, now Quincy. After the death of their first pastor and teacher, Rev. Messrs. Thompson and Flynt, the church in that place "fell into unhappy divisions; one being for Paul, and another for Apollos, (as is too often the case in destitute churches) and were without a settled ministry above four years." In consequence of this long delay, the Court of Sessions for the County of Suffolk interposed by the following order. "At a County Court held at Boston by adjournment 23. of Nov. 1671—The Court having taken into consideration the many means that have been used with the church of Braintree, and hitherto nothing done to effect, as to the obtaining the ordinances of Christ among them; This Court therefore *orders and desires* Mr Moses Fiske to improve his labours in preaching the word at Braintree until the church there agree and obtain supply for the work of the ministry, or this Court take further order."⁴ "Mr Fiske obeyed and went, not without the advice of the neighbouring elders, and preached his first sermon here Dec. 3, 1671. The next day, about 20 of the brethren came to visit him, manifesting (in the name of the church) their ready acceptance of what the honoured Court done, and thanking him for his compliance therewith; and on Feb. 24. following, the church *gave him a unanimous call* to the pastoral office."⁴

[¹*Kendal's Cent. Sermon*. p. 41. ²*Revised Statutes, Prov. Laws, Ch. XIII.* ³*Town Records.* ⁴*Hancock's Cent. Sermons, 1739, pp. 23, 24. Notes.*]

M E D F O R D, FIRST CHURCH, (A.)

63. Churches not gathered in some towns in New England, till years after settlement, and enjoyment (in some instances) of constant preaching.

In view of the usual promptness of our fathers to embody a church in every settlement quickly after its commencement, it seems surprising, that Medford, incorporated in 1630, situated in the immediate vicinity of Boston, and enjoying (for a number of years, at least) stated preaching, should not have had a church gathered in it till 1713. But remarkable as this instance is, and difficult to account for, it is not the only one in the early history of the country, of a town that has long remained destitute of church privileges and ordinances. Chelsea, anciently called Rumney Marsh, is still nigher than Medford to the capital, did once belong to it, and doubtless had at least a few families settled in it at a very early period. But it had no meeting house apparently, till 1710; and no church embodied in it, and pastor ordained, till Oct. 19, 1715.¹ Portsmouth, N. H., the settlement of which commenced in 1623, appears to have had constant preaching in it from the time Mr. Joshua Moodey came there early in 1658; and the town passed a formal vote for his regular establishment in the ministry among them March 5, 1660. But there was no church gathered there (though "many serious endeavours" had been used to that end by Mr. Moodey) nor was Mr. Moodey himself ordained, till 1671.² At Marblehead, incorporated 1649, there was stated preaching as early as 1648; but a church was not gathered, nor a pastor ordained, till thirty-six years after, when they had buried one minister, and had had another settled over them above fifteen years without ordination.³ Their first minister was *Mr. Walton*, as he is called in the Town Records, and also by Johnson in his "*Wonder Working Providence*" &c. He is enrolled by Mather among the ministers of his "*First Classis*," (that is, those who had received ordination in England) by the name of "*Mr William Walham*;"⁴ came to this country in 1635, the same year as did Mr. Hobart of Hingham, Mr. Flynt of Braintree, and Mr. Carter of Woburn;⁵ and continued to officiate at Marblehead, "as a publick teacher, though without ordination, about twenty years, till he was removed by death."³ The following notice of his death and burial occurs among the Memoranda in Records of First Church, Roxbury. "9. 9. 68. (Nov. 9, 1668) *Mr Walham*, y^e

Minister at Marblehead, who died of an Apoplexie, was buried." Their second minister was Rev. Mr. Samuel Cheever, who commenced his labors among them about the time of Mr. Walton's death, and continued them constantly for several years, before they issued, as follows, in the establishment of a church, and his own ordination. "May 24, 1684. The brethren at Marblehead, finding a great inconveniency in going to Salem" (of the church at which they were members) 'with the unanimous concurrence of the congregation,' applied themselves to Mr Samuel Cheever, who had been *their minister* among them for fifteen years and a half past, that he would take the office of a *pastor*, and themselves might be *congregated into a particular society*, for the enjoyment of *all the ordinances* in this place, orderly, as in other towns and places in the country."⁶ To this proposal, Mr. Cheever signified his assent July 9th. Accordingly, on August 13th, a day apparently observed by them as a day of solemn fasting and prayer, the church of Marblehead, consisting of fifty-four persons that united in a Confession of Faith and Covenant, was *orderly congregated*, and Mr. Cheever *ordained*, "with the *help and advice*" of the neighboring churches of Salem, Ipswich, Lynn and Beverly, by their elders and messengers; and in the *presence* and *with the countenance* of the Deputy Governor, "five of the Assistants, and twenty elders, with other ministers, and young scholars, and many others."⁶ The above statement respecting the church at Marblehead, throws some light, it is conceived, on the *cause* of the delay to gather a church there. The connexion of some of its most respectable inhabitants with the church in Salem, probably previous to their coming to Marblehead, long operated, without doubt, as one hindrance to the gathering of a church in the new place of their abode. And the same reason may have had an influence to delay the embodying of a church at Medford; many of whose inhabitants, it is likely, were members of the churches in the adjacent towns of Charlestown, Cambridge and Malden.

[¹ *Chelsea, Notes, Am Qu. Reg., Vol. XI. p. 401.* ² *Alden's Hist. Rel. Societies, Portsmouth, p. 8.* ³ *Dana's Hist. Disc., pp. 7—10.* ⁴ *Mather's Magn., Vol. I. B. III. p. 215.* ⁵ *Johnson's W. W. Prov., B. I. ch. 37.* ⁶ *Chh. Rec. in Dana's Disc., p. 9.*]

READING, FIRST CHURCH, (A.)

64. Towns and Precincts incorporated, on condition of settling and maintaining learned and orthodox ministers.

By an ancient law of Massachusetts, passed in 1692, it was required, "that the inhabitants of each town within this Province shall take due care, from time to time, to be constantly provided of an *able, learned, orthodox* minister or ministers of *good conversation* to dispense the word of God to them: which minister or ministers shall be suitably encouraged and sufficiently supported and maintained by the inhabitants of such town."¹ Hence it seems to have become usual to annex, to all acts of Court for the incorporation of particular towns or precincts, a condition or provision that within a given time such towns or precincts should each procure and settle a minister of the above description. Such a clause there was, it is understood, in the act of Oct. 20, 1713, for the erection of Reading Precinct, now Reading, First Parish. And the like there was in the act to incorporate Acton as a Town, July 3, 1735. "Provided that the inhabitants of the said town of Acton do, within three years from the publication of this act, erect and finish a suitable house for the public worship of God, and procure and settle a *learned, orthodox minister of good conversation*, and make provision for his comfortable and honorable support."² Hence too it seems to have been not uncommon to bring into view one or more of the above legal qualifications into warrants for town and precinct meetings respecting the calling and settlement of ministers. The following are articles from such warrants on the Records of Woburn Precinct, now Burlington, viz.:

For a meeting March 5, 1734-5. Art. I. "For the precinct to shew their minds whether they will now proceed to call and settle an *orthodox Minister*."

For a meeting July 11, 1748. Art. II. For the inhabitants to determine whether they will "proceed to the choice of some proper Person (being *learned and orthodox*, as the Law directs) to settle as a Gospel Minister."

And because some towns and parishes, notwithstanding the provisions of the above law, had ventured to settle ignorant, illiterate persons in the ministry, and had brought thereby the validity of their assessments for the support of such ministers into dispute; a law was passed 1760, prohibiting towns and parishes to assess the inhabitants thereof for the support of any one who should afterward be called or settled in the work of the ministry, except he had received a liberal education, or a degree from some university, or "obtained testimonials under the hands of the major part of the settled ministers of the Gospel in the county, where such town, district, precinct or parish shall lie, that they apprehend him, the said person, being a candidate for the Gospel ministry, to be of sufficient learning to qualify him for the work of such ministry."³

[¹ *Rev. Stat. Prov. Laws, ch. XIII.* ² *Shattuck's Hist. of Concord, Acton, &c., p. 281.* ³ *Revised Statutes, Prov. Laws, ch. CCLXXII.]*

WAYLAND, (A.)

65. Omitted.

HOPKINTON, (A.)

66. Omitted.

TEWKSBURY, FIRST CHURCH, (A.)

67. *Churches often gathered on the day of the choice and ordination of their first pastor.*

Rev. Mr. Coggin, in his Dedication Sermon supposes, that the Church in Tewksbury was embodied as early as 1735, about two years before Mr Spalding, its first pastor, was ordained.¹ But the circumstances referred to in the Notes² seem to render it certain, that the church in that town was gathered on the same day with the ordination of the first pastor.

Though it has often happened, that churches in this Commonwealth have been gathered a short time, and in some instances a year or more, before they have had pastors settled over them; yet this has not been uniformly the case. The instances have been very numerous, both in this and in other Counties of this State, and throughout New England, in which churches have been gathered, and their first pastors ordained on the same day; as at Salem, 1628; Reading, (now South Reading,) 1645; Billerica, 1663; Groton and Newton, 1664; Marblehead, 1684; Sherburne and Dunstable, N. H., 1685; Wrentham, 1692; South Church, Andover, 1711; Wilmington, 1733; &c. &c. The manner in such cases was: the church was first gathered and recognized by the elders and messengers of neighboring churches present; then the minister invited to settle over the parish, or already settled in it, (as at Marblehead,) was chosen by the church as their pastor, and then ordained. Thus it was at Portsmouth, N. H., 1671. The persons to be gathered into a church estate there, having made their *relations*, "were approved of by the messengers of churches, and embodied into a church by an explicit covenant. Then the pastor" (Mr. Moodey who had been constantly preaching to them since 1658) "was ordained after the unanimous vote of the church for choice of him, and liberty given to all the congregation to object, if they had aught to say."³ And the same order of proceeding was observed at the gathering of the church at Lexington, and ordination of its first pastor, 1696.⁴ [*Coggin's Ded. Sermon*, 1824, *Appendix*. ²*Am. Qu. Reg.*, Vol. XI. p. 392. ³*Alden's Account of Religious Societies, Portsmouth*, p. 10. ⁴*Am. Qu. Reg.*, Vol. XI. No. III. p. 266.]

PREPARATIONS FOR HEARING THE GOSPEL.

1. Cultivate, day by day, a simplicity of heart and humility, and proper regard for the precious word of God.

2. Compose your mind on Saturday evening, or night, for the solemn exercises of the holy Sabbath.

3. On Sabbath morning rise early. Let secret prayer and meditation be your first exercise.

4. Keep in a still and uniform frame all the Sabbath. Read little except the Bible: relish and digest what you read. But,

5. Take care that this is all done in a sweet and easy way. Make no toil or task of the service of God. Do all freely and cheerfully, without violent effort.

6. Keep your heart with all diligence as you go to the house of God; look not hither and thither unnecessarily, lest your mind be distracted and your devotion lost. Much less look about in the sanctuary,—for this is a mark of disregard.

7. Ask, either at home or in the sanctuary, for God's blessing upon yourself, the preacher, and all the hearers.

8. When you retire, after service, remember your obligation to God for having heard his Word—and your responsibility for its improvement.—Remember the perishing heathen, and ask that the gospel may speedily be preached unto every creature.

9. During the Sabbath, refrain from remarks of any kind on the preaching; and from censorious remarks refrain always, except when and where duty may call for them.

10. Digest what you hear, and do that which will be the best preparation for the next Sabbath, if you should live to see it.

Thus shall your Sabbaths fit you for an everlasting rest in heaven; and the manna on which you feed in the wilderness of this world shall sustain you, until you are permitted to eat of the tree of life, which is in the midst of the "paradise of God;" which may God, in his infinite mercy, grant, through Jesus Christ our Lord, to whom be the glory in the church forever. Amen.—*Schauffler*.

SELECT LITERARY AND MISCELLANEOUS INTELLIGENCE.

GERMANY.

WE adverted, in our last number, p. 302, to the present condition of the German Universities. We now add some statements which will not be without interest. The main facts will be best arranged in a tabular form.

UNIVERSITIES.	STUDENTS IN 1830.					STUDENTS IN 1840.				
	<i>Theol.</i>	<i>Law.</i>	<i>Med.</i>	<i>Philos.</i>	<i>Total.</i>	<i>Theol.</i>	<i>Law.</i>	<i>Med.</i>	<i>Philos.</i>	<i>Total.</i>
Berlin, . . .	474	509	258	229	1470	396	447	404	360	1607
Bonn, . . .	406	250	145	117	918	172	214	122	92	600
Breslau, . . .	495	281	116	166	1058	294	107	191	136	728
Erlangen, . . .						145	86	57	23	311
Freiberg, . . .	203	110	146	101	560	98	103	92	22	243
Giessen, . . .	98	196	98	112	504					407
Göttingen, . . .					915	167	268	195	74	704
Greifswald, . . .										
Halle, . . .	570	172	90	83	915	402	87	115	72	676
Heidelberg, . . .	71	500	250	103	924	11	419	154	74	658
Jena, . . .	249	211	73	77	610	145	168	72	99	484
Kiel, . . .					339	63	79	59	18	219
Königsberg, . . .	215	120	25	63	423	114	85	84	100	392
Leipsic, . . .	444	431	130	77	1082	254	366	221	94	935
Marburg, . . .					350	67	110	77	31	285
Münich, . . .	414	522	365	360	1661	172	446	284	643	1545
Rostock, . . .						18	32	15	31	96
Tübingen, . . .						208	141	120	270	687
Würzburg, . . .	118	109	241	50	518	101	101	158	73	433

It thus appears, that the whole number of students in the German Universities in 1840, with the exception of Greifswald, was 10,727; including that university, it may be stated at 11,000. The whole number in 1830, including the four universities of Erlangen, Greifswald, Rostock and Tübingen, may be stated at 13,300. Consequently there has been a diminution in ten years of 2,300 students. The changes in the different classes of students will be about as follows.

<i>Year.</i>	<i>Theol.</i>	<i>Law.</i>	<i>Med.</i>	<i>Philos.</i>
1830,	3,659	3,215	1,900	1,426
1840,	2,159	2,543	1,839	1,774

Thus in ten years, the number of theological students has been diminished 41 per cent.; legal about 20 per cent.; medical about 4 per cent.; the number of philosophical students has increased about 24 per cent. Under the term medical, are included those who are studying surgery and pharmacy; under philosophical students are reckoned philologists, political economists, etc. In the last named department, the increase has been in the branches of engineering, surveying, natural history, political economy, etc., and not in philology and philosophy. The number of teachers in all the universities in 1840, with the exception of Freiberg, Göttingen, Munich and Würzburg, was 896; of whom 141 were in the theological faculties; 154 in the law; 205 in the medical; and 396 in the philosophical.

The diminution in the number of theological students is a very favorable omen. The clerical profession has been crowded by multitudes who had little or no spiritual preparation for it. It shows, also, an increasing practical tendency in the German mind, which has long been the great desideratum. A large infusion of the sound good sense of the Englishman, is greatly needed. The increasing demand for the labors of the engineer, surveyor, etc. may be one means of introducing it.

The University of Berlin is now decidedly the first literary institution in the world. The present king of Prussia seems to be attracting to his capital the principal talent of Germany. Let us look at some of the distinguished names.

In the department of theology are Neander, who, though not free from prominent faults, is supposed to be the first living ecclesiastical writer; Twisten, the successor of Schleiermacher, and a very eminent scientific theologian; Hengstenberg, well known in this country; and Uhlemann, author of the excellent grammars of the Syriac and Samaritan languages.

In the department of law is Von Savigny, who, in acquaintance with some branches of jurisprudence, is without any rival in Europe. In medicine, there are several men, who have an European reputation. Under the general head of the philosophical sciences, are Von Raumer, a distinguished historian; Zumpt, the Latin grammarian; Charles Ritter, the first living geographer; Ranke, the popular church historian; Frederick Rückert, in the first class of orientalists and of poets, (lately called from Erlangen); Böckh, in Greek Antiquities, second to scarcely any one in Germany; Becker, very eminent as editor of the classics; Bopp, distinguished in Sanscrit studies; Jacob Grimm, (recently from Göttingen,) renowned for his masterly *Deutsche Grammatik*; the veteran Schelling, from Munich, (who, as a member of the Academy of Sciences, has the privilege of lecturing in the university); Ohm in the mathematical sciences; Steffens and Trendelenberg in the philosophical sciences; Lachmann, Krüger, Ideler, and Benary in philology, etc. etc.

The whole number of teachers is 142, distributed as follows: theology 12, law 16, medicine 40, philosophy 74. They are divided into the four classes of *privatim docentes*, professors extraordinary, professors ordinary, and those who have the privilege of lecturing by virtue of their connection with the academy of sciences.

H. A. G. Hävernick, professor extraordinarius at Rostock, has been invited to Königsberg as an ordinary professor of theology. He is an evangelical man, and formerly professor at the new theological school at Geneva. Professor Redslob of Leipsic has been appointed professor of biblical philology and philosophy at a gymnasium in Hamburg.

SWITZERLAND.

The number of teachers in the three universities in the German part of Switzerland, is as follows:

	<i>Theol.</i>	<i>Law.</i>	<i>Med.</i>	<i>Philos.</i>	<i>Total.</i>
Basle,	6	3	10	14	33
Berne,	6	6	14	18	44
Zürich,	6	8	9	22	45
	18	17	33	54	122

The number of students at Zürich is 26 theological, 44 law, 47 medical, 19 philosophical, in all 136.

HOLLAND.

The universities in Holland had in January, 1840, 1,398 students; of whom 614 are at Leyden, 510 at Utrecht, and 274 at Groningen. About one third of the students study theology; one third, law; four fifteenths, medicine and surgery; and one fifteenth, philology, philosophy, and mathematics. As preparatory seminaries for the universities, there are 62 Latin schools, besides the Athenæum at Amsterdam, with which is connected a seminary for Protestant theologians. The large schools in the principal cities likewise bear the name of Athenæa, as at Franeker and Deventer. The number of scholars at these schools, preparing for the universities, was, in 1837, 1,255. Great pains have been taken in Holland with the primary schools. The Jews have 24 schools, with 2,000 scholars of both sexes. There is one university student in Hol-

land for every 1,626 souls. The University of Leyden has had a great reputation in the departments of languages, natural philosophy, and historical science. Some of the principal names in Dutch literature, in the present century, are Karsten, Van Capellan, Van Heusde, Peerlkamp, Limburg, Brouwer, Lerting, Terpstra, Hamaker, Reuven, Leemans, (eminent in his knowledge of Egyptian antiquities,) Tydeman, Gerhard Moll, Bilderdijk, Van Lennep, etc.

BELGIUM.

There are four universities in Belgium, viz. at Brussels, Ghent, Louvain and Liege. The usual number at the University of Brussels is from 250 to 300. There are 7 professors in the faculty of letters, 8 in that of the sciences, 14 in that of the law, 14 in the medical faculty; in all 43. Liege numbered, in 1840, 349 students, of whom 70 were studying law, 86 medicine, and the remainder, the philosophical sciences. Ghent had 331 students, of whom 48 were legal, and 79 medical students. Louvain had, in the winter of 1837-8, 416 students, 97 of whom were studying natural philosophy, 58 mathematics, 45 theology, 87 law, 68 medicine, etc. The school instruction is given in 861 city schools, (mostly with poor endowments,) and 4,526 elementary schools. All the schools contained, in 1831, 355,422 children of both sexes, or one scholar to every 12 souls; thus only about one half of the children of a suitable age were receiving instruction.

UNIVERSITIES IN OTHER PARTS OF THE CONTINENT.

We here present a number of facts in regard to the principal universities in the remaining countries of the continent of Europe.

<i>University.</i>	<i>Country.</i>	<i>Year.</i>	<i>Whole No. Students.</i>	<i>Theol. Students.</i>	<i>Law.</i>	<i>Teachers.</i>
Upsal,	Sweden,	1838	949	309	318	
Lund,	do.	1839-40	456			
Vienna,	Austria,	1838-9	2,620	233	685	
Pesth,	Hungary,	1838-9	1,247	73	180	
St. Petersburg,	Russia,	1838	359			55
Moscow,	do.	1838	677			100
Charkow,	do.	1838	383			71
Kasan,	do.	1838	208			79
Kiew,	do.	1838	259			63
Dorpat,	do.	1840	565	70	129	37
Wilna,	Poland,	1838	521			
Helsingfors,	Finland,	1839-40	444	96	128	32
Athens,	Greece,	1840	232	10	137	

The number of teachers in the first five Russian Universities named has been considerably diminished since 1838.

BRITISH UNIVERSITIES.

<i>Universities.</i>	<i>Professors and Lecturers.</i>	<i>University Officers.</i>	<i>Collegiate Officers.</i>	<i>Fellows.</i>	<i>Students.</i>
Oxford,	32	37	199	557	2,799
Cambridge,	49	20	179	431	2,873
Dublin,	29	9	10	25	1,624
Edinburgh,	30	10			2,267
Glasgow,	21	11			1,279
Aberdeen, (two colleges,)	28	8	2		640
St. Andrews, (United Coll. and St. Mary's)	13	7	2		327
Dumfries,	10	7			
Durham,	9	6		27	105
University Coll. London,	50				597
King's Coll. do.	28				665

The statements respecting Oxford and Cambridge are copied from the summary published in January, 1841. The number of students given in the table comprises the members of convocation, or actual residents. The members on the boards at Oxford were

5,515; at Cambridge, 5,702. The number of colleges and halls at Oxford is 24; at Cambridge, 17. The statements relating to the other British Universities are drawn from Huber's "English Universities," Cassel, 1839-40, and the New Edinburgh Almanac for 1840. The University of Durham was founded by royal charter in 1837. It has 3 professors, 5 readers, and 2 lecturers. The visitor is the lord bishop of Durham. A prominent object is the education of candidates for holy orders in the Episcopal church.

The University at Dumfries in Scotland was founded by Mr. John Crichton, of Dumfries, and his wife, Mrs. Elizabeth Crichton, about fifteen years ago. The sum devoted by them to this object was £85,000, subject to two annuities of £1,600 per annum, depending on the lives of two individuals. Of the present condition of this establishment, we are not informed. Dumfries is 73 miles south of Edinburgh, and has a population of 11,606.

NOTICES OF NEW PUBLICATIONS.

The History of Christianity, from the birth of Christ to the abolition of Paganism in the Roman Empire, by the Rev. H. H. Milman, Prebendary of St. Peter's, and Minister of St. Margaret's, Westminster. With a Preface and Notes by James Murdock, D. D. New York, Harper & Brothers, 1841, pp. 528, 8vo.

Mr. Milman was born (as we learn from the German Conversations Lexicon, Supp. No. 21, 1840) at London, on the 10th of February, 1791. He was the youngest son of Sir Francis Milman, a distinguished physician. At Eton, where he went in 1810, he obtained several prizes for his English and Latin poetry. He afterwards joined the University of Oxford. He was chosen Professor of Poetry in 1821, an office which is held but five years by the same incumbent. His principal poems are "Fazio," "The Fall of Jerusalem," "Belshazzar," and, "The Martyr of Antioch." His critical essays in the London Quarterly Review, are distinguished for their independence and mildness. His History of the Jews is well known. With some striking excellencies, it has serious deficiencies. He copies too much the heartless manner of some of the Continental writers, and speaks of the Scriptural narratives with a freedom which is altogether unjustifiable. Subsequently, Mr. Milman edited with much ability, Gibbon's Decline and Fall of the Roman Empire, replying, with great acuteness and good sense, to the cavils of the learned infidel.

In his History of Christianity, compared with the History of the Jews, Mr. Milman has made much advance in knowledge, in maturity of views, and in soundness of interpretation. The substantial merits of the work appear to us to be the following. First, it gives, in some respects, a new view of the rise and progress of the Christian religion. It bears little resemblance to the works of Milner, Mosheim, Neander or any other writer. Mr. Milman looks at the subject as a philosopher, a poet, and an Englishman. In other words, it is an original work, wrought out by a skilful combination of the facts of history with the writer's own reflections. It is not so much an ecclesiastical history, as the results of the studies of an intelligent and candid observer. Again the author is remarkably free from local and denominational peculiarities. There is no effort to magnify Episcopacy, or to advance the views of either of the parties with whose contests England is now distracted. Third, Mr. Milman has infused a new element of interest into his work by an earnest, but, for the most part, wise study of the Continental writers. He neither undervalues them, nor servilely copies them. Fourth, his style has great freshness. Much of it has the flow, and rhythm of poetry. The life of our Saviour is described with great skill. We have read it with the intensest interest.

At the same time, the book is not free from faults. Errors in grammar are by no means wanting. Some of the sentences have neither middle nor end, whatever may be

said of the beginning. A thorough revision in this particular is demanded. Again, we are occasionally pained with a remark too much in the style of the neologist. Mr. Milman has little sympathy with those who resolve the sacred narrative into *myths* and *sagas*. He has adduced arguments against the cold-blooded and impious hypotheses of Strauss. Still, he is not sufficiently guarded in his phraseology; and he sometimes degrades supernatural agency into the operation of ordinary causes. We hope that the author will relieve his work, in a new edition, of these serious blemishes. It needs notes in order to counteract that which, uncorrected, may do no inconsiderable mischief. We may add, that we have read the book in the English edition, and cannot speak, from personal knowledge, of the worth of Dr. Murdock's editorial labors. We have no doubt, however, that increased value is given to it, by the supervision of one who has been, for many years, so much at home in Church history.

Christology of the Old Testament, and a Commentary on the Predictions of the Messiah by the Prophets. By E. W. Hengstenberg, of the University of Berlin. Translated from the German by Reuel Keith, D. D. Prof. in the Prot. Epis. Theol. Sem. of Virginia. In 3 vols. pp. 560, 423, 499.

The author of this work is Ernest William Hengstenberg, doctor in theology and professor ordinarius of the same, in the university of Berlin. He is now but 39 years of age, having been born on the 20th of October, 1802, at Frondenberg, where his father was minister. He went to Bonn in 1820, where he pursued the study of philology and philosophy with great zeal. Under the direction of the distinguished professor, Brandis, he published, when he was 22 years old, a translation of the Metaphysics of Aristotle. In 1823, he gained a prize for a new edition of an Arabian writer, Amrulkaisi Moallakah. In 1826, he became professor extraordinarius of theology at Berlin, and in 1828, professor ordinarius. He is principally known in this country by his "Evangelical Church Journal," his "Contributions to the Introduction to the Old Testament," and the "Christology." He is a warm and able defender of the doctrines of the Reformation, taking higher ground than Lücke, Ullmann, or even Tholuck. His learning is acknowledged by his bitterest opponents. The impetuosity of his temperament sometimes leads him to indulge too much in personalities, though his peculiar position may be some palliation of the offence.

The Christology, which Dr. Keith has presented to the American public, is an exposition of the predictions of the Messiah which are found in the Old Testament, and a strenuous vindication of them against the attacks of infidel writers. He dwells, particularly, upon some passages in Isaiah, on the seventy weeks of Daniel, and on the concluding chapters of Zechariah. It is truly refreshing to see so much learning, good sense, piety and zeal, for the orthodox doctrines, combined. The philology may be too copious for most American readers, yet they, with a little patient study, can understand and appreciate most of the learned references. Dr. Keith has performed his work, as we have reason to know, faithfully and conscientiously. We have read the whole of the first volume, and can testify to the fidelity to the original of parts of it. The book is a noble and timely present to the American and English world. It covers ground which no previous publication in our language professed to occupy. It meets and overthrows the learned, as well as flippant, objections to the divine authority of the Old Testament, which are now becoming so common. We are sure that many of our readers will join with us in thanking the excellent translator for his pains, which have been so worthily expended. The volumes are well printed, the first at the Andover press, the last two at the Cambridge University.

American Biography, by Jeremy Belknap, D. D. With Additions and Notes, by F. M. Hubbard. In 3 vols. New York: Harper & Brothers. 1841. pp. 370, 333, 315.

The merits of Dr. Belknap as an historical writer, are too well known to need recital. His *History of New Hampshire*, of which a much improved edition was published by

the lamented John Farmer, is a monument to his industry, sound judgment and conscientious learning. This was written when Dr. B. resided at Dover, N. H. On his removal to Boston, his literary activity was greatly increased. It was by his means, mainly, that the Massachusetts Historical Society was founded. At the time of his death, in June, 1798, the second volume of his American Biography was in press. These two volumes are now reprinted by the Harpers so as to form three volumes of the School District Library. It is printed on better paper, and with a larger type than most of the Nos. of the Family Library. The publishers were very fortunate in securing a competent editor. Mr. Hubbard was formerly a tutor in Williams College, and more recently teacher of a classical school in Boston. He is known to some of our readers as the editor of an edition of the Latin poet, Catullus, and author of some valuable geographical articles in the American Biblical Repository. In preparing a new edition of Dr. Belknap's work, he has re-examined all the statements of facts made by the author, compared them with the authorities which he used, and with others which were not accessible when he wrote; and added illustrations and notes which are chiefly biographical. Fifty years have of course thrown no inconsiderable light on subjects so vitally connected with early American History. The editor's notes are inserted at the bottom of the page. They are expressed in neat and concise terms, and appear to have been drawn from the best sources. We are glad that a work of so much value, and edited in such a scholarlike manner, is now perused in the thousand school districts of the great State of New York, besides being elsewhere extensively circulated. It will communicate much valuable information, and correct some unhappy errors in respect to the bold adventurers who first surveyed our coasts, and that noble band who effected the original settlements. Such volumes are no less interesting to American youth, than they are instructive.

Chinese Chrestomathy in the Canton Dialect, by E. C. Bridgman. Macao: S. W. Williams. 1841, 1 vol. qto. pp. 734.

That, which goes appropriately under the name of the Chinese Language, is the form of it generally used by literary men and by the officers of government. It is sometimes termed the Court Dialect. For acquiring a knowledge of it, the works of Prémare, Morrison, Marshman, and Rémusat are well known and highly approved. For studying one of the principal dialects of the province of Fokien, Rev. W. H. Medhurst's Dictionary is a valuable help. The Canton dialect, for promoting the study of which Dr. Bridgman has composed his work, is spoken by all the inhabitants of Canton, and by multitudes in the surrounding districts. Its characteristics are limited to the pronunciation, choice and collocation of words. In these three particulars, the deviations from the standard language are less than in many of the other dialects; yet they are quite numerous. The books written in the dialect are but few, and they are sometimes accompanied with glossaries, containing explanations of the dialectical words and phrases.

The Chrestomathy of Dr. Bridgman is preceded by an Introduction, including remarks on the general language, orthography, tones, diacritical signs, mode of study, etc. This is succeeded by seventeen chapters, containing facts and observations upon the study of Chinese, the human body, the kindred relations, classes of men, domestic affairs, commerce, and various arts and sciences. Each page is divided into three columns. The central column contains the Chinese characters; the right hand, the pronunciation in Roman letters; the left hand, the meaning in English. At the bottom of the page are explanatory notes. A great amount of curious information may be gained from the perusal of this volume by the mere English reader. Those who wish to form some acquaintance with this wonderful language, or with the history and customs of the millions who speak it, will do well to purchase the volume. The price is eight dollars, which is reasonable, when we consider the nature of the undertaking.

Our Missionary brethren in China greatly need our sympathy and co-operation. It must be no small gratification to them if their arduous and solitary labors are appreciated, to some extent, in the land of their birth. Much more will they rejoice, if their literary toils should be the means of awaking a wider and deeper interest in behalf of the spiritual condition of the Chinese. Mr. Bridgman must draw strong encouragement that his labor on the *Chrestomathy* will not be in vain, when he looks upon the political events which are taking place so near him, and which may be a key to unlock a wide and effectual door for the gospel.

The Great Awakening: A History of the Revival of Religion in the time of Edwards and Whitfield. By Joseph Tracy. Boston, published by Tappan & Dennett, 8vo. pp. 433.

The portion of our religious history embraced in this interesting volume, next to that which records the events connected with the first settlement of New England, is perhaps more replete than any other which has been so definitely marked, with occurrences at once thrilling and instructive in themselves, and essential, in their principles and results, to the fulfilment of the merciful designs of God towards the American churches. Such a work as Mr. Tracy has here presented to the public, containing within a convenient compass a comprehensive and discriminating review of the events of this remarkable revival, has seemed for years to be a desideratum; and one which, from the scattered and perishing nature of many of the requisite materials, it was feared would never be adequately supplied. It was the interest which was manifested by many of the churches and ecclesiastical bodies of this country, in connection with the return of a centennial period from the appearance of this revival, which suggested the design of the present History, and determined the author to engage in its preparation.

The doctrine of the new birth, or a spiritual change of the affections wrought by the Holy Ghost, considered as constituting the great, the indispensable qualification for membership in the visible church, and also for the valid exercise of the ministerial office, is justly conceived by the author to have been the grand idea, which was working its way, during that revival and especially by the means of it, in the convictions of the people. It was this feature which gave to the great revival of 1740 a special importance, even beyond the magnitude of its immediate results. And the delineation of this feature in the History before us, while it serves to throw light upon some things which might otherwise appear to have been extraordinary accompaniments of a work of Divine Grace, showing them to have been, in some sense, essential elements of it, serves, also, to impart no inconsiderable degree of dramatic interest to the progress of the narrative. This interest is enhanced by graphic sketches of several of the distinguished actors, Whitefield, Edwards, the Tennents and others, who shared important parts in the labors and controversies of that crisis. The "Great Awakening" must almost necessarily have an extensive circulation. Fourteen hundred copies, we understand, have been disposed of by subscription, and a second edition is already in the book stores.

The End of the World not yet: A Discourse, delivered in the North Church, Newburyport, on the last evening of the year 1841. By L. F. Dimmick, Pastor of the church. Newburyport: C. Whipple.

Mr. Dimmick, in the delivery of this discourse availed himself of an annual usage, in his own practice as a pastor, to instruct his people on a subject which has been revived by some of the unlearned and unstable in our day, and which may have perplexed the minds of a few in some of our more enlightened congregations. His object is to show that the time of the end of the world must be far distant; that it cannot be determined from any Scripture prophecy, inasmuch as it is not a matter of revelation; and, especially, that the construction of certain predictions and symbols of the Bible, adopted by some of late in support of a notion that the world will be destroyed in 1843, is wholly

gratuitous and visionary. The author has taken the trouble to thread out the mazes of this singular argument, and clearly to expose its fallacies. He goes further, and shows in a satisfactory manner, that there is little reason to believe with those who maintain the hypothesis of a literal resurrection of the saints at the commencement of the Millennium, and the personal advent and reign of Christ during that period. In this discourse the fruits of much judicious and critical investigation are presented in a form adapted to bring light and conviction to the minds of all honest inquirers after truth.

The Anxious Inquirer after the Way of Salvation: By Rev. John Angell James, of Birmingham, England. A new edition, revised under the sanction of the author. Published by the American Tract Society.

The former editions of this little work have been widely circulated. Between two and three hundred thousand copies have been issued in Great Britain; and it has passed into circulation in the Welsh, French, Gaelic, German and Swedish languages. In no country will there naturally be a greater demand for a manual of this kind than in this.

The way of Life: By Charles Hodge, Professor in the Theological Seminary, Princeton, N. J. Written for the American Sunday School Union, and revised by the Committee of Publication. 16mo. pp. 243.

In this little treatise the author has exhibited in a clear and practical view, the leading points of Christian faith, experience and duty. He begins with the evidences of the Divine origin of the Scriptures. At the head of these he places the internal evidence, which he considers as the proper ground of faith in the doctrines of the Bible. He then treats of those particular doctrines the understanding and belief of which are essential to a saving experience of the grace of God. These are Sin, the Depravity of the heart, conviction of Sin, Justification, Faith, and Repentance. The two closing chapters are on a Profession of Religion, and Holy Living. Under these heads a number of important points are discussed, relating to the use to be made of ordinances, the means of progressive sanctification, and the distinguishing nature and fruits of true piety. The book is eminently adapted to be useful in the formation of an intelligent and elevated Christian character.

Annual Report of the Board of Education for the State of Kentucky.

This Report was presented to the Legislature of Kentucky, in January, 1842. It is brief, but furnishes evidence that the school system of the State, "is slowly but steadily gaining the confidence of the people." Kentucky has a School Fund, at present, amounting to about one million of dollars.

Christian Missions: An Introductory Lecture, delivered before the Boston Young Men's Society for diffusing Missionary Knowledge, December 29, 1841. By Benjamin Franklin Butler. Published at the request of the Society.

The Obstacles and the Encouragements to Missionary Effort in the Ancient and Modern Church: A Lecture, delivered before the Boston Young Men's Society for the diffusion of Missionary Knowledge. By Samuel W. Fisher, of West Bloomfield, New Jersey. Published by request.

The Society named in the titles of these pamphlets was formed in the autumn of 1841, for the purpose of sustaining, in Boston, a course of popular lectures on subjects connected with Christian Missions. The first course of lectures has been delivered during the last winter, commencing with the lecture of Mr. Butler in December, and continuing weekly through the month of March. The attendance has been large from first to last; and this experiment has proved that popular lectures on the subject of missions, if sustained with ability, will receive their full share of encouragement, among such a population as this, although supplied with every variety of intellectual entertainment.

Two of the lectures only have been published, the Introductory Lecture, by Hon. Benjamin F. Butler, of New York, and another, also embracing discussions of a general character, by Rev. Mr. Fisher, as above described. Each of them was well adapted to the place in the course for which it was designed, and both are highly valuable in their present form as pamphlets for general circulation. Mr. Fisher states that his lecture is substantially the same as that which he delivered before the Society of Inquiry in the Union Theological Seminary, New York, at their last anniversary.

A Sermon delivered at Waltham, Ms., July 17, 1841, at the interment of the Rev. David Jewett, late Pastor of the Congregational Church in Rockport, who died at Waltham, July 15, 1841, aged 68. By Robert Crowell, M. A., Pastor of the Congregational Church in Essex.

The text of this discourse is from John i. 47. "Behold an Israelite indeed in whom is no guile." Besides the notices of the life and character of the deceased embodied in the Sermon, the pamphlet contains in an appendix of fifteen pages, "Reflections on the character of Rev. Mr. Jewett, by a Friend." An excellent spirit,—a rare combination of the strong with the gentle virtues of the Christian character,—seems to have adorned and rendered peculiarly effective the ministry of this good man. We learn from the discourse that Mr. Jewett was a native of Hollis, N. H., where he was born, July 16, 1773. After arriving at the age of twenty-one, he undertook to obtain a liberal education. Without patrimony, and without assistance, he procured for himself the means of meeting every expense of a collegiate course, and was graduated at Dartmouth College in 1801, with the reputation of a diligent and successful scholar. He was not at this time pious. But in 1803, while engaged in the study of medicine, he became as he hoped, a subject of the grace of God, and devoted himself to the ministry. In the study of theology he enjoyed, at different times, the instructions of Dr. Worcester, Dr. Emmons, and Dr. Spring of Newburyport. He was ordained and installed, Oct. 30, 1805, at Sandy Bay, a parish of Gloucester, Ms., now the town of Rockport; where he labored in the ministry thirty-one years. He was much afflicted through life with ill health, an embarrassment which he, like many others, first procured by the extraordinary exertions he was obliged to make in obtaining an education.

Discourses; intended as a Keepsake, for the Family and Friends of the Author. By Jonathan Cogswell, D. D., Professor of Ecclesiastical History in the Theological Institute of Connecticut. Hartford, Printed by Elihu Geer, 1842.

We have here a keepsake of intrinsic value. Not suffering in point of taste and elegance, in comparison with the most beautiful specimens of American typography, it is, at the same time, laden with treasures of solid instruction for the mind and heart. The intention of the author, whose circle of friends must be large, was one of kindness and faithfulness delicately combined; in making so acceptable a token of personal affection the vehicle of so earnest a testimony to the doctrines of the gospel. The discourses are ten in number, on the following subjects: The Inspiration of the Scriptures, The Necessity of Revelation, The Three Dispensations, Sin and its Consequences, Atonement, Justification by Faith, Christian Experience, The Punishment of the Wicked, The Resurrection, The Judgment of the World. Some of these subjects are treated in such a manner as to comprehend the discussion of other fundamental truths; so that the volume contains, in the form of popular exhibition, an entire epitome of the cardinal Scripture doctrines. We regret that our limits do not admit of a more extended analysis of its contents; especially as the work itself is not generally accessible to our readers.

STATISTICS OF THE ROMAN CATHOLIC CHURCH.

WE find in the March number of the Baptist Missionary Magazine the following statistics respecting the Roman Catholic Church in this country, and the missions of that church throughout the world; taken from "The Metropolitan Catholic Almanac and Laity's Directory for 1842," published at Baltimore. The statements are given we presume with substantial accuracy; and they exhibit proof of the unwearied activity of the Romish Church in efforts to extend her hierarchy over every portion of the world.

ROMANIST CHURCH IN THE UNITED STATES.

Dioceses.	Chh. and Chh. pels.	Building.	Other Stations.	Clergymen in the ministry.	Clergymen otherwise employed.	Ecclesiastical Institutions.	Clerical Students.	Literary Institutions for Young Men.	Young Men educated.	Female Religious Institutions.	Female Academies.	Pupils in Fem. Academics.	Charitable Institutions.	Religious Associations.
Baltimore, . .	70	1	15	40	34	4	15	4	572	5	5	560	24	8
Philadelphia, . .	93	—	—	61	3	1	33	2	80	—	1	50	6	12
New York, . .	78	2	48	62	5	1	20	1	50	1	3	150	13	20
Boston, . .	34	8	48	31	—	—	10	1	50	—	—	—	1	12
Detroit, . .	25	1	25	16	1	—	—	1	50	1	1	—	2	5
Cincinnati, . .	38	15	20	35	3	1	12	1	60	2	2	120	5	12
Vincennes, . .	27	10	29	30	4	1	10	1	50	1	2	40	2	2
Du Buque, . .	7	—	5	9	—	—	1	1	—	—	3	—	—	5
St. Louis, . .	56	9	60	50	24	3	37	2	320	10	10	640	7	—
New Orleans, . .	42	—	20	37	13	1	12	1	70	4	4	615	6	—
Natchez, . .	0	0	5	2	0	0	0	0	0	0	0	0	0	0
Mobile, . .	7	—	23	15	3	—	—	2	70	1	2	40	1	—
Charleston, . .	14	3	47	20	—	4	9	—	—	2	2	80	4	4
Richmond, . .	8	1	5	6	0	1	3	—	—	—	3	160	4	6
Bardstown, . .	40	—	70	26	24	3	15	3	300	3	10	528	2	—
Nashville, . .	2	—	50	8	—	1	3	1	40	—	—	—	—	2
16	541	50	470	448	114	21	180	21	1712	36	48	2963	77	83

The Catholic population of the United States is estimated at 1,300,000.

Summary of the Roman Catholic Missions throughout the world, which are aided by the "Institution for the Propagation of the Faith."

EUROPE.			
Archbish.	Bish.	Priests.	Cath.
Ionian Islands,	1	1	20
Kingdom of Greece,	1	3	100
Moldavia, Wollachia, Servia,	1	2	36
Turkey,	5	6	423
Total,	8	12	579

Besides these Missions, there are in Europe, 14 Vicariates Apostolic, and about 600 Bishoprics, which, added to the number given above, present a total of 634 Bishops, and 122,000,000 of Catholics.

ASIA.—WESTERN.			
Archbish.	Bish.	Priests.	Cath.
Anatolia, } Cyprus, } Chio, }	1	2	54
Holy Land,			168
Vic. Apos. of Aleppo,	1		200
Maronites,	8	2	1100

Melchites,	1	12	180	50,000
Syrians,	2	8	60	30,000
Armenians,	1	2	100	40,000
Bishopric of Babylon,		1	4	1,000
Chaldeans,	5	5	104	15,000
Total,	18	29	1667	659,200

CENTRAL.			
Bish.	Coadjutors.	Priests.	Cath.
Russia in Asia,	0	0	140
Tibet,	1	1	13
Bengal,	1	0	13
Bombay,	1	1	36
Madras,	1	1	11
Pondicherry,	1	0	38
Ceylon,	1	0	100
Malabar,	1	1	380
Total,	7	4	739

EASTERN.			
Bish.	Coadjutors.	Priests.	Cath.
Indo-China,	5	2	206
China,	10	4	144
Total,	15	6	350

Total of Asia, 89 Bishops, 1,856 Priests, and 2,211,000 Catholics.

AFRICA.

	Bishops.	Priests.	Catholics.
Algiers,	1	25	74,000
Tunis and Tripoli,	0	9	7,000
Egypt,	2	50?	20,000
Abyssinia,	0	3	100
Mauritius,	1	6	85,000
Cape of Good Hope,	1	4	2,000
Total,	5	97	188,100

Besides the missionary countries in Africa, the church has many bishoprics and numerous flocks along the coast and in the adjacent islands. 1. The Spanish possessions, with three bishoprics, and 208,000 Catholics; 2. The Portuguese possessions, with 5 bishoprics and 700,000 Catholics; 3. The French possessions, with 85,000 Catholics; 4. The bishopric of Tanjiers; making the total of Africa, 14 bishoprics, and 1,181,000 Catholics.

Another mission is about to be established in Liberia, by Very Rev Dr. Barron, V. G. of the bishop of Philadelphia, in the United States, and a clergyman from the diocese of New York.

AMERICA.

	Bishops.	Priests.	Catholics.
United States,	21	562	1,300,000
Texas,	1	4	20,000
British Possessions,	8	133	437,000
Dutch Possessions,	0	9	44,000
Total,	30	708	1,801,000

Besides the above missionary countries, we are to count: 1. Lower Canada, with 2 bishoprics and 500,000 Catholics; 2. French Colonies, with 4 Prefect. Apostolic and 240,000 Catholics; 3. Spanish Colonies, with 3 bishoprics and 1,000,000 Catholics; 4. Mexico, Guatemala and South America, with 44 bishoprics and 23,000,000 of Catholics. Total for the New World, 74 bishoprics and 26,541,000 Catholics.

OCEANICA.

	Bish.	Priests.	Cath.
Prefecture Apostolic of Batavia,	0	4	1,000
Vicariate Apostolic of Australia,	1	23	40,000
Vicariate Apostolic of W. Oceanica,	1	16	1,000
Vicariate Apostolic of E. Oceanica,	1	16	4,500
Total,	3	59	46,500

Besides the above there are, 1. The Philippine Islands, numbering 1,000 priests and 3,000,000 of Catholics; 2. The Portuguese Possessions, containing about 50,000 Catholics, making the total of Oceanica, 7 bishops, 1,200 priests, and 3,100,000 Catholics.

The number of Catholics throughout the world, at the lowest calculation, cannot be rated less than 156,000,000. The number of bishops is about 818.

ADDITIONS AND CORRECTIONS.

Under the article of Longevity of Harvard Graduates, two names in the circle of the living, had by some means slipped from the memory of the writer at the moment.

1774. William Jennison, Mendon, br. of S. J., his classmate, and of Dr. T. L. J., of Cambridge: a soldier in the Continental troops, at the time of the retreat from Long Island, Aug. 1776; next, an officer of marines in the Boston frigate, Capt. McNeil, when it conveyed the Hon. John Adams to France, and Purser also, before or after, of that ship;—since the Peace, for some years, a teacher in various places,—now resides in Boston, (Spring street,) nearly 85. [Mr. J. is the oldest graduate living in Boston.]

— Laban Wheaton, Norton: a popular preacher for a short time, and since, attorney-at-law in N. 88.

Page 377, under William Hubbard, 1642, for '1804,' read 1704.

Page 381, under G. Partridge, 1762, for 'Dep.' read D. (i. e. Duxbury.)

Page 382, under James Lovell, 1776, for 'Hon. J. D. L.' read Hon. Js. L.

QUARTERLY LIST

OF

ORDINATIONS AND INSTALLATIONS.

The following statistics of Ordinations, Installations, and Deaths of Clergymen, are as extensive and accurate as we can make them from the papers published by the different denominations of Christians to which we have access.

JOHN A. PERRY, Cong. ord. pastor, Whitneyville, Maine, Dec. 29, 1841.

DAVID B. SEWALL, Cong. ord. pastor, Robbinstown, Me. Jan. 19, 1842.

NATHAN DOLE, Cong. ord. pastor, Brewer, Me. Jan. 19.

ASA T. LORING, Cong. ord. pastor, Phippsburgh, Me. Feb. 9.

WILLIAM MURDOCK, Cong. ord. pastor, Candia, New Hampshire, Dec. 1, 1841.

A. ALVORD, Cong. inst. pastor, Sullivan, N. H. Feb. 24, 1842.

DANIEL WARREN, Cong. inst. pastor, Essex, Vermont, Dec. 23, 1841.

SOLOMON MARTIN, Cong. inst. pastor, Corinth, Vt. Dec. 30.

CHARLES BOSWELL, Cong. inst. pastor, West Fairlee, Vt. Jan. 12, 1842.

JAMES M. ROCKWOOD, Bap. ord. pastor, East Rutland, Vt. Feb. 9.

LEANDER COBB, Cong. inst. pastor, Sippican, Massachusetts, Dec. 1, 1841.
 SAMUEL HARRIS, Cong. ord. pastor, Conway, Ms. Dec. 22.
 JOHN WHELOCK ALLEN, Cong. inst. pastor, Wayland, Ms. Dec. 29.
 JAMES D. FARNSWORTH, Cong. inst. pastor, Boxboro', Ms. Jan. 6, 1842.
 HENRY K. GREEN, Bap. inst. pastor, Charlestown, Ms. Jan. 7.
 MOSES CHASE, Cong. inst. pastor, West Brookfield, Ms. Jan. 12.
 HENRY ADAMS, Cong. inst. pastor, Bolton, Ms. Feb. 1.
 LUKE A. SPOFFORD, Cong. inst. pastor, Edgartown, Ms. Feb. 2.
 MOSES K. CROSS, Cong. ord. pastor, Palmer, Ms. Feb. 2.
 BENJAMIN S. CORBETT, Bap. ord. pastor, Andover, Ms. Feb. 8.
 JAMES IVERS TRECOTHICK COOLIDGE, Unit. ord. pastor, Boston, Ms. Feb. 9.
 GEORGE C. PARTRIDGE, Cong. inst. pastor, Brimfield, Ms. Feb. 9.
 JOSHUA CHANDLER, Unit. inst. pastor, Pembroke, Ms. Feb. 9.
 JOHN WOODBRIDGE, D. D. Cong. inst. pastor, Hadley, Ms. Feb. 18.
 ROBERT McEWEN, Cong. inst. pastor, Enfield, Ms. Feb. 18.
 JOHN TODD, Cong. inst. pastor, Pittsfield, Ms. Feb. 22.
 WILLIAM B. STONE, Cong. inst. pastor, Gardner, Ms. Feb. 22.
 EBENEZER B. WRIGHT, Cong. inst. pastor, Norwich, Ms. Feb. 23.
 AMOS A. PHELPS, Cong. inst. pastor, East Boston, Ms. March 2.
 JOHN R. ADAMS, Cong. inst. pastor, Brighton, Ms. March 2.
 THOMAS D. ANDERSON, Bap. inst. pastor, Salem, Ms. March 15.
 CHARLES W. DENNISON, Bap. inst. pastor, Newton, Ms. March 16.
 CHARLES EVANS, Bap. inst. pastor, South Reading, Ms. March 22.
 SAMUEL CUTLER, Epis. ord. priest, Hanover, Ms. March 28.
 AUSTIN PHELPS, Cong. ord. pastor, Boston, Ms. March 31.
 HENRY F. HARRINGTON, Unit. ord. Evan. Providence, Rhode Island, Jan. 19, 1842.
 ABRAHAM C. BALDWIN, Cong. inst. pastor, New Haven, Connecticut, January 26, 1842.
 FRANCIS C. WOODWORTH, Cong. inst. pastor, Norwalk, Ct. Feb. 9.
 JOHN W. ALVORD, Cong. inst. pastor, Stamford, Ct. March 16.
 LEROY CHURCH, Bap. ord. Evan. Schenectady, New York, Dec. 2, 1841.
 GEORGE HILL, Pres. ord. pastor, Blairsville and Salem, N. Y. Dec. 14.
 JOSHUA PHELPS, Pres. inst. pastor, Monticello, N. Y. Dec. 19.
 JOHN H. VAN WAGONEN, Ref. Dutch inst. pastor, Kingston, N. Y. Dec. 21.
 JAMES A. H. CORNELL, Ref. Dutch inst. pastor, Westerlo, N. Y. Jan. 4, 1842.
 LEONARD JOHNSON, Pres. inst. pastor, West Granville, N. Y. Jan. 19.
 JOHN WATSON, Ref. Dutch ord. Evan. Athens, N. Y. Jan. 25.
 JOHN WAUGH, Cong. ord. Evan. New York, N. Y. Jan. 26.
 GEORGE GOODYEAR, Pres. inst. pastor, Rensselaerville, N. Y. Feb. 2.
 OWEN STREET, Cong. ord. pastor, Jamestown, N. Y. Feb. 3.
 WILLIAM W. NEWELL, Pres. inst. pastor, Montgomery, N. Y. Feb. 3.
 JOSEPH T. WILLIT, Pres. ord. pastor, Whallonsburgh, N. Y. Feb. 9.
 E. EVERETT, Pres. inst. pastor, Oaks Corners, N. Y. Feb. 15.
 ASA F. CLARK, Pres. ord. pastor, Tribes Hill, N. Y. Feb. 15.
 E. F. WALDO, Pres. ord. pastor, Huron, N. Y. Feb. 17.
 CHARLES WADSWORTH, Pres. ord. pastor, Troy, N. Y. Feb. 17.
 WILLIAM BRADLEY, Pres. inst. pastor, Newark, N. Y. Feb. 17.
 E. MERWIN, Pres. ord. pastor, Sodus, Wayne Co. N. Y. Feb. 18.
 JOHN TOMPKINS, Cong. ord. pastor, Marcellus, N. Y. Feb. 22.
 JOHN L. MARVIN, Pres. ord. pastor, Mexico, N. Y. March 2.
 CHARLES S. PORTER, Pres. inst. pastor, Utica, N. Y. March 23.
 JONATHAN MELVIN, Bap. ord. Evan. Montrose, Pennsylvania, Dec. 19, 1841.
 A. B. CLARK, Pres. ord. pastor, Ligonier Valley, Pa. Jan. 26, 1842.
 BENJAMIN F. WATSON, Epis. ord. priest, Philadelphia, Pa. Feb. 13.
 WILLIAM HERBERT NORRIS, Epis. ord. priest, Philadelphia, Pa. Feb. 13.
 BENJAMIN F. STEAD, Pres. ord. pastor, Bridesburgh, Pa. Feb. 22.

THEODORE B. LYMAN, Epis. ord. priest, Hagerstown, Maryland, Jan. 16, 1842.
 RUFUS W. CLARK, Pres. ord. pastor, Washington, Dist. Columbia, Jan. 15, 1842.
 WILLIAM B. OTIS, Epis. ord. priest, Locust Grove, North Carolina, Feb. 20, 1842.
 JEDEDIAH HUNTINGTON, Epis. ord. priest, College Point, Alabama, Feb. 24, 1842.
 G. W. DAY, Bap. ord. pastor, Somerville, Tennessee, Oct. 17, 1841.
 S. H. HENDERSON, Pres. ord. Evan. Nashville, Ten. Dec. 18.
 CYRUS SMITH, Bap. ord. Evan. Nashville, Ten. Jan. 9, 1842.
 V. E. KIRTLY, Bap. ord. pastor, Frankfort, Kentucky, Dec. 5, 1841.
 ISAAC N. HOBART, Bap. ord. pastor, Radnor, Ohio, Aug. 12, 1841.
 JOHN REESE, Bap. ord. pastor, Floyd Co. Indiana, Jan. 22, 1842.
 JOHN RANSDALE, Bap. ord. pastor, New Bethel, Ia. Feb. 24.
 GEORGE GEMMEL, Cong. ord. Evan. Buffalo Grove, Ill. Jan. 6, 1842.
 M. N. MILES, Pres. inst. pastor, Pontiac, Michigan, Dec. 1, 1841.

Whole number in the above list, 78.

SUMMARY.

Ordinations.....	42	Massachusetts.....	25
Installations.....	36	Rhode Island.....	1
	—	Connecticut.....	3
Total.....	78	New York.....	21
		Pennsylvania.....	6
		Maryland.....	1
		District of Columbia.....	1
OFFICES.....	64	North Carolina.....	1
Pastors.....	64	Alabama.....	1
Evangelists.....	8	Tennessee.....	3
Priests.....	6	Kentucky.....	1
Total.....	78	Ohio.....	1
		Indiana.....	2
		Illinois.....	1
		Michigan.....	1
		Total.....	78

DENOMINATIONS.

Congregational.....	33		
Baptist.....	14		
Presbyterian.....	19		
Episcopalian.....	6		
Unitarian.....	3		
Ref. Dutch.....	3		
Total.....	78		
		DATES.....	
		1841. August.....	1
		October.....	1
		December.....	15
		1842. January.....	18
		February.....	33
		March.....	10
		Total.....	78

STATES.

Maine.....	4
New Hampshire.....	2
Vermont.....	4

QUARTERLY LIST

OF

DEATHS OF CLERGYMEN.

STEPHEN B. JUDKINS, *et.* 62, Meth. Lisbon, Maine, Nov. 20, 1841.
 ELIJAH KELLOGG, *et.* 80, Cong. Portland, Me. March 9, 1842.
 TIMOTHY HILLIARD, Epis. Claremont, New Hampshire, Jan. 2, 1842.
 CORNELIUS FULLER, *et.* 24, Cong. Rochester, Vermont, Dec. 11, 1841.
 JOHN WHITEHORN, *et.* 75, Meth. Dorset, Vt. Jan. — 1842.
 HARRISON G. O. PHIPPS, *et.* 30, Unit. Cohasset, Massachusetts, Dec. 27, 1841.
 ISRAEL G. ROSE, *et.* 43, Cong. Chesterfield, Ms. Feb. 5, 1842.
 WILLIAM M. DOOLITTLE, *et.* 28, Bap. Northampton, Ms. Feb. 12.

DANIEL B. PARKHURST, *et.* 24, Unit. Deerfield, Ms. Feb. 16.
 WILLIAM RITCHIE, *et.* 61, Unit. Needham, Ms. Feb. 22.
 PAUL COUCH, *et.* 64, Cong. Newburyport, Ms. March 19.
 NATHAN PERKINS, *et.* 65, Cong. Amherst, Ms. March 28.
 JONATHAN KNIGHT, *et.* 82, Cong. Cranston, Rhode Island, Feb. 15, 1842.

GEORGE CHAMPION, *et.* 31, Cong. Colchester, Connecticut, died at St. Croix, Dec. 17, 1841.

SAMUEL M. PHELPS, *et.* 71, Episc. Bridgeport, Ct. Dec. 26.

SAMUEL F. BELL, *et.* 30, Meth. Rhinebeck, New York, Nov. 25, 1841.

WESLEY DAVIS, *et.* 32, Pres. Paris, N. Y. Nov. 27.

DARIUS O. GRISWOLD, *et.* 54, Pres. Saratoga Springs, N. Y. Dec. 27.

HEZEKIAH H. LOOMIS, *et.* 28, Pres. Cazenovia, N. Y. Jan. 6, 1842.

JOHN RUDY, *et.* 50, Ger. Ref. New York, N. Y. Feb. 8.

PETER A. OVERBACH, *et.* 62, Dutch Ref. Poughkeepsie, N. Y. Feb. 20.

JOHN FROST, Pres. Whitesboro, N. Y. died at Waterville, March 1.

DANIEL BLANEY, *et.* 31, Meth. near Green's Chapel, Warren Co. New Jersey, Nov. 21, 1841.

WILLIAM JOHNSTON, *et.* 58, Pres. Brownsville, Pennsylvania, Dec. 31, 1841.

JACOB F. DIEFFENBACHER, *et.* 39, Ger. Ref. near Zelienople, Pa. Feb. 4, 1842.

JOHN P. HOSMER, Episc. Meadville, Pa. March 1.

JOHN WELWOOD SCOTT, *et.* 64, Pres. Waynesburg, Pa. March 3.

JOSEPH CARY, *et.* 51, Meth. Coventryville, Pa. March 3.

JAMES WILTBANK, *et.* 63, Pres. Philadelphia, Pa. March 19.

ROBERT DYCE, Episc. Washington, Dist. Columbia, Jan. 22, 1842.

JOHN WESLEY AMISS, Meth. Rappahannock, Virginia, Oct. 25, 1841.

WILLIAM APPELEY, *et.* 69, Meth. Northumberland Co. Va. Jan. 22, 1842.

JOHN KIRKPATRICK, Pres. Cumberland Co. Va. Feb. 7.

OBADIAH BOLDING, Meth. Walker Co. Georgia, Nov. 22, 1841.

JOSIAH BARKER, *et.* 51, Bap. Franklin Co. Alabama, Jan. 6, 1842.

HENRY N. VANDYKE, Meth. Franklin, Louisiana, June 25, 1841.

GEORGE W. McELROY, Pres. Winchester, Kentucky, Jan. 5, 1842.

JOHN W. WOODWARD, Episc. Sciota, Ohio, Nov. 30, 1841.
 ROBERT LEE, *et.* 70, Pres. Leesville Roads, Richland Co. O. Feb. 10, 1842.

MESHACH BROWNING, *et.* 37, Bap. Green Co. Illinois, Jan. 1, 1842.

Whole number in the above list, 40.

SUMMARY.

AGES.		STATES.	
From 20 to 30.....	4	Maine.....	2
30 40.....	7	New Hampshire.....	1
40 50.....	1	Vermont.....	2
50 60.....	5	Massachusetts.....	7
60 70.....	8	Rhode Island.....	1
70 80.....	3	Connecticut.....	2
80 90.....	2	New York.....	7
Not specified.....	10	New Jersey.....	1
Total.....	40	Pennsylvania.....	6
Sum of all the ages specified.....	1,529	District of Columbia.....	1
Average age of the 30.....	51	Virginia.....	3
		Georgia.....	1
		Alabama.....	1
		Louisiana.....	1
		Kentucky.....	1
		Ohio.....	2
		Illinois.....	1
		Total.....	40
DENOMINATIONS.		DATES.	
Congregational.....	7	1841. June.....	1
Baptist.....	3	October.....	1
Presbyterian.....	10	November.....	6
Episcopalian.....	5	December.....	6
Methodist.....	9	1842. January.....	8
Dutch Ref.....	1	February.....	10
Ger. Reformed.....	2	March.....	8
Unitarian.....	3	Total.....	40
Total.....	40		

GENERAL SUMMARY,

Of Ordinations & Installations for the year ending March 31, 1842.

Ordinations.....	213	Pennsylvania.....	28
Installations.....	134	Maryland.....	7
Total.....	347	Delaware.....	2
		Dist. Columbia.....	9
		Virginia.....	2
		North Carolina.....	2
		South Carolina.....	3
OFFICES.		Alabama.....	1
Pastors.....	278	Tennessee.....	6
Evangelists.....	29	Kentucky.....	2
Priests.....	39	Ohio.....	19
Missionaries.....	5	Indiana.....	3
Rector.....	1	Illinois.....	8
Total.....	347	Michigan.....	2
		Missouri.....	1
		Total.....	347
DENOMINATIONS.		DATES.	
Congregational.....	132	1840. December.....	1
Baptist.....	54	1841. February.....	3
Presbyterian.....	91	March.....	3
Episcopalian.....	40	April.....	19
Reformed Dutch.....	18	May.....	25
German Reformed.....	2	June.....	42
Unitarian.....	10	July.....	28
Total.....	347	August.....	19
		September.....	41
STATES.		October.....	34
Maine.....	21	November.....	37
New Hampshire.....	20	December.....	33
Vermont.....	20	1842. January.....	18
Massachusetts.....	77	February.....	33
Rhode Island.....	7	March.....	10
Connecticut.....	27	Total.....	347
New York.....	73		
New Jersey.....	7		

GENERAL SUMMARY,

Of Deaths, for the year ending March 31, 1842.

AGES.		STATES.	
From 20 to 30.....	16	New York.....	32
30 40.....	28	New Jersey.....	4
40 50.....	10	Pennsylvania.....	16
50 60.....	22	Maryland.....	9
60 70.....	18	Dist. of Columbia.....	4
70 80.....	16	Virginia.....	7
80 90.....	5	North Carolina.....	1
90 100.....	4	South Carolina.....	7
Not specified.....	37	Georgia.....	2
Total.....	158	Alabama.....	4
Sum of all the ages specified.....	6,053	Louisiana.....	1
Average age of the 118.51 & 10.....	51	Kentucky.....	3
		Ohio.....	6
		Illinois.....	1
		Indiana.....	3
		Michigan.....	2
		Mississippi.....	3
		Tennessee.....	2
		Florida Territory.....	1
		Total.....	156
DENOMINATIONS.		DATES.	
Congregational.....	31	1841. January.....	2
Baptist.....	20	February.....	1
Presbyterian.....	85	March.....	2
Episcopalian.....	19	April.....	12
Methodist.....	35	May.....	16
Reformed Dutch.....	1	June.....	13
German Reformed.....	2	July.....	10
Lutheran.....	2	August.....	8
F. W. Baptist.....	1	September.....	20
Unitarian.....	4	October.....	16
Not specified.....	6	November.....	19
Total.....	156	December.....	11
		1842. January.....	8
		February.....	10
		March.....	8
		Total.....	156
STATES.			
Maine.....	6		
New Hampshire.....	2		
Vermont.....	6		
Massachusetts.....	23		
Rhode Island.....	2		
Connecticut.....	9		

JOURNAL
OF
THE AMERICAN EDUCATION SOCIETY.

MAY, 1842.

WABASH COLLEGE.

THE extracts which follow, are from a sermon preached at Crawfordsville, Indiana, on the Sabbath before the Commencement in Wabash College, July 18, 1841, by Rev. Caleb Mills, Professor of Greek Language and Literature in the College. The notices which they contain of the history of that Institution, are, in themselves, sufficiently valuable to entitle them to a place among the articles of this nature, with which we have deemed it useful, from time to time, to supply a portion of the pages of this Journal. There are also other aspects, in which some of the facts stated will be gratifying to our numerous readers in New England who take a deep interest in the subject of education at the West; and especially in the means which are there employed to raise up an educated ministry from among the people themselves, who are in such urgent need of its benefits. The text of Mr. Mills's discourse, is from Numbers xxiii. 23, "What hath God wrought?" After some introductory passages, the discourse proceeds:—

It is no less proper and useful in associated enterprise, than in individual effort, occasionally to pause and review the past. Such a review will remind us of our dependence on the Divine protection and guidance, and quicken our energies for future efforts. The events of the past college year, seem to mark its close as an epoch in the history of Wabash College, which renders it peculiarly fit, that all interested in its welfare, should pause and contemplate the results of their past labors.

The history of every benevolent enterprise contains much to try the faith, as well as encourage the efforts of its friends. This is emphatically true of literary institutions. What is the early history of some of the most useful and prosperous colleges in our land, but a series of trials, troubles, and discouragements? How often have they been, as it were, on the very brink of ruin? How forcibly does their history illustrate the remark, "Man's extremity is God's opportunity."

Many, from pecuniary considerations, have engaged in establishing colleges, without any adequate idea of what amount of toil, sacrifice, money, and patience was requisite, to rear an institution on a basis so firm and broad as to render it a rich and lasting blessing to the community. Such are doomed to merited disappointment—the inevitable consequence of inconsiderate, selfish and improvident enterprise; and become salutary beacons, to warn those who may succeed them.

But the founders of Williams, and Amherst, and Yale, and Dartmouth, and Nassau, and others of kindred character, both East and West, counted the cost, expected and surmounted difficulties, and were not disheartened at trials. Putting their trust and confidence in God, they went forward, though one and another of his servants were removed in the midst of their usefulness, and in the prime and vigor of life. Their history is a history of the sacrifice of ease and competence, and the devotion of energy and life to a cause, in which many

of the most gifted men of our land have fallen. Such is the expense at which many of those Institutions, which now adorn and bless our land, have been reared, and brought to their present degree of prosperity and usefulness.

The founders of this Institution were not unapprised of the difficulties of the enterprise, and though they have had their share of trials and embarrassments, are not disposed to shrink from any efforts necessary to realize their fondest hopes in rendering it a nursery of pious, learned, and useful men, to bless the church and bless the world.

Seldom is the language of the text more happily and appropriately illustrated, than in the history of those Colleges that have been founded in prayer and faith, and consecrated to God and our country. In this discourse, we purpose no other exemplification of the passage, than what a brief review of the history of Wabash College will afford.

This closes the eighth year of the labor of those, who commenced imparting instruction in this Institution. These years have indeed passed rapidly away, and in their lapse have demanded an amount of labor, confinement, and anxiety, of which but few are aware, and which none can fully appreciate, but those who have been engaged in laying the foundation of similar institutions.

The first term commenced on Monday the 3d of December, 1833, with *twelve* students. It is an interesting fact, and one worthy of remembrance, that of these twelve, *nine* were hopefully pious. Two thirds of all that entered that term were either professors of religion, or became so subsequently. We have often adverted to that fact, and considered it as having a very happy influence upon the Institution, down even to the present time. This circumstance will account for the remarkable degree of order, decorum, and diligence which has ever characterized our students as a body. We have had no riots, no combinations to resist authority, no public disturbance, and no trouble in the management of the Institution, with the exception of what some half dozen isolated individuals have occasioned us, who had never been governed at home, and were not disposed to yield obedience elsewhere.

To the public sentiment in favor of order and the proper improvement of time, established in the outset through the instrumentality of those who were first connected with the College, may be traced much of the success which has attended our efforts. These young men showed by their close application to study and diligent improvement of time, that their object was to make the most of their opportunities in the acquisition of knowledge, and in the development and culture of their intellectual powers. Their influence, though they have long since left us, has not been lost upon their successors. We take pleasure in according to them the honor of having acted well their part, and contributed their full share in establishing a public sentiment in favor of all that is lovely and of good report.

Had they been idle, dissipated, disobedient, and disposed to create difficulty, their connection with college would have resulted in little or no advantage to themselves, and their influence upon those who succeeded them, would have been any thing but happy. We have always regarded it as a manifest indication of the favor and approbation of God, that he sent us young men of such a character, with whom to commence our efforts, and lay the foundation of an institution, which may bless all connected with it, and through them, the community at large, in all its multiplied relations.

The number of students gradually increased, and at the beginning of the third year, President Baldwin,* entered upon the duties of his office. The Faculty now consisted of a President and three Professors. The number of students since the first year, has not been less than *seventy*, nor more than one hundred and three. The commercial embarrassments of the country have affected the literary institution as severely as any other department of effort,

* The Rev. Elihu W. Baldwin, D. D., was born at Durham, N. Y., December 25, 1790. He was ordained to the gospel ministry, September 10, 1817, labored eighteen years as a minister of Jesus Christ in New York, where he was instrumental of gathering a church of twenty-one members, which increased under his ministration to six hundred members, and whose Sabbath School numbered *one thousand* scholars.

He was dismissed from his pastoral charge in May, 1835, and entered upon the duties of President of Wabash College, which he discharged with efficiency and success, until his death, which occurred October 15, 1840.

and occasioned a diminution of numbers. Many young men have been compelled, by failure of means, to relinquish their long cherished hopes and ardent desires for an education, even after they had made a beginning.

It is a fact worthy of notice, and one that has, no doubt, been overlooked by many of the friends of the College in contemplating the diminished numbers of the year now closing, that we have accomplished more for the great interests of education, during this, than any previous year, except the last. This appears from the number of college students, which is greater than it has ever been in any previous year except one; and also from the increased number of those who have commenced study with the purpose of taking a thorough course. A change on this subject has taken place, a change which every friend of sound learning will hail with joy, and regard as an omen for good. There has been a disposition in many, and perhaps it still lingers in some minds, to carry the rail-road spirit of the age into the halls of science and systems of education. They act upon the assumption that the exigencies of the times demand a speedier process. Although it is one that forbids any considerable degree of mental culture and discipline, yet they are satisfied with a smaller intellectual capital, provided they can invest it earlier—supposing that any deficiency can easily be supplied as occasion demands, and that it would be an irreparable loss to the community, should their appearance upon the arena of public life be postponed some five or six years, to increase their stores of knowledge. Were this the appropriate time and place, we should be glad to expose the true character of that spirit which would thus lay its ruthless hands upon the temples of science and religion which our fathers have erected, and, having enjoyed their blessings, taught us to revere and cherish.

There have been connected with this institution during the whole period of its operations, *three hundred and eighteen students*, in whose history as a body, there are many interesting facts, going to show that we have not labored in vain, nor spent our strength for nought. These facts cannot fail to satisfy its friends and patrons, that their funds have not been squandered upon an enterprise which has left no lasting memorial of its beneficial character. Though it is scarcely time to look for the harvest, yet there are some parts of the field bright with promise, and others loaded with golden grain.

Our students may be found in the various departments of professional life, and as far as our knowledge of them extends, they are successful and useful to the full extent of our expectation. *One* has been a member of the Legislature; *twelve* have entered the legal profession; *eleven* are preachers in connection with five different denominations, exclusive of six, who have entered upon the study of theology. *Seven* are practising physicians. *Fifty-four* have taught school one or more quarters during their vacation. All of them, with few exceptions, have been acceptable and successful instructors. *Twelve* have completed a full course and graduated. *All of these were professors of religion, and nine of them have either entered the ministry, or are prosecuting theological study.* Of those connected with one of our theological seminaries, a Professor says, in a letter received a few months since,—“Your students for scholarship, enterprise, sound judgment, and devoted piety, are among the very best young men we have in the seminary.” I mention this to show that our graduates are not inferior to the graduates of older institutions, in the estimation of competent judges. It is indeed gratifying to receive such testimony in relation to the attainments and talents of our Alumni.

While we have labored to promote the intellectual improvement of those committed to our charge, we have not lost sight of their moral and religious culture. It is our heart's desire and prayer to God, that every youth and young man under our instruction, should not only be wise in human science, but wise unto eternal life. We have endeavored, in some humble degree, to act in accordance with these desires. Efforts to promote their spiritual welfare have been blessed. Several have become hopefully pious while connected with the institution, even when there was no particular religious excitement, either in the village or college. In the spring of 1838, there was an interesting revival of religion in the town and college, which resulted in the hopeful con-

version of *twenty-four* of the students, who connected themselves with the Methodist, Baptist, and Presbyterian churches. In the spring of 1840, the college enjoyed another season of refreshing from the presence of the Lord, which brought several into the kingdom of heaven, as we humbly hope. A similar blessing was bestowed upon the institution in the spring of this year. Of those who indulged hopes in these two revivals, *nine* joined the above-mentioned churches in this place. Forty of the students have become hopefully pious during their connection with college, and united with some branch of the church. Others have left us without uniting with any church while here, of whose piety we entertained strong hopes, and who will, we trust, have occasion to bless God that they were ever connected with Wabash College. Some of those young men, who hoped that they had made their peace with God, have been called to test the strength and value of their hopes in a dying hour.

Such are some of the results of our eight years' toil. The full extent of the influence for good, that has gone forth from this institution, cannot be estimated in this world. Its connection with the temporal and spiritual welfare of immortal souls, can be fully seen only by an Omniscient eye, and will be fully known only when the secrets of all hearts are disclosed by Him who sees the end from the beginning.

While there has been much to cheer and animate us, we have also experienced not a little to try our faith and confidence in God. He has indeed blessed us, both temporally and spiritually, for which we would render Him thanksgiving and praise. He has permitted this institution to rear and send forth some young men of well disciplined and cultivated minds, whose influence will be felt for good in the church and in the state. With the blessings of such an encouraging character, have been connected trials of no ordinary kind.

The destruction of the college edifice, in September, 1838, was a calamity, which for the moment laid our hopes in the dust. This, however, has been rebuilt by the liberality of a generous public; and the loss sustained on that occasion, has been repaired, with the exception of the library. One of the most painful sights during the night of that fearful conflagration, was the sight of the half consumed leaves of our beautiful and valuable library, borne up amid the whirling columns of smoke and flames of that dismal scene. It was a choice collection of about two thousand volumes, exclusive of the text book library. Brick and mortar and timber have been replaced, but we are still compelled to feel most keenly the loss of our books, and regret that the means have not been furnished to replace them.

The scenes through which we have been called to pass during the present year, will suggest themselves to all, and remind us of the severest loss that this institution and this community have ever been called to experience. The fears with which we commenced this college year, were in a few weeks fully realized; and we had the melancholy duty to perform, of following the remains of our beloved teacher, associate and president to the silent tomb. Our tears bespoke the sorrow of our hearts, when we saw the grave close over one whom we so much revered and loved.

Though God has provided a successor, whom we expect to greet upon our assembling at the commencement of another term,* and whom we trust he will send us in the fullness of the gospel of peace to be a blessing to this institution and this community; yet it is peculiarly proper that we should, on this occasion, call up in lively recollection, those scenes of anxiety and grief through which we have passed, and impress our hearts with the solemn lesson that God has taught us by them.

Our beloved brother has gone to his rest and reward. His work is done, and his labors among us are closed forever. The suavity of his manners, the loveliness of his character, and his moral worth, are too deeply impressed upon our hearts, to require or admit of eulogy. Shall we not cherish his memory, and

* Rev. Charles White of Owego, N. Y., was elected President of the College, to enter upon his duties in September, 1841.

associate with it the instruction we received from his lips, and the resolves we formed as we stood around his dying couch? Shall we not strive to follow him in a life of usefulness and devotion to the cause of our common Lord, who said, "Occupy till I come?" There are some in this assembly; there are some in different parts of this broad and beautiful valley; and I doubt not, there are also some in heaven, who will bless God, that Dr. Baldwin lived and labored among us. Let us endeavor to improve the instruction his life and labors, and death have been instrumental in imparting, that we may be prepared to welcome the messenger that calls us from a world of sin, and sorrow, and pollution, home to our Father's house in Heaven.

BOSTON CITY MISSIONS.

From the Annual Report of the Boston City Missionary Society, for the year 1841, we gather the following facts and statistics.

A "Society for the Moral and Religious Instruction of the Poor," in Boston, was organized Oct. 9, 1816, and incorporated in 1820. For a number of years, the society continued with much vigor and success to employ the means at its command, for the moral and spiritual benefit of different classes of the population. "To its influence," says the Report, "as incipient, originating or maturing causes, may be directly traced the existence in this city, of our present system of Sabbath School instruction, of Primary School education, of efforts for the moral and religious instruction and improvement of Seamen, of the Penitent Female's Refuge, of the Marine Bible Society, of the Green street, the Mariner's, the Phillips, and the Hanover (now Bowdoin) street churches." From various causes the Society, having given an impulse to these different instrumentalities, gradually fell into disuse, as a distinct agency; until, by a legacy of \$3,000 from a female member of the Essex Street Church, a new interest was awakened in relation to its objects. In 1840, the action of the Society was revived, and its name changed to that of "The Boston City Missionary Society." It is now the object of the Society, acting as the organ of the Evangelical Congregational Churches, to present the gospel in some way to all to whom they can have access, who are destitute of the means of grace. For this purpose the congregations have contributed, the present year, \$3,312 23, which, with other items, makes the receipts of the society about \$3,500. Nearly the whole of this sum has been applied to sustain the operations of the year, including the support of one ordained minister, and two laymen, who are specially devoted to this service. The minister in this employment is the Rev. Amos A. Phelps, who is also Corresponding Secretary and General Agent of the Society.

The Report gives the following statistics:

1. *Members of the Churches in Boston.*

The Orthodox, Baptist, and Methodist Churches, make regular statistical reports of their numbers. Their numbers, therefore, were accurately obtained. The numbers in the churches of other denominations could be ascertained only by general estimate. The estimates below are doubtless larger than the actual numbers.

	<i>Churches.</i>	<i>Members.</i>
Orthodox Congregationalists, ...	13	3,750
Baptists, ...	9	3,000
Methodists, ...	10	1,800
Other Evangelical Denominations, ...		1,000
All others, including Unitarian, Universalist, Catholic, &c.		4,600
Total of all denominations.		14,150
or 1 in 6 of the population.		
Total of all Evangelical denominations, ...		9,550
or only 1 in 9 of the population!		

2. *Attendance on Public Worship.*

The facts on this subject were ascertained in March, by an actual count of the congregations. Nearly every congregation was counted; the count was made on pleasant Sabbaths, on both parts of the day, and the average taken, and at a season of the year, when the residents of the city were generally at home. The result, in round numbers, adding one third for children, domestics, infirm, and others, necessarily detained at home, was as follows:—

Orthodox Congregationalists,		9,000
Baptists,		7,000
Methodists,		4,500
Episcopalians,		3,000
Unitarians,		9,500
Universalists,		3,200
All others, including Catholics,		10,500
Total of all denominations,		46,700
Total of the four leading Evangelical,		23,500
Total of all others,		23,200

Or making all possible allowances, the result may be set down as follows:—

Total of population,		84,000*
Total attendance on public worship of the four leading Evangelical denominations,		25,000
Total attendance on public worship of all other denominations,		24,000
Total attendance of all denominations,		49,000
Total, therefore, of habitual neglecters of public worship,		35,000

Thus showing that a little more than one half of the *actual* attendance on public worship in Boston is in Evangelical churches; but that this attendance is less than one third of the whole population, and 10,000 less than the number of those who neglect public worship altogether!

There are now, of every description, seventy places of worship in Boston.

[From the Vermont Chronicle.]

THE LIFE OF GOD IN THE STUDENT.

It is greatly to be lamented, that high *mental* attainments are not more frequently found united with high *spiritual* attainments. How common is it, to see Christians of ardent zeal and undoubted sincerity, who, by their deplorable ignorance and mistaken opposition to the interests of literature and science, subject the holy religion which they profess, to the sarcasms and reproaches of men of taste and genius: and on the other hand, how often are distinguished attainments in knowledge rendered comparatively worthless and unproductive, by a feeble and inefficient manifestation of the spirit of the gospel. Hence, the opinion prevails among many pious and devoted followers of Christ, that the pursuit of knowledge beyond the ordinary branches of education, is unfavorable to growth in grace. They are naturally led to this conclusion, by instances which have fallen under their own observation. Perhaps they have known a youth, who, before entering upon his academical career, was a humble, warm-hearted Christian, who took an active part in religious meetings, and in all efforts for the conversion of souls, but as he has advanced in his preparatory and collegiate course, they have seen his zeal decline, and each year, while it has added to his intellectual attainments, has detracted from that humble pious spirit, which he once manifested. He has become more literary in his tastes and pursuits, he can talk more learnedly and write more elegantly, but the fire of piety, which once burned so brightly, and shed its light around the circle in which he moved, appears to have gone out in his heart. At the commencement of his course, his soul was fired with a holy ardor to devote himself to the work of the Ministry, but, as he leaves the College walls, conscious of his unfitness for the sacred office, he turns to some other profession, more in unison with

* The writer has here given the result of the State census, taken in 1840, for the purpose of apportioning the Senators and Representatives; in which certain classes of persons are omitted. The population of Boston in 1840, according to the national census, is 93,383.

his altered tastes and lowered standard of Christian attainment; or, if he still adheres to his original purpose, he enters upon the study of his profession with a cold and lifeless heart, insensible to the power of that constraining love, without which he can never be a successful preacher of the gospel.

This is no fancy sketch of the writer's imagination, but a picture drawn from real life. Such cases are constantly occurring, and they clearly show, that, to be at the same time an eminent scholar and an eminent Christian, is a work of no ordinary difficulty. But is it absolutely impossible? Must we consider it as a necessary result, that the diligent and successful cultivation of our mental faculties, is attended with a diminished sensibility to religious impressions? Has God implanted within our breasts an undying thirst for knowledge, and yet must we forbear to slake our thirst at the fountains which He has provided for us, lest we forget our duty to Him, and to our fellow-men? It cannot be. The lives of many eminent Christians evince, that the highest intellectual attainments are not incompatible with a spirit of the most devoted and humble piety. Boerhaave, the distinguished Professor of Leyden, while occupied with the most arduous public duties, and pursuing his laborious investigation with unremitting ardor, found time to devote the first hour of every day to religious retirement; and in his constant intercourse with the learned of every nation, the spirit of his Divine Master was so happily blended with his vast acquirements in learning, as to command the respect and veneration of all who knew him. That indefatigable scholar, Henry Martyn, while engaged in the severest studies, was able to maintain a conscience awake to the slightest deviation from duty. Wilberforce, amid the multiplicity of his cares as a statesman and philanthropist, forgot not the duties of the closet, but daily from the mercy-seat of prayer drew fresh supplies of grace. Read the life of President Edwards; who was ever more deeply versed in the labyrinths of the human mind, and who was ever blessed with clearer and more impressive views of heavenly things? Fourteen hours a day devoted to the closest study, did not quench the life of God in his soul.

Many more instances of a similar nature might be adduced, but it is unnecessary. Sufficient has been said, to show, that eminent piety is not inconsistent with thorough discipline of mind, and the highest proficiency in literature and science.

And now let each one of my readers carry home to his conscience the practical lesson, which this subject teaches; let him consider, that he will be called to a strict account for the manner in which he employs his time and talents.

Never, since the world began, has there been so loud a call as is now pealing from

continent to continent, for distinguished attainments in knowledge and grace. Especially on American scholars, do the claim of millions, with whom our land will soon be thronged, press with awful responsibility.

If, faithless to their high trust, they suffer their talents to lie hid in a napkin, or cultivate them only to flatter the pride of man, and minister to the follies and passions of the multitude, the curse of an unregenerated posterity will rest upon their souls to all eternity.

But if, actuated by a high and holy ambition to live to the glory of God, they devote all their energies to the cause of truth and religion, and gird on their spiritual and intellectual armor to fight manfully against the thick mustering hosts of Error and Irreligion, the blessings of a renovated and sanctified nation, will reach their ears, upon the heavenly hills of Zion.

M. J. S.

DAY OF FASTING AND PRAYER FOR COLLEGES.

WE are pleased to learn by the religious papers from different parts of the country, that this day was very generally observed by the churches, as well as at the Colleges and Theological Seminaries throughout the land, and that it appears to have been improved as a season of appropriate and solemn interest. From a number of notices of the occasion, which we have seen, we select one, which we find in the Watchman of the Valley, published at Cincinnati, partly on account of the collateral information of an interesting nature, which it communicates.

The observance of this important anniversary at Lane Seminary, this day week, was deeply interesting and impressive; the happy effects of which, we hope, will be long felt, not only on the original subjects, but on the wide circle of their future influence. The customary hours of worship—morning, evening, and at night, were occupied with appropriate religious exercises. The report, at the third service, of the religious condition and prospects of the several colleges, east and west, as furnished by their respective graduates, now at the Seminary, was instructive and interesting.

A discourse from the Rev. Horace Bushnell, in the morning, portraying the appalling destitutions of the West, and suggesting important practical hints to those who propose entering this field, was listened to with profound interest. His late employment, as itinerating and exploring missionary in the limits of Cincinnati Presbytery, furnished him with most important facts.

As a specimen of the destitution in our

immediate neighborhood, we learned with surprise, that the township of Mill Creek, immediately contiguous to Cincinnati, with a population of five to seven thousand, had but one place where religious worship was regularly maintained, and that place was, *the chapel of Lane Seminary!*—and that the congregation who worship here, averaging less than 100, with the exception of a few connected with city congregations, are the proportion of this five or seven thousand, that are in any way connected with Constitutional Presbyterianism.

Mr. Bushnell's own evangelical experience, is a striking illustration, both of the difficulties and the encouragements to be found in this field of labor.—When at the commencement of his ministry, two years ago, he visited every house from the city to North Bend, in this whole distance of fifteen miles, he found not one praying family. General Harrison was the first man to receive him as a minister of Christ, and second an appointment to preach in his neighborhood. Such was the general character of the field which he then commenced cultivating in the vicinity of Cincinnati; and yet, in two years, the Lord has built up three churches through his agency, and given him 500 souls for his hire, whom he has received to the table of the Lord.

We were particularly interested in his explanation of the secret of a minister's success. It was not learning—it was not talents—it was not address; it was *a burning love for souls*. Such a spirit would invariably secure the confidence of all who witnessed it. Both sectarian prejudice and irreligious antipathy would melt away before its influence. It was not, however, the affectation or imitation of this spirit that imparted this attractive power; it must be possessed in reality. For this qualification, there was no possible substitute.

"Nor tongues, nor gifts, nor fiery zeal,
The work of love can e'er fulfill."

Clad in this panoply, the champion of God might rely on his blessing and power to prostrate the most formidable difficulties in the missionary's way. Without it he will be constantly repelled with obstacles, especially in the heterogeneous population of the West, which no human skill or prowess can surmount.

A CALL TO THE MINISTRY.

WE commend the following brief extract from an essay on this important subject, by a correspondent of the New England Puritan, to such of our readers as are engaged in a course of preparation for the gospel ministry; and to all others who may have any special responsibility in

shaping the convictions of young men in relation to this duty.

"When any are called of God to the Christian ministry, a deep and solemn impression is made on their minds; and some of the proofs that it is produced by the Holy Spirit, are the following: the thoughts and feelings of the person called are powerfully directed to the ministerial office. His views of its magnitude, and of the responsibility of a pastor, are such as to cause him to shrink—to feel deeply his unfitness and unworthiness. Those views of duty which are presented to the mind by the Holy Spirit, are extensive and solemn. Men, it is not denied, may be deceived, when a strong impression is made on their minds with respect to some particular service, questionable, on several accounts, whether a duty or not, while plain duties are omitted, or viewed with indifference. Should a strong impression be made upon the mind of a young convert, that he must commence preaching immediately, we should at once conclude that it could not be from the Spirit of God—that he could have no proper view of the magnitude of the ministerial office; and we might well doubt the genuineness of his hope. When the Spirit of God moves upon the mind of any Christian, the whole law of God and his whole duty are presented to his mind in a new light. So when any one is called of God to the ministerial office, his duties as a Christian, appear no less important than before, and the difficulties to be overcome appear to be great, and much time appears to be necessary to qualify him to be a workman that shall need not to be ashamed. The apostle Paul, after preaching with success for a number of years, was forced, in view of the greatness of the work before him, and of his responsibilities, to exclaim, Who is sufficient for these things? Luther, bold as he was, confessed that he never mounted the pulpit without trembling. But though Paul had such a view of the awful solemnity and importance of the work before him, and of his own insufficiency, yet he dared not direct his attention to any thing else. Woe is me, he said, if I preach not the gospel! The prophets Isaiah, Jeremiah, and Ezekiel, had such views of their insufficiency and unworthiness, that nothing but a deep sense of duty impelled them to go forward. Such are the feelings of those who are called of God to the Christian ministry. Though difficulties rise before them—though they seem to be like one who is climbing up a steep and rugged mountain—yet they dare not look back. Their hope of success rests on God, in whom are inexhaustible treasures. To him they look to be sustained in all their trials.

"No young man who is called of God to the Christian ministry, is willing to enter

the sacred office till he is in some good degree prepared for the work to be performed. The more he dwells on the magnitude of the work, the more enlarged and affecting his views of it; the shorter the time appears which is allowed him to be prepared for it. He feels that he cannot do too much to fit himself for an office of the highest importance and responsibility. Indeed, the most pious of those best educated, often have the deepest sense of their insufficiency, when called to take the charge of a church and people. What should we think of a man who should undertake to build an expensive house without qualifying himself for the work? Would he be honest? The more exalted and honorable the thoughts a young man, called to the Christian ministry, entertains of Christ and of his cause, the more enlarged his views of the worth of the soul, and the better he understands the deceitfulness of the human heart—the more he feels the importance of being well prepared for the holy office.

“Now it is not essential to a call of God to the Christian ministry, any more than to a call to be a saint, that it should be sudden—Some of the most eminent saints cannot determine the day when they were savingly converted to God. And it is not deemed essential to ascertain the exact time—but it is of importance to ascertain the views and feelings of every one who wishes to unite with the church of Christ. And it is not necessary that we know the day, week, or month, when any one was called to the Christian ministry—but *we ought to ascertain what are his views of the ministerial office, what his feelings are respecting preparation for it, what his sense is of his own insufficiency, what his motives are, and what evidence he can give that he has been called of God.*”

EMBARRASSMENTS OF THE WEST.

SOME persons on reading the accounts of Western embarrassments, continuing year after year without the prospect of speedy improvement, may feel discouraged, and be disposed to relax their efforts in behalf of the destitute. But this would be neither wise nor right. It is true, the period of temporal prosperity seems to be deferred, and the burden of sustaining the Gospel is thrown in no small degree upon the charity of the Eastern churches. But it should be borne in mind, that the East has too large an investment in those Western churches, to admit of their being forsaken now. There are her sons and daughters; thither has she sent innumerable influences to found the institutions of knowledge and piety. The work has been begun at hundreds of points, and is in such a state of advancement that it would be bad economy to withdraw assist-

ance now. Again, we must not forget for a moment that all that is done for the West is done for ourselves—in self-defence, to preserve the common liberty of the whole nation from the overthrow which false religion and infidelity would bring upon it. No; the embarrassments of the new States may be regarded as trials of the faith and patience of those who labor and pray for their conversion, but afford no reason for abandoning the work.

But after all that is said, and said truly, about the difficulties attending the evangelization of the West, what portion of our country has been more fruitful of results? Where have the means of grace produced more effect? On what efforts of the church in any part of the world has God bestowed more signal blessings than on those which have been made to plant the Gospel and the institutions of learning in the Mississippi Valley? Let us not therefore be impatient, because “the poor we have always with us.” Many of these embarrassed churches are themselves but the proofs of missionary success. Their members are the fruits of evangelical labor, which missionaries have performed. All the good they have done, and all that they may yet accomplish, may be regarded as the result of ministers sent out and funds expended in years gone by. And if they should become extinct as churches, still as individuals they have been enlightened and saved, and that is enough to repay a thousand fold, all that has ever been done for them. But those churches will not become extinct. We believe the Christians who have made up their minds to sustain the blessed work of Home Missions, are the flower of the church, the substantial working, praying, giving portion; and they will not abandon this enterprise unless they see reason to believe that it is abandoned of God, and are convinced that he has given up this fair land to hopeless ruin.

Home Missionary.

GEM FOR THE CHRISTIAN.

God's most common way of blessing his saints is by keeping a continual care of them; giving them that “peace of mind which passeth all understanding,” not often sending great worldly prosperity and sudden riches. For the gentle distilling of the dew on the tender grass more promotes its growth than the sweeping deluge, which washes away its roots and destroys it.

Three things a Christian should stiffly labor to maintain: 1. The honor of God. 2. The honor of the Gospel. 3. The honor of his own name. If once a Christian's good name sets in a cloud, it will be long before it rises again. —*Brooks.*

AMERICAN EDUCATION SOCIETY.

THE Quarterly Meeting of the Directors was held at the Rooms, April 13, 1842. The regular quarterly returns from three hundred and sixty-three beneficiaries, and new applications from six candidates for the assistance of the Society, were before the Board. We regret to be obliged to state that the difficulty anticipated by the Directors at their last quarterly meeting, and mentioned in the last number of the Journal, in respect to the ability of the Society to pay the appropriations for this quarter, *has not been obviated by an adequate increase of receipts into the treasury.* The action of the Board, therefore, after prayerful deliberation, was expressed in the following vote:

“Voted, That, whereas it appears, from the statement of the Treasurer, that, after discharging the debt contracted by direction of the Financial Committee, in order to pay the last quarterly appropriation, it will be impossible, without resorting to a loan of nearly the whole amount required, to pay another at this time; therefore it is inexpedient to grant the usual appropriations to beneficiaries this quarter.”

This is the second time this year that the Directors, acting upon the principle that it is no longer their duty to allow the debt of the Society to be increased, have been under the painful necessity of withholding a quarterly appropriation. There is no doubt that the ultimate prosperity of the Society, as well as its immediate relief, will require a strict adherence to this principle for the future. The churches will understand that this Society, as the distributor of their bounty, cannot exceed the means furnished by their liberality. There is reason to fear, however, that not a few of the young men now preparing for the gospel ministry, hav-

ing been brought on their way thus far by the aid which the Society has afforded, will find themselves unable to proceed under so many difficulties in their arduous undertaking. If it comes to this, their personal disappointment will be a trying one; and their loss from the ranks of the future ministry of this country, one which cannot be sustained without much damage, at a period like that which is now passing in the history of our religious and benevolent institutions.

Let every Christian, to whom the knowledge of the Society's embarrassments may come, be entreated to inquire whether he cannot do something more for this object than in months past. Our brethren in the ministry are earnestly requested, whether an agent of the Society is enabled to visit them or not, to secure a favorable opportunity, at the stated season, for their people to bring their freewill offerings to this cause. Wherever the agents of the Society go they are kindly received; collections are cheerfully made, which are of respectable amount; and it is gratifying to learn that the object holds a place as formerly in the affections of many of the people of God. But in a large number of the churches, which the agents are unable to visit, (there being only two agents in the New England States,) the Education Society, we fear, has been often overlooked. Indeed this fact is sufficiently indicated by the quarterly acknowledgments of the Society's receipts. If every church would contribute annually to this object, there would be no difficulty in sustaining its operations on their present scale. Every beneficiary might in due time be brought into the field; and other young men whom the Spirit of God is now secretly inclining to offer themselves for the sacred work, might be encouraged in their turn to follow in the same course.

God in his mercy has again poured out his Holy Spirit extensively upon the churches of our land. He has not withheld the influences of his grace, as justly he might have done; and left us to fear that, in the generation coming upon the stage, there might be a scarcity of suitable persons to become laborers in the great spiritual harvest. But in this bestowment of the gifts of his grace, God is bringing the churches under solemn obligations. He leaves it with them to see that those whom he converts, and whom he calls by his Spirit to desire the work of the ministry, shall be prepared, in other respects, for their high and holy calling.

In this duty the Education Society has an important part to perform, as an instrument in the hands of the churches. For this end it was raised up, in the providence of God, by the toils and sacrifices of devoted men, some of whom are now with Christ. In their day when a season of embarrassment arose like that which now exists, and the Directors were on the point of withholding an appropriation, benevolent individuals at first, and the churches afterwards, came to their relief. Shall the appeals of the Society now, in behalf of a larger number of beneficiaries, and more extensive interests pertaining to the kingdom of Christ, be reiterated in vain? Is not the object before the Education Society as important now, and the necessity of its circumstances as urgent, as at any former period? It is believed that the last of these inquiries cannot be answered otherwise than in the affirmative. What answer, then, shall be given to the first? Shall the Education Society, in such a day of trial as the present, appeal to the friends of the Redeemer again and again in vain? Will not every Christian, and every pastor of a church, *now give the answer?*

REV. MR. M'KEEN'S REPORT.

THE Rev. Silas M'Keen, late of Belfast, Me., and now of Bradford, Vt., having taken a dismissal from his pastoral charge in Maine, was appointed, Dec. 2, 1841, to a temporary agency for the American Education Society in that State. He labored with much earnestness and success for about three months, when he was induced to accept an urgent invitation from the church and people of Bradford, where he was formerly settled in the ministry, again to become their pastor.

To the Secretary of the American Education Society.

REV. AND DEAR SIR,—In compliance with the appointment which I received, about the beginning of winter, from your Board of Directors, I have, for the brief period of one fifth of a year, been engaged in pleading the cause of their beneficiaries before a portion of the Congregational churches of Maine, and in obtaining assistance for them both by private donations and public contributions—especially the former. For most persons will give far more to this society, when they think seriously and act deliberately, than they will in the haste of a public contribution. This is a cause which will bear investigation, and will appear more and more important, as we become more intimately acquainted with it.

I have visited nearly all the churches from which any thing would be expected, in the three counties of Hancock, Waldo, and Lincoln. I have also visited Hampden and Bangor, in Penobscot county; Brunswick, in Cumberland county, and Hallowell and Augusta, in the county of Kennebec. In most of these places, the churches had just been raising, or were, when I visited them, engaged in raising money for Foreign Missions. I was almost every where told, on my arrival, that some other time would have been better—that money was extremely scarce—that other objects were demanding attention; and that but very little, if any thing, could be done for this. In such cases, all I could do was, to beg leave to state the condition, wants, and merits, of this society, and then leave every one to do as he should choose, in regard to contributing to its support. The result, in nearly every case, was more favorable than either ministers or people expected. An incident occurs to me, illustrative of what was by no means uncommon. An aged and venerable minister said, "I am sorry that you did not delay your coming to a better time, when something could be done." I asked him how much he supposed might be obtained at the very best time. "From eight to ten dollars," he said: and was greatly astonished and delighted, when as-

sured that *thirty* dollars had already been received.

It gives me great pleasure to state, that all the churches which I visited, on being addressed, appeared heartily to approve of the designs and measures of your society; and to show by their looks, words, prayers, and contributions, that they considered it one which *ought* to be, and which *must* be sustained. The pastors, too, of all the churches which I visited, together with their wives, I found, in regard to this, as well as every other good cause, to be faithful and true. By the way, our ministers in Maine, I must say, now I have left the State, are really good brethren, and their wives are as good as they. These brethren aided me all they could. A considerable number of them had themselves been beneficiaries of this society, and their testimony in its favor was weighty. One of these beloved pastors rose early on a Monday morning, drew up a subscription, and commenced the list with as liberal a donation as he thought his means would allow. He then went forth with me among his people. On looking at the paper, "Oh! Mr. W.," said one gentleman, "you have subscribed too much—more than you can afford." Mr. W. meekly, but pointedly replied, "If I had heard that my mother and her children were suffering for food and clothing and fuel, should you not think that I ought, even in my present circumstances, to send at least five dollars for their relief?" "Undoubtedly," said the other. "Well, Sir," said this dear brother, "the American Education Society is my mother, and those beneficiaries of hers, who are suffering for the necessities of life, are my brethren; and I *must* do something to help them."

The longer I continued in this agency, the more thoroughly was I convinced that this society is one which has taken a strong hold, or which, on being duly presented, will take a strong hold upon the judgment and affections of the friends of Christ's cause; and which will not, if proper means are used, fail to receive its due proportion of charitable assistance. That there is great need in the world of an increased number of able and faithful ministers; that it is the duty of the church to assist indigent and pious young men, whom God has called, in their long and expensive course of preparation for the ministry; and that this society furnishes one of the very best mediums ever yet devised or known, through which to bestow this charity; are truths which seem too obvious to be doubted. The hundreds and thousands of able and faithful ministers whom this society has already assisted and sent forth, more than seventy as missionaries in foreign lands, and more than eight hundred, as missionaries in the Western States of this Union, are living and demonstrative evidences of its high importance and eminent usefulness. And the

society never was more necessary, or deserving of liberal support, than it now is.

I was, as I have already intimated, in your service as an agent, about 10 weeks. During this time, I collected seven hundred and sixty dollars and nine cents, in money; five dollars worth of useful articles for students; and, from churches and individuals, received encouragement, which I trust will be realized, that at least two hundred and fifty dollars more will soon be contributed; which will make the amount obtained, over one thousand dollars.

I should have been truly happy to have visited all our churches in Maine, and finished the work there, for the present year; but being invited to resume my former charge in this place, and various reasons both on the part of the people here, and of my own family, urging an *immediate* compliance with the invitation, I have, as you are aware, resigned my commission, and taken my station here. That your society may continue to prosper, and send forth, in future, a host of faithful ministers more numerous than in times past, whose labors God will yet more abundantly bless, is the strong hope, and fervent prayer, of your brother and fellow servant in the ministry of reconciliation.

Bradford, Vt., March 15, 1842.

REV. JOSEPH EMERSON'S REPORT.

To the Secretary of the American Education Society.

REV. AND DEAR SIR,—It is now something more than five years, since I became an agent of the American Education Society. Every year has deepened my impression, that the ministers of Christ should be men both of *holiness* and *wisdom*. Consequently, I have become more and more impressed with the impropriety of encouraging any others to commence a preparation for the ministry, than those who are *eminently pious*, and are *capable of becoming wise*. If the apostle forbids any to be ordained to the ministerial work without great caution, certainly the same caution ought to be used in selecting those who are to become candidates for ordination. On this account I was glad to see that the Directors of the American Education Society had doubled the term of probation for admission to its patronage. I know that this extension cannot furnish a perfect security against the reception of unworthy candidates; but it furnishes a much greater *probability* that this danger will be avoided. Our Missionary Societies receive no men till they have passed through the probation of a long course of study, in which their abilities and religious character may become well known. But the Education Society, from the very

nature of the case, cannot enjoy this advantage. Every *practicable* precaution, therefore, ought to be taken. After all, it will be impossible, doubtless, absolutely to secure the Society against the liability of ever being disappointed in regard to the final development of character in the beneficiary. Owing to the acknowledged existence of this liability, and of one or two other unavoidable evils of much less importance, some good men have been almost inclined to the belief that it would be better to dispense with the society altogether, and leave the supply of ministers to be taken care of in some other way. And as an agent of the society, must necessarily feel the pressure of this difficulty in its full extent, I have never been unwilling to see evidence, if it could be made to appear, taking all things into the account, that it would be wise, or even safe, to resort to such an alternative. But after long inquiry and reflection, I am unable to see how the great work can be done in any other way, without equal and even greater disadvantages.

I have conversed extensively with the most experienced clergymen of New England, in regard to this point, and the reply of many of the oldest and wisest has been, "We cannot dispense with the American Education Society."

If we look back, we must see that this society has been an indispensable instrumentality in the hands of the Christian community. And if we contemplate the future probable circumstances of the church, does not its continued instrumentality appear indispensable? The American Board of Commissioners for Foreign Missions, is now *wholly relieved* from debt, and according to the report in the last Missionary Herald, is receiving funds at the rate of more than five hundred thousand dollars a year. We trust this rate of income is to continue and increase. We trust that while God is pouring out his Spirit upon the churches all over the land, they will not be likely to feel that they have done too much to open the same saving fountain to the heathen. No; if they read God's dealings aright, they will see that, by making sacrifices for the salvation of the heathen, they have taken the direct course to prepare their own hearts to yearn after and to receive greater measures of the Holy Spirit; and that thus they have been permitted to see their children and neighbors by hundreds turning unto the Lord. It is verily true, that "he that watereth, shall be watered also himself." I trust the whole Christian community will see and feel this to be true, and that no one will withdraw his hand from the good work. But where are the men to come from, who are needed, to be sent forth by this increased—this doubled amount of pecuniary contribution to the missionary cause? In consequence of the past embarrassments of the Board, comparatively few missionaries since 1837,

have been sent into the foreign field. I suppose that almost every station needs more missionaries; and that new stations ought to be established and supplied with laborers. And the churches have given assurance that the pecuniary means for such an onward progress of the work shall not be wanting. But where are the men to come from? One of the Secretaries of the Board said to me, not long since, "I do not see where they are to be found." According to the present condition of things, in relation to ministerial education, no one can tell where they are to be found. During the last five years, the whole number of candidates for the ministry has declined, probably, about one quarter part. At this rate there will soon be a very inadequate number of young men preparing for the ministry in the United States.

But this rate of decrease *will not* continue. It has come to this principally through an impression prevailing in some parts of New England, that there is a surplus of ministers. But now the Christian community must see that a great number must be raised up speedily, to carry on the work of God in the earth which is offered to our hands; and the same spirit which has furnished the money to send forth preachers, will find means to raise them up. Nearly one half of our ordained Foreign Missionaries, have been aided in their education, by the American and other Education Societies. About one half of the Home Missionaries and a large number of the pastors of New England have been aided from the same sources; and we are to expect that a like proportion of the future supply must come into the ministry in the same manner.

As the church, then, is beginning to turn its attention more to this department of evangelical effort, how important that those who have *any thing* to do in selecting beneficiaries of the American Education Society, should feel that this is a matter of great *responsibility*! It is a work that takes hold on eternity. It involves the salvation or the ruin of immortal souls. Rightly to divide the word of truth—and to win souls to Christ, requires much wisdom as well as grace, in the ministry of the gospel. "Because the preacher was wise, he still taught the people knowledge." It is not enough, in this calling, that a man should sincerely wish and aim to do right. To be a suitable minister of Christ, he must have judgment to discern, in difficult cases, *what is right*. I would not underrate piety. A minister is utterly unfit for his duties, without piety. Nor does mere learning, added to piety, make up all that is requisite in a good minister. A man may be a great scholar, and still know little how to adapt means to secure desirable ends. He may know all about books, and at the same time know nothing about men. But the business of the minister of Christ, is to persuade

men to turn to God; so that all book knowledge will be useless to him as a minister, unless he is able to apply it to this purpose. Many men who can make the people wonder that one head can contain so much knowledge, will often make them wonder still more, that a man can know so much, and at the same time possess so little practical wisdom. Such men, though they may have real piety, are not the men whose services are demanded in the ministry. As, under the old dispensation, the altar demanded men of symmetrical bodies, (Levit. xxi. 17—21.) so, under the new, the pulpit requires men of symmetrical minds. A minister must have piety—he ought to have learning; but he must also be a *man*, a whole man among his fellow men. He must command the respect of all. He must be able to sympathize with them in all their feelings. He must understand the motives by which they are actuated, that he may know how to present motives which will affect their hearts. He is not to attain to this ability by studying the rules laid down by others, so much as by studying the human heart for himself. This knowledge of the heart is a part of that all-important, all-comprehending qualification called common sense, which, next to piety, is the most important requisite for the Christian minister. Some exhibit this quality from childhood, while others, it would seem, can never acquire it, should they live to the age of Methuselah. In encouraging young men to prepare for the ministry, I fear that sufficient attention has not been bestowed on this point. The inquiry in relation to the youth has too often been—has he a great passion for books? or is he forward and flippant in speech and manner; not, is he amiable, affectionate, and of a sound understanding?—Does he gain the affections of his companions, and exert a decided influence over them?—Do they seek to him in cases of difficulty?—Does he wisely plan, and successfully execute?—Does he treat the aged with respect, and gain their kind regard?—Has he the confidence and love of the most judicious Christians? These things can be judged of in the boy; and what is bud and blossom in the boy, will be fruit in the man. And no more can such ministers as the present exigencies of the church require be raised up from youth destitute of these qualities, than the oak can be raised from the mustard seed. Whatever it may be proper for *parents* to do in educating their sons for the ministry without superior qualifications, it seems to me very clear, that the American Education Society should not be called upon to expend their sacred deposit of charity in aiding any but men of superior promise:—I mean superior in their ability to influence and benefit their fellow men.

In some recent decisive measures of the Secretary and Directors, I am happy to find

evidence that it is their determination to use every practicable endeavor to secure such a selection of young men for beneficiaries, as give decided promise of usefulness in the church. Let this course be rigidly adhered to as a *principle*; let the Society be more solicitous about qualifications, than about numbers. Let the fact, that a man has enjoyed the patronage of the American Education Society without censure, be a guarantee to the public that he is a man of more than ordinary talents and piety, and the Society will neither want for men, nor the means to sustain them. Let the American Education Society be true to itself, and it will, it must prosper.

New Bedford, March 20, 1842.

A VOICE FROM INDIA.

The following is from a letter of one of the Missionaries of the American Board in Ceylon, to the Treasurer of the American Education Society, dated Jaffna, Sept. 13, 1841.

It is with much regret I hear that you are so much cramped for means, and am very happy to have it in my power to send you an order for thirty dollars.

I feel pained to hear that there is danger lest young men be discouraged, by *want of means*, from entering the Gospel ministry. Among the Heathen, nothing can be done without *men*. Even the blessed Word of God seems likely to effect but little, unless it be pressed home on the conscience and heart by the living teacher. And if such can be sent, much of the world seems to be full as ripe for the harvest as it is ever like to be; nay, there is much reason to fear that, as the advance of *light* prostrates the dark and foolish systems of Heathenism, a yet more obstinate infidelity will array itself against the Gospel, if preachers are delayed.

Yours in the bonds of the Gospel, affectionately,
G. H. A.

ANNIVERSARY OF THE AMERICAN EDUCATION SOCIETY.

THE Twenty-sixth Annual Meeting of the American Education Society will be held in the city of New York on Thursday, the 12th day of May, 1842. The members of the Society are notified to meet for business at the Rooms of the Central American Education Society, No. 89 Nassau Street, at 4 o'clock, P. M. of that day. The public

meeting will be held in the Broadway Tabernacle, at 7½ o'clock in the evening, at which extracts from the Annual Report will be read, and Addresses delivered.

S. H. RIDDEL,
Sec'y Am. Ed. Soc.

Boston, May 1, 1842.

FUNDS.

Receipts of the American Education Society, for the April Quarter, 1842.

INCOME FROM FUNDS	179 65
LOANS REFUNDED	451 72

Donation from Col. J. H. Vose, of the U. S. A. Florida	15 00
Rev. Joseph Emerson, Agt.	20 00

LEGACIES.

Athol, Ms. Mrs. Persis Goodell, by Dea. Elijah Goddard, Exr.	92 50
West Medway, Miss Patty Mann, by Mr. Danl. Nurse, Exr.	50 00
West Springfield, Rev. Jona. L. Pomeroy, by Hon. Lewis Strong, Exr.	250 00
Stockbridge, Cyrus Williams, Esq. by Daniel R. Williams, Esq. Exr.	1,000 00—1,392 50

AUXILIARY SOCIETIES.

SUFFOLK COUNTY.

[H. Ropes, Boston, Tr.]

Boston, Old South Society, in part	202 51
Park St. " "	246 36
Bowdoin St. " "	338 51
Essex St. " "	209 87
Salem St. " "	136 82
Winter St. " "	242 00
Pine St. " "	158 00
	1,534 07
A friend to the Society, by a Lady	80 00—1,614 07

BARNSTABLE COUNTY.

[Dea. Joseph White, Yarmouth, Tr.]

Falmouth, Ladies' Aux. Ed. Soc. 23 63, Individuals in Soc. of Rev. H. B. Hooker 9 50, (by Rev. J. Emerson, Agt.)	33 13
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ESSEX COUNTY SOUTH.

[Hon. David Choate, Essex, Tr.]

Beverly, Ladies' Ed. Soc. in Dane St. Congregation, by Mrs. A. D. Foster, Tr.	12 50
Danvers, Soc. of Rev. Mr. Field	70 00
" " Rev. Mr. Braman	24 08—94 08
[By Rev. Joseph Emerson, Agt.]	
Marblehead, Ladies' Ed. Soc. in Cong. of Rev. Mr. Niles, by Rev. Joseph Emerson, Agt.	66 00—172 58

ESSEX COUNTY NORTH.

[Col. Ebenezer Hale, Newbury, Tr.]

Newburyport, 1st Pres. Soc. a collection	29 00
Education Circle in said Soc. ann. subscrip.	53 75—92 75

HAMPDEN COUNTY.

[Mr. Samuel Raynolds, Springfield, Tr.]

Monson, Dea. A. W. Porter	75 00
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HAMPSHIRE COUNTY.

[Hon. Lewis Strong, Northampton, Tr.]

Hadley, Ed. Soc. by Mr. Dudley Smith	75 00
Northampton, Ladies' Ed. Soc. 1st parish	8 52
Unknown individual	2 00
Benev. Soc. 1st parish	51 75
Benev. Soc. Edwards Church	4 00—66 27
Southampton, Ladies' Ed. Soc.	5 75
Contribution at annual meeting of Benev. Societies, one fifth amo.	18 61—165 63

CHARITABLE ASSOCIATION, LOWELL AND VICINITY.

[Mr. William Davidson, Lowell, Tr.]

Lowell, Soc. of Rev. Amos Blanchard, of which, from Ladies' Ed. Soc. Mrs. C. Davidson, Tr. 66 03, and a contrib. in the Soc. 36 19. Of the whole sum, \$75 is towards Blanchard Tem. Sch. residue a donation	102 22
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MIDDLESEX COUNTY.

Brighton, Soc. of Rev. John R. Adams, in part, by Rev. Joseph Emerson, Agt.	63 25
Cambridgeport, Soc. of Rev. W. A. Stearns, by Mr. Fisk	71 69
Hopkinton, Soc. of Rev. John C. Webster, by Dea. Elijah Fitch	23 64—158 58

RELIGIOUS CHAR. SOC. OF MIDDLESEX NORTH AND VICINITY.

[Dea. Jonathan S. Adams, Groton, Tr.]

Dunstable, Ladies & Gent. Assoc's. by Mr. Wm. Dunn	13 00
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SOUTH CONFERENCE OF CHURCHES, MIDDLESEX COUNTY.

[Mr. Otis Hoyt, Framingham, Tr.]

Berlin, Soc. of Rev. Robert Carver,	25 00
Framingham, Soc. of Rev. David Brigham, by Mr. J. J. Marshall	18 50
Mariboro', Soc. of Rev. George E. Day	20 90
Sherburne, Evan. Soc. by Mr. Aaron Coolidge, Tr.	22 96
Sudbury, Soc. of Rev. Josiah Ballard	27 83
Balance left in the hands of the Treasurer	8 46—123 65

NORFOLK COUNTY.

[Rev. John Codman, D. D. Dorchester, Tr.]

Roxbury, Elliot Congregational Soc. by Rev. J. Emerson, Agt. through Dea. James Clap	150 81
Spring St. Ch. and Cong. by Rev. H. Newcomb	13 00—163 81

OLD COLONY.

[Col. Alexander Seabury, New Bedford, Tr.]

Phil River, Soc. of Rev. Orin Fowler	122 31
New Bedford, Soc. of Rev. T. M. Smith	66 25
Soc. of Rev. James A. Roberts, \$40 of which to const. him an H. M.	54 20—120 45
Norton, Soc. of Rev. Mr. Allen	6 45
Taunton, Soc. of Rev. Mr. Malthy	25 00—274 21
[By Rev. Joseph Emerson, Agt.]	

PLYMOUTH COUNTY.

[Dea. Morton Eddy, Brktgewater, Tr.]

North Middleboro', Soc. of Rev. Philip Colby	28 00
Plymouth, Ladies' Ed. Soc. by Mrs. Mary G. Shaw, Treas.	14 50—42 50

WORCESTER CENTRAL ASSOC.

[Hon. Abijah Bigelow, Worcester, Tr.]

Oxford, 1st Ch. and Soc.	27 00
From a Friend	30 00—57 00

EDUCATION SOCIETY IN WORCESTER NORTH ASSOCIATION.

[Mr. Moses Chamberlain, Templeton, Tr.]

Athol, Soc. of Rev. Richard M. Chipman	7 50
Phillipston, Mrs. H. G. Powers	10 00
Ladies' Aux. Ed. Soc. by Mr. Jason Goulding	22 32
Gent. do. by do.	26 10—58 42—65 92

RHODE ISLAND STATE AUXILIARY.

[Mr. Isaac Wilcox, Providence, Tr.]

Providence, Soc. of Rev. Dr. Tucker, balance	7 50
Soc. of Rev. Mr. Parker, bal.	50—3 00
[By Rev. J. Emerson, Agt.]	\$5,270 42

MAINE BRANCH.

[Prof. William Smyth, Brunswick, Tr.]

Alna, Cong. Ch. and Soc.	25 50
Augusta, do. 25 31, Rev. Dr. Tappan, 20	45 31
Bangor, 1st Cong. Ch. and Soc. in part	48 00
Hammond St. Ch. and Soc. in part	64 19—112 19
Belfast, 1st Cong. Ch.	10 00
Bluehill, Cong. Ch. and Soc.	30 50
Boothbay, do.	22 47
Bristol, do.	10 00
Bucksport, do.	61 50
Calais, do. by Mr. D. Garland	12 00
Camden, do.	13 00
Castine, do.	44 91
Edgcomb, do. in part	2 00
Hallowell, do. do.	50 00
Ladies, in part, Hall. Schol.	18 00
Rev. B. Tappan, Jr. 5, A Lady 3, D. Merrill 1,	9 00
Mr. Ellis 1, Mr. Hawes 1, Rev. S. McKen 5, 7 00—	94 00
Hampden, Cong. Ch. and Soc.	8 00
Newcastle, Soc. of Rev. Mr. Seabury	40 00
Phippsburg, Cong. Ch. and Soc. in part	10 92
Saco, 1st Cong. Ch. & Soc. by Stephen L. Goodell, Esq.	20 00
Thomaston, Soc. of Rev. Mr. Woodhull	32 85
Topsfield, Cong. Ch. and Soc.	22 00
Waldoboro', do.	15 00
West Prospect, do.	48 78
Wiscasset, do.	42 16
	\$703 09

NEW HAMPSHIRE BRANCH.

[Hon. Samuel Morrill, Concord, Tr.]

Dover, Cong. Ch. and Soc. by Mr. E. J. Lane, Tr.	
Stratford County Ed. Soc.	40 00
Keene, Ladies' Ed. Soc. in part, to const. Mrs. E. F. Barstow an H. M. by S. A. Gerould, Esq. Treas.	13 35
Cheashire Co. Ed. Soc.	
	\$53 35

NORTH WESTERN BRANCH.

[Joseph Warner, Esq. Middlebury, Vt. Tr.]

Brookfield, Cong. Ch. and Soc. in part, by Harry Hale, Esq. Tr. of Orange Co. Ed. Soc.	1 75
Montpelier, 1st Cong. Ch. and Soc. by F. F. Merrill, Esq. Tr. of Washington Co. Ed. Soc.	31 00
Estate of Mr. Amos Farley, 16 reams cap paper, No. 1, by Mr. E. P. Walton, Trustee, valued by him at \$56.	
Thetford, Cong. Ch. and Soc. by H. Hale, Esq. Tr. &c.	12 60
Vershire, do. do. balance	50
West Hartford, Cong. Ch.	4 75
From the Treasurer, no particulars yet received	\$69 00
	\$419 60

CONNECTICUT BRANCH.

[Eliphalet Terry, Esq. Hartford, Tr.]

Chaplin, Soc. of Rev. Erasmus Dickinson, by Walter Goodell, Esq.	17 00
Columbia, a collection 17 17, an individual 6,	23 17
Enfield, a collection, by Eben Parsons	23 21
Farmington, Collection in Cong. of Rev. Dr. Porter, by Dea. S. Hart	56 90
Hartford, Collections	534 54
Ladies' Aux. Ed. Soc. by Mrs. L. B. Porter, Tr.	120 28—654 82
Hartington, Collection, in part	41 59
Lisbon, Soc. of Rev. Joseph Ayer	9 00
Mrs. M. B. Hyde, by Rev. A. Bond, Norwich	40 00—49 00
Marlboro', a few individuals	12 26
Meriden, a collection	28 00
Middletown, do. 111 62, Henry A. Ward, Esq. 40	151 62
New Preston, do. in part	15 92
Norwich City, Ladies' Ed. Soc. to const. the Rev. Aaron H. Hand, an H. M. by Rev. Mr. Bond	40 14
Plymouth Centre, a collection	71 61
Plymouth Hollow, do. in part 17, Bal. do. 22, by Rev. Mr. Kitchell	39 00
Roxbury, a collection, in part	9 47
South Coventry, a collection	29 78
South Mansfield, do. in Rev. Mr. Atwood's Ch. by C. Arnold	43 00
Saybrook, a collection in 1st Cong. by A. Sheffield	12 50
South Britain, a collection, in part	31 33
Sherman, Rev. Mr. Gelston	3 00
South Farms, collection in Rev. Mr. Parmelee's Ch. and Soc. by Rev. Mr. P.	10 25

Torrington, a collection	22 89
Windham, from a few individuals	6 00
Williamantic, a collection	23 46
Washington, do.	59 34
Woodbury, Rev. Mr. Churchill	5 91
Coll. in South Society	30 76
Do. in North Society	26 14—62 81
Watertown, a collection, by Dea. J. Hungerford	39 00
Wallingford, do. in Cong. Soc. by Rev. Mr. Gilbert	36 92
	\$1,618 99

WESTERN RESERVE BRANCH.

[Anson A. Brewster, Esq., Hudson, O., Tr.]

Ohio city	10 00
Cleveland	72 25
Medina	13 94
Richfield, Gen. Oviatt	10 30
Twinsburg, Cong. church, in part	64
Pres. Ch. in part	5 25
Elyria	47 50
Sandusky city	25 75
Norwalk	16 00
Paper and clothing sold	4 88—20 39
Tallmadge, cloth from Ladies Soc.	52 80
Board and sundries applied	31 88
Amherst, James Elles	2 00
Wellington	3 27
Dea. T. Higgins, Southington, Ct. to constitute Rev. H. W. Osborne of Mesopotamia, O. a L. M.	15 00
	\$316 96

CENTRAL AMERICAN EDUCATION SOCIETY.

[Mr. William A. Booth, New York, Tr.]

Bleecker St. Ch. N. Y. C. N. Talbot 50, I. P. Tappan 5, D. O. 10, E. Starr 5, T. Z. Hale 10, A. C. Post 20, James Rosevelt 50, 1st Ch. Brooklyn, J. Rankin 20, S. C. Leavitt 1, Mr. Wesson 10, Mr. Judson 5, Mr. Boynton 5, E. Hill 5, Brainerd Ch. N. Y. coll. 62 46, J. B. J. 5, A friend 5, Carmine St. Ch. N. Y. 41 03, 2d Avenue Ch. in part 13 69, Durham Benev. Soc. by Dennis Camp 20, C. Wright 7 31, Estate of R. L. Nevins 50, W. M. Halsted 100, Collected in Duane St. Ch. 3, Col. Loomis, U. S. Army, E. Florida 14, Brick Ch. John McComb 25, Mercer St. Ch. in part 132 01, E. S. Hubbard, Stockholm, N. Y. 5, Bristol 5, Theison 51, Amity 33 07, 4th Ch. Albany 80, Pleasant Valley 45 35, New Windsor 23 62, Bethlehem 33, Middletown 48 10, Clock 4, Montgomery 25 44, Canterbury 12 52, New Paltz 40 50, Denton 24 02, Westown 5 12, 1st Ch. Troy 33 58, Bethel Ch. Troy 3 45, Amenia 30 62.	\$1,187 92
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WESTERN EDUCATION SOCIETY OF NEW YORK.

[J. S. Seymour, Esq. Auburn, Tr.]

Aurora 4, Elbridge 14 20, Jordan 5 34, Cato 10 12, Ira 1 31, Aurelius 2 39, Scipio Square 3, Canoga 3 81, Geneva, Mr. Dwight 25, Castleton 7 75, Hopewell 2 71, Gorham 5 92, Rushville 14 67, Nunda 8 73, Albion 21 65, Youngston, Mr. Smith 50, Batavia 7 75, York 16, Lima 5, Livonia, Evan. Soc. 11, North Bristol 4, Wm. Mack 6 72.	\$230 47
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UTICA AGENCY.

[James Dutton, Esq. Utica, Tr.]

Augusta 29 50, Annsville 5, Cooperstown, D. Walker 5, Clinton 44 48, East Stockholm 7 50, Eaton Village 19 39, Fort Covington 25, Fulton 40, Fulton Tem. Sew. Soc. 2 37, Little Falls 13 17, Middlefield 19, Malone, a balance 18, Mexico 16 84, New Hartford 54 25, New Haven 11 22, New Haven Fem. Ben. Soc. 5, Oriskany Falls 5 80, Oswego, 1st church 29, Oswego 2d church 18 90, Oswego Presbytery 6 30, Plattsburg 42, Pulaski, Mrs. Robinson 3, Rome 1st church 40 20, Rome 2d church 21 37, Saugquois, a balance 75 cts. Sangerfield 5 12, Sackett's Harbor 16, Springfield 20, Utica Pres. Ch. 83 57, Utica Cong. Ch. 26 70, Volney 5 82, Vernon Village 14, Westford 13 28, Waterville 16 49, Worcester 12 43, Watertown Ch. a balance 6.	\$702 45
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PHILADELPHIA EDUCATION SOCIETY.

[Geo. W. McClelland, Esq. Philadelphia, Tr.]

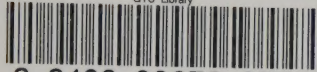
\$1,911 54

Whole amount received, \$12,424 79.

Clothing received during the Quarter.

Ashby, Ms. a bundle of shirts, socks, &c. from the Female Cent Society, by Mrs. B. T. Hayward, Treas.	
Thomaston, Me. Mr. William Cole, 1 pair pantaloons, valued at \$5.	

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Congregational education society
Quarterly journal

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